SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME ONE

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME ONE

Upto the end of Raga Gauri

by

GURBACHAN SINGH TALIB

in consultation with

BHAI JODH SINGH

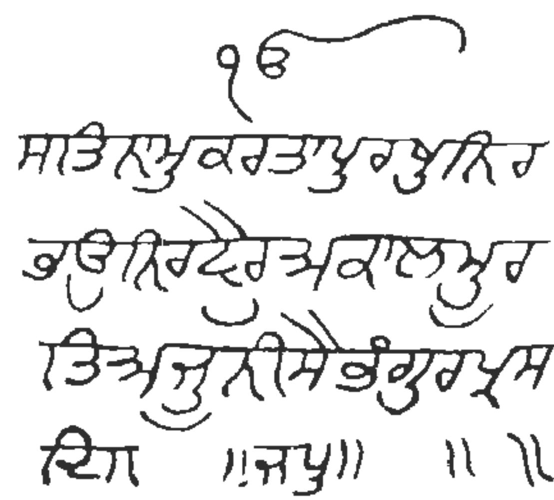
PUBLICATION BUREAU

PUNJABI UNIVERSITY, PATIALA

ISBN 81-7380-933-X

2004
Copies : 1100
Price : 800-00

Published by Dr. Parm Bakhshish Singh, Registrar, Punjabi University, Patiala
and Printed at M/s Anand Sons (India), New Delhi



ੴ
ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰ
ਭਉਨਿਰਵੈਰੁਅਕਾਲਮੂਰ
ਤਿਅਜੂਨੀਸੈਭੰਗੁਰਪ੍ਰਸਾ
ਦਿ ॥ਜਪੁ॥ ॥ ॥

Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

Dedication

This English Version of Sri Guru Granth Sahib, sponsored by the Punjabi University, Patiala, is humbly dedicated to the Devotees of God and to the countless men and women who with fervent faith seek from the Gurbani (Light of the World) spiritual light, blessings and the inspiration to live a noble life

S. S. Johl 31/3/84
Vice-Chancellor
Punjabi University
Patiala

LIST OF CONTENTS

In the translated text corresponding pages of the 1430-page printed text of Sri Guru Granth Sahib are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to Sri Guru Granth Sahib may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad*.

CONTENTS

Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. Ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ŭ sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay*, *bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh*, *Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n (ਣ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

PREFACE

The present English translation of Sri Guru Granth Sahib was called forth by a reiterated desire voiced over the years in the Syndicate of the Punjabi University that the University, equipped with a department devoted to the study of the holy Granth Sahib, its philosophy and other aspects related to the elucidation of its message, also undertake a new English translation of the sacred Volume. Such a translation was intended to serve as a definitive version for further renderings of the holy Book, complete or in parts, in other languages, Indian and foreign. It was felt that despite tbe existence of several English renderings from the Book, there was scope for a fresh attempt at presenting the volume in English, keeping the translation close to the original text in minute detail, in language that should be satisfying from the point of view of accuracy and as far as possible, of felicity. It was in this background that this undertaking was assigned early in 1977 to the present writer.

An added motivation was provided by the fact of the study of Sikhism now for some time being undertaken in different parts of the world by scholars and academicians, most of whom can approach the basic writings of Sikhism only in translation. A good, authentic translation, suggestive of the deeper layers of the meaning and appeal of Gurubani was therefore, called forth. Within India itself, including the younger generation among the Sikhs, who are attuned to study under certain systems, the approach to the teachings of Sikhism *via* English is a convenient and motivating factor. Many settled outside Punjab within India, may similarly find Hindi a convenient medium. Such efforts do not however, dispense with the need to acquire a knowledge of the Gurmukhi script as also of the Punjabi language, but their utility in stimulating the study of Sikhism is undoubted. It may be mentioned that generations of Sikhs are now growing up in Great Britain, the United States and Canada and many other countries cut off from Punjabi and Punjab,

who nevertheless must be provided the basic knowledge of Sikhism. In addition to these are the neo-Sikhs of foreign races, particularly in the United States, to whom a closer knowledge of Sikhism must be brought.

While making this translation, which has inevitably taken a number of years to complete, the background and the objectives indicated above have been kept steadily in view. The perceptive reader will not miss certain specific features and emphasis of the translated text. Certain principles that have been kept in view in making the translation, may here be briefly stated.

Attempt has been made to render closely the original text in detail, taking into account the verbal nuances, the vision enshrined in it and the sensitive poetic features. Along with the features just mentioned, an unobtrusive rhythmic structure has been adopted for the translated text, to aid an emotional and imaginative approach to the original, which is meant to inspire and arouse the self to attempt to live the spiritual experience.

In finding parallels for concepts and philosophical terms their signification in the relevent philosophical systems is kept in view. Terms drawn from the Hindu, Yogic and other systems are given their corresponding parallels, which when necessary, are clarified in the footnotes. The footnotes touch upon the philosophical and linguistic issues involved, and make for greater clarity of understanding. For the Supreme Being, according to the context, usually *The Lord* has been used. Original forms of the attributive names of God, whether from the Indian background or the Perso-Arabian are indicated and explicated in the footnotes wherever required by the context. The same is true of concepts. For *Guru* and its synonyms *Master*, *Preceptor* and less often, *Enlightener* is used. All shades of differences of signification wherever arising, are accounted for and dealt with in the footnotes. The translated text, while it should guide in making for the spiritual approach to the *Bani*, should also be of use where in addition, hints for a scholarly or academic study are sought for. For the Supreme Being the pronoun He, with the capital 'H' and its other forms like 'His' and 'Him' are used. So also 'Thou', 'Thee', 'Thy' and 'Thine'. In compositions with the spiritual cast as Gurubani, to keep the aura of the original such forms of expression are helpful. For the more significant concepts like *Maya*, *Word* (Shabad), *Ordinance*

(Hukam) the initial capital letter is given. 'Jam', the current form of the name of the god of Death in Punjabi, is rendered as 'Yama' for wider recognition. This would also apply to other classical names and concepts.

While for transliteration of the text a key is given below, for the writing down of proper classical names and concepts the system prevalent in Indian scholarship is partly adopted. Certain names like *Rama, Krishna* and *Shiva* are familiar to the average student of Indian religious thought in the forms given just now. To omit their end-vowel would only create confusion. There is no fear of these names being pronounced as Ramā, Krishnā and Shivā. For the elongated 'āh' sound the diacritical sign as indicated here, is provided where necessary. So also in *raga* and *amrita*. '*Mana*' for mind has to be distinguished from *man* (male human being) and so is set down as indicated. Similarly with some other classical terms like *moha* (illusion, attachment). In *Guru* and *Nanak* the diacritical marks are not given, as these two words and their correct pronunciation are assumed to be familiar to every reader. Where 'Guru' occurs as part of a compound formation, as in 'Gurubani', 'Gurumukh', the second 'u' in 'Guru' should be taken to be silent. In the original Gurmukhi the vowel sign in this part is omitted. The translated text being intended for study as much by those unfamiliar with the Sikh background as by Sikhs, some of these hints and concessions to established usage have been deemed necessary.

Pages of the standard 1430-page printed texts of Guru Granth Sahib are indicated in the right-hand side of the margin of the translated text. This will facilitate the tracing of the text of each hymn from the holy Book in its original form as well as establishing the correct parallels as adopted. The numbering of the hymns is as in the original text. This process of identification is further helped by the first lines of the '*Shabads*' being given in transliteration at the head of the translated text in each case. In transliterating these first lines the correct pronunciation of the original, as far as available and authenticated, has been adopted as the base. For indicating the long and short vowels, diacritical marks, as shown in the Hints to follow, have been adopted. So also for the nasal sounds which usually are not indicated in the original text, but are to be pronounced for obtaining the correct form of the words. For the *mūrdhana* or fore-palate 'n', equivalent

to the Gurmukhi ਣ and the Hindi ण a special sign has been adopted. The hard and soft 'd', 'dh' and 'th' sounds are distinguished by placing a dot below each in the case of the harder sound. The ṛ (ड़) sound, peculiar to Punjabi and many Indian languages is similarly indicated. So also its compound form ṛh (ढ़) as in गढ़ पढ़. Careful attention to these details will help in closer and more accurate study and pronunciation. For *Rahau*, occurring everywhere in the original text, the term 'Pause' has been used, as by the earlier translators. A difficulty is presented by *Ghar* as a musical term. For this the paralleld adopted is 'Score', which is the term used for notation in writing out music in the Western tradition. A detailed understanding of *Ghar* is a matter for the higher study of the science of musicology.

Under the Ragas in the translated text, the sub-heading of groups of *Shabads*, indicating the authorship, the *Ghar* and other details are given before each group. Indicating the authorship of each *Shabad* as in the original has been dispensed with, and is to be understood to apply to the entire group.

Before closing, the present writer must acknowledge his debt to the late Bhai Jodh Singh, former Vice-Chancellor of Punjabi University, Patiala and a profound scholar of Sikhism, who went through the translated text and discussed with him all controversial points of interpretation. From his ninety-fifth year on when this work went under way, for five years till his last days, he never spared any pains in the task that he had been persuaded to take upon himself. With this collaboration, the translation may claim a great degree of authenticity. In the course of the discussions with him, reference was constantly made to the exegetical works on Gurubani, some of which are mentioned in the Introduction, and all issues settled with a view to achieving accuracy. The final shaping of the language and its tone has been mainly the responsibility of the present writer.

In helping the process of printing this volume, whole-hearted encouragement has come from Dr. S. S. Johl, the present Vice-Chancellor of Punjabi University, Patiala. The proprietor of the Phulkian Press, Shri Jagdish Roy Mangla and the Head of the Publication Bureau of the University, Sardar Hazara Singh and his staff have handled painstakingly a somewhat difficult printing assignment, for which thanks are due to them.

The present volume will at short intervals be followed by three successive volumes till the complete text of Sri Guru Granth Sahib in translation is made available.

Patiala
Baisakhi—13 April, 1984

GURBACHAN SINGH TALIB

INTRODUCTION

The Holy Granth Sahib—Origins

'Granth', which is derived from the Sanskrit, implies like 'Koran' and 'Bible' a book—the Book *par excellence*. Unlike some other scriptures, it is neither history nor mythology, nor a collection of incantations. Its contents are spiritual poetry, the vision of the cosmic order and exhortation to the higher life. In that respect it is a unique scripture among the source books of religion. It remains unique in consisting solely of the meditations of God-inspired men, who have communicated the Divine Word in a spirit of deep humility and compassion for mankind.

This holy Scripture of the Sikh faith, called variously Sri Adi Granth (Primal Scripture), Granth Sahib (the holy Granth) and Guru Granth Sahib is not looked upon by the followers of the Sikh faith in the aspect only of a book or scripture, but as the embodiment in visible form of the essence of the Person of the Ten holy Gurus. Being the repository of the Divine Word (Shabad, Nām) it is offered worship and not mere veneration. In the religious assemblies of the Sikhs, the holy Granth is the presiding Presence; all who enter, bow before it and make offerings, which may range from the humblest token of a copper coin to large sums of money or commodities. These offerings are believed to be made to the holy Guru, and are intended to be utilized for the accomplishment of religious objectives and philanthropic purposes. Wherever the holy Granth is kept in state, with an attendant waving the fly-whisk (*chanwar*) over it, and recitation and Kirtan (holy music) and other due ceremonial performed, that spot becomes for that occasion a Gurudwara (Guru's Portal, a Sikh Temple). In the Sikh Temples the Granth Sahib is kept, brought out in state, prayers offered in its presence and at night-time taken to a duly appointed place for 'retirement'. It is thus, treated as a sacred Person, the Guru, rather than as merely a book. Over it is spread a canopy or awning, to mark its sacred character,

partaking of the ceremonial due to royalty. All must sit with folded hands and in a prayerful attitude of reverence in its presence; no action or gesture smacking of levity or casualness is permitted. No one may sit in its presence on a raised seat, such even as a cushion, but all must squat on the floor, which may be spread with cotton mattresses, or rich carpets. Where these are not available, even simple straw may be spread, as in large rural religious assemblies. All must offer prayer standing before it with folded hands. Thanksgiving for a joyous event or prayers for the peace of the departed must alike be offered in its presence. No Sikh marriage can be sanctified except in its presence, with the bride and bridegroom circumambulating it reverently, while the nuptial hymns from its pages are being chanted. Its affirmations may be invoked for blessing or as oracles to guide the devoted seekers in situations demanding solemnity in thought, and action. Such a practice is resorted to all over the Sikh world.

The conveyance of the holy Volume from one place to another too is attended by a ceremonial. Usually it is carried over short distances on a man's head, with a number of persons in attendance, chanting hymns and someone sprinkling ordinary or perfumed water in front. If carried over a larger distance, it must be placed reverently on a carriage or lorry, or in a car, with the attendants taking off their shoes as a mark of reverence. It may be carried at the head of a procession, placed on an elephant's open howdah or on some other elevation. Sikh religious occasions are generally marked by largely attended processions, chanting hymns and carrying in front on a properly decorated mount or vehicle the Granth Sahib.

Where Sikhs gather to consider solemn issues concerning religion or the welfare of the community or to resolve some crisis, there too the holy Granth Sahib may preside. All decisions taken in its presence are held sacred and binding on the faithful. The principal Sikh religious ceremonial consists in making a complete recitation of the Granth Sahib over a number of days, usually a week or ten days, concluded with the holding of congregational prayers, chanting of sacred hymns (*Kirtan*) and distribution of grace-offerings (*Karah Prasad*). This ceremony is called *Bhog* (lit. partaking). Since recent times a non-stop recitation of the Scripture (Akhand path) followed by *Bhog* has come

largely into vogue. To offer thanksgiving or to seek blessing, to sanctify the memory of the dead or in general to express devotion, such recitations are held. For these, properly trained priests (granthis, pāthis) are called in and at the conclusion charities disbursed.

A Brief History of Compilation of the Granth Sahib

The Granth Sahib consists of hymns of devotion to God, inspired reflections on the Divinely-ordained cosmic order, the vision of the higher life and exhortation to man towards lifting himself to the state of spiritual peace and the attainment of liberation (mukti, moksha). Its form is throughout verse, built on the principles of Indian neo-classical tradition of music prevalent in northern India. Its language is predominently medieval Hindi of the Braji variety, with variation of Punjabi, and in general in verbal terms that are akin to the popular spoken forms. In the vocabulary used, a large variety of language-traditions of India are drawn upon, including a fair deal of Persian and Arabic, which in the time of the holy Gurus in the fifteenth, sixteenth and seventeenth centuries had become well-established in the cultural tradition, especially of northern India. These two languages, brought with them by the Muslim invaders and rulers from abroad, had passed into familiar popular idiom, and were employed by the holy Gurus to emphasize the universal character of their message, which was directed to the Muslims no less than the Hindus and others.

Guru Nanak Dev, from time to time in the course of his holy ministry poured forth his vision in the form of hymns which are devotional, deeply reflective and morally inspiring. These continued by himself or some disciples to be written down. When he quit this mortal world (1539), he left to his successor in the holy office of Guruship, Guru Angad Dev, a *Pothi* (sacred volume) of his inspired compositions as the most precious legacy, to be preserved and its teachings spread among mankind. Guru Angad Dev, whose period of apostleship lasted from 1539 to 1552 added some compositions of his own, though their volume is slender. He was mainly amplifying the deeper meaning and significance of the teachings of the Master. His successor, the aged Guru Amar Das (period of holy ministry, 1552-1574) with the fervour of inspired devotion, added a large volume of sacred poetry (Bāni) to what he inherited from Guru Nanak Dev and Guru Angad Dev, and

gave expression to deep devotion, philosophy and the higher moral vision. In his life-time he collected the entire body of sacred verse of his own composition and of his predecessors, along with the compositions of some of the Bhaktas or saint-poets of India whose teachings accorded in principle with those of Sikhism. This entire body of sacred verse was recorded in two volumes or *Pothis* which are still extant with the descendants of the Guru. These became, when some years later the holy Granth Sahib came to be compiled, the matrix for the sacred Volume itself.

The principal source of the *Bani* included in the holy Granth Sahib were the *Pothis* aforementioned, found in Goindwal. These were scribed from Samvat 1627 to 1629 (1570-1572) by Baba Sahas Ram, son of Baba Mohan and grandson of Guru Amar Das. These two volumes between them consist of 300 and 224 leaves respectively, making a total of 1048 pages, all written in one hand, except two hymns, presumably in Guru Ram Das's hand, prior to his assumption of Guruship. Some pages are left blank. On page 94 of Volume II is written, 'Ghulam Mastan Jeth Chand'—Jeth Chand being Guru Ram Das's original name. So this is in the authentic hand of Guru Ram Das.

In these Pothis are included 15 ragas out of the 30 that found place in the Volume as finalized under the guidance of Guru Arjan Dev. The 31st raga, Jaijawanti was the mould of some hymns of Guru Teg Bahadur, and was added when under the command of Guru Gobind Singh the Volume as it now stands, was completed. In the Pothis the order of the ragas and of the hymns of the Gurus is not the same as in the extant canon of Guru Granth Sahib. In volume I of the Pothis the following eleven ragas are included : Suhi, Prabhati, Dhanasari, Basant, Telang, Gujari, Bilawal, Bhairon, Maru and Kedara. In Volume II, 4 ragas appear : Ramkali, Sorath, Malar, Sarang. Thus a total of 15 ragas appear in these Pothis. To these however, additions were made when the Scripture was finalized.

Some additions were made to the pre-existing Banis, when final form was given by Guru Arjan Dev to the holy Granth Sahib, e.g. in the Pothis *Anandu* contains 38 pauris, and *Siddha-Goshti* 72 pauris. Besides these, *Vārs* and much other Bani was added. Guru Angad Dev's Slokas were procured from some other source. On the margin of P. 216 of Vol. II is written :

"*Guru Angad Gurmukhi akkhar banae. Babe de aggei Shabad bhet kita*" (Guru Angad formulated the Gurmukhi Script. He presented the collection of hymns to the holy Guru Nanak).

In these Pothis *Rahau* or 'Pause' is inserted frequently at appropriate places. *Mahalla* or the title-name of the Guru is mentioned only once each time at the end of a group of hymns. Numbering of hymns has been done.

The Bani of several Bhaktas is included—Kabir, Namdev, Ravidas, Bhikhan, Trilochan, Sain, Ramanand and Farid. In the holy Granth Sahib some more matter was added from other sources. 'Kabir' is written down in several places as 'Kamir' which is the popular pronunciation of this name in Punjabi.

Revision and additions in other respects too were undertaken when the Scripture came to be completed. *Japu* was added to the finalized Scripture from a copy of it made by Guru Ram Das. The form to the *Banis Rahiras* and *Kirtan Sohila*, standing after *Japu* in the holy Granth Sahib was also given when the Scripture acquired final shape.

Guru Amar Das was followed in the seat of apostleship by Guru Ram Das (1574-1581). He it was who made the holy Pool called Amritsar (Pool of Immortality) in the centre of which was erected Hari Mandir, known the world over as the Golden Temple, and round which has grown the great city of Amritsar in the Punjab. He composed a fairly large body of hymns rich with devotional fervour, whose inspiration and musical appeal is irresistible to the human spirit. This body of verse too got added to the tradition of the Sikh sacred literature.

As discussed in detail by Professor Sahib Singh in his *Adi Bir Bare*, besides the Goindwal *Pothis* other collections of Gurubani were also preserved by devoted Sikhs, which must have been available for inclusion in the holy Book to Guru Arjan Dev. As mentioned in Giani Gian Singh's *Tawarikh Guru Khalsa*, a Sikh Bakhta Arora of the Hasan Abdal area presented to Guru Arjan Dev a large volume containing tbe Bani of the preceding Gurus. This volume, which may have been one of the sources of compilation of the boly Volume, is stated to be still extant.

Guru Ram Das, after his brief ministry of seven years was followed by his son Guru Arjan Dev, then a youth only of eighteen years. With an exceptional divine gift of devotional

poetry and music, Guru Arjan Dev set out giving to the Sikh church, by then nearly a century old, a stable and enduring form that should become the nucleus of a new order; and as it happened in course of time, it took form only a century or so later of a new society. Such was the consolidating influence of the projects initiated by Guru Arjan Dev.

Guru Arjan Dev built in the middle of the Pool made by his holy father, Guru Ram Das, a temple that he named Hari Mandir, in which the One Formless Supreme Being, *Ek Oankar*, *Akal Purakh* of Guru Nanak Dev's revealed vision should be lauded and worshipped and no deity, visible or invisible. This great Temple, now the centre of a great concourse of pilgrims everyday and the holiest of holy of the Sikh faith, is known as the Golden Temple, because of its walls and domes being plated with sheets of gold in later times. This temple and the Pool became to Sikhism what Mecca is to Islam, Jeruslaem to Judaism and Christianity and Bodh Gaya to Buddhism. Besides establishing the Pool and the Temple, Guru Arjan Dev composed himself a large volume of sacred verse, re-enunciating the teachings of his predecessors, elucidating and amplifying them and adding visions and insights of his own. To the compositions of his predecessors he imparted an amplified form by adding to them elucidatory passages of his own composition or of some of these holy teachers themselves. This may be seen particularly in several Vārs or long disquisitional compositions which form part of the sacred volume of the Granth Sahib.

The *Bani* or sacred compositions of the holy Gurus were available in short collections and excerpts for daily meditation and recitation (*nit-nem*) since Guru Nanak Dev's time. As averred by Bhai Gurdas in his first Vār, in the new *ashram* at Kartarpur on the Ravi that Guru Nanak Dev set up, the inmates would rise at early dawn and after bathing, would recite in the Dharamsala (temple) the *Japu*. In the evening would be recited the *So Daru* and *Arati*. This would include such of the Banis of Guru Nanak Dev as later came to be included in *Rahiras* and *Kirtan Sohila*. Later came into vogue the morning recitation of *Asa-ki-Var* to which are added slokas of Guru Nanak Dev's and Guru Angad Dev's composition. This Vār is now recited *in extenso* in all large Sikh Gurudwaras, with the addition of some rich, devotional pieces in the measure Asa of Guru Ram Das's

composition. Portions of Guru Amar Das's composition *Anandu* are an essential part of the Sikh ceremonial of worship.

After the resolve to compile the sacred Volume was made, Guru Arjan Dev decided upon collecting the texts of compositions of his predecessors in the holy office from wherever these could be available. He is also said to have sent out his messengers to far-off places in the country to collect the authentic texts of the compositions of such of the Saints (Bhaktas) as had preached worship of the sole unattributed Formless Supreme Being (*Ek Oankar*, Nirguna, Nirankar Brahm), who moreover, had exhorted the people to rise above caste barriers and to still sectarian strife. According to the account in Kavi Santokh Singh's *Guru Partap Suraj Granth*, some contemporary Bhaktas and Sufis—Kahna, Shah Hussain, Pilo and Chhajju—approached the Guru for inclusion of their own compositions in the sacred volume. On consideration these were found to be lacking in the universal vision, humility and deep humanitarianism that were characteristic of the Gurus' teaching, and were declined. The Guru sent one disciple, Paira Mokha to Ceylon (Sri Lanka of these days) which Guru Nanak Dev was reported to have visited and composed there a yogic text, *Pran Sangali*. This was brought, and on examination was found to be spurious, centred in hatha-yoga whose system throughout Gurubani has been repudiated. Another rejected text, *Jugavali*, also hatha-yogic in import, may be studied in the *Puratan Janam-sakhi*.

The greatest of all tasks was to obtain from Guru Amar Das's elder son, Baba Mohan, a maternal uncle of Guru Arjan Dev, the two *Pothis* or volumes of the sacred Bani that were compiled in Guru Amar Das's life-time. Baba Mohan had shut himself up in an upper chamber of his house in Goindwal, on the river Beas, the seat of his holy father. Being of a mystical cast of mind, he was sparing of granting audience to anyone. A hymn in the measure Gauri, of Guru Arjan Dev's composition, beginning, 'Mohan Tere uche mandar mahal apara' (Gauri M. V. Chhant) is related as having been sung by Guru Arjan Dev below the window of Baba Mohan's retreat in the street to the accompaniment of the sarinda, a stringed instrument, to move him to part with the *Pothis*. The hymn has a beautiful ambiguity about it, employing one of the attributive names of God, Mohan, to sing Divine laudation. Anyway, it is said that Baba Mohan's heart

melted at the sweet humility of Guru Arjan Dev; he came down, made obeisance to his nephew, enshrining in himself the light of Guruship, and handed over the *Pothis*. These became the principal constituent of the sacred Volume to be compiled, and after use were obviously returned to the descendants of Guru Amar Das, the Bhalla Bawas, in whose possession these still are.

While the sacred Volume itself was completed in 1604 (first of the bright half of Bhadon, Samvat 1661) when it was installed in Hari Mandir, arrangements for such a vast project must have continued for quite a considerable time, in the form of collecting and collating of hymns, giving final form to the Vārs, inclusion at appropriate places of the Bani of the Bhaktas, and adding elucidatory verse-notes to the Bani, particularly of the Bhaktas at different places.

After all the constituent compositions had been collected, remained the basic task of writing out in a calligraphic hand this vast material, in proper order and form and with editorial directions for study. The whole was to be cast, except the *Japu*, standing at tbe head of the sacred volume, into Ragas or musical measures. There are thirty-one of these now, including Jaijawanti which was added subsequently along with the hymns of Guru Tegh Bahadur. Since all the holy Gurus took the title-name 'Nanak' on coming to the holy ministry, to distinguish the correct authorship a convention had been devised whereby each of the Gurus was designated as *Mahalla* or *Mahla*, that is, Tenement of God, numbered according to his succession to Guru Nanak Dev, who is designated as Mahalla I. The hymns are arranged in accordance with the order of the Gurus in the Sikh tradition. Thus, Guru Nanak Dev comes at the head in each measure and genre, followed by Guru Amar Das, Guru Ram Das and Guru Arjan Dev in that order. After these are included the compositions of the Bhaktas, with Kabir being given the principal place. Under each raga are *Chaupadas* (quatrains), *Ashtpadis* (octets), *Chhants* (lyrics) and *Vars* (long disquisitional compositions). Besides all these genres are compositions cast in special moulds according to the principles of Indian poetics, such as *Pahre* (hours of day and night), *Thitteen* (lunar dates), *Sat-Var* (days of the week), *Bara-Maha* (the twelve months or seasons), *Bawan-Akkhari* (acrostics built on the fifty-two letters of Sanskrit alphabet) and others. *Patti* is built round the Gurmukhi alphabet. There are a few

compositions with special titles, such as Guru Arjan Dev's *Sukhmani* in *Gauri*; Guru Nanak Dev's *Siddha-Goshti* and *Oankar*, both in Ramkali. Following another tradition are included *Solahe* in the measure Maru. These are verse-units each of sixteen couplets.

There were a number of bards, Brahmin by birth, called Bhatts who bad for long been attached to the Guru's household. They were well-versed in the Indian religious lore and possessed a deep and intimate knowledge of the great moral and spiritual force of the Gurus' teaching. These bards, whose *Swaiyyas* (laudatory ornate stanzas) were selected for inclusion in the holy Granth Sahib, composed stanzas of laudation of the Gurus from Guru Nanak Dev to Guru Arjan Dev. Their devotion and art were pleasing, and they were honoured by inclusion in the holy Book. These *Swaiyyas* are inspired compositions and enshrine besides good poetry in phraseology characteristic of this class of oratorical composition, deep insights into the teachings of the holy Gurus. In these compositions the imagination and feelings are deeply stirred, and a highly evocative imagery and style induces the devotional, worshipful mood.

Two bards of the Dūm caste, professional singers of popular ballads, about whom an account is current that they offended Guru Arjan Dev by their arrogance, but later begged humble forgiveness, were also similarly honoured. Their great composition, *Satte-Balvand-ki-Var* in the measure Ramkali, is a noble piece of homage to the House of Nanak uptill Guru Arjan Dev. This Vār is popularly also known as *Tikke-di-Var* (Coronation Ode), as its theme is the assumption of Guruship by the first five Gurus and the ideals inspiring each.

Towards the close are recorded Slokas (couplets or verse-units) from the Gurus, and from Bhaktas Kabir and Farid and from Guru Tegh Bahadur, a later insertion. The opening, as stated earlier, is with *Japu* (*Japuji*), followed by *Rahiras*, the hymns of the evening prayer and *Kirtan Sohila*, a group of hymns to be recited before retiring at night. Then follows the principal Raga of the Indian musical system, Sri Raga. At the close is the *Mundavani* (puzzle or seal) to mark the close of the Book, so that no spurious compositions thereafter can be added, followed by a hymn of thanksgiving at the successful completion of the great task by Divine grace. As an appendix is added *Raga-mala*,

a catalogue of musical measures. This is not the composition of the Guru, but of a medieval poet Jodh, in ornate semi-classical style.

Kavi Santokh Singh has narrated in his characteristic picturesque style the process of finalization of the holy Book, in his magnificent *Guru Partap Suraj Granth*. Guru Arjan Dev along with his devoted disciple, the great poet and savant, Bhai Gurdas repaired more than a mile out from the precincts of Hari Mandir towards the north-east (*ishan disha*), a direction held auspicious. There under a clearing amidst thick clusters of *ber* trees at the spot where now Gurudwara Ramsar on the Taran Tāran road is located, the Guru got tents pitched. A quantity of paper, reed-pens, and inks was stocked, and Bhai Gurdas served as amanuensis to record the holy Volume. In this sequestered spot, the process of writing took a year. From time to time, as may be evident from the original copy now found at Kartarpur in the Jullundur District of Punjab, certain compositions of some Bhaktas deemed on reconsideration unsuited to the total vision and teaching of the Sikh faith were rubbed over with a paste of sulphur. This in those time was the usual mode of rubbing off errors and unwanted writings. Here and there blank spaces are left, presumably to insert any other hymns in the respective genres that may be discovered or selected. In some places are appended notes presumably inserted by Guru Arjan Dev's command, commending the preceding text as 'correct' (*Shuddh*) or directing that it be corrected (*Shuddh kichai*). Preceding the sacred text is a list of contents (*Tatkara*) detailing each hymn recorded. The volume consists of 974 leaves. At the opening is a page, containing the *Mul Mantra* (enunciation of the fundamental creed of Sikhism, preceding the *Japu*) stated to be in Guru Arjan Dev's hand. Page 541 bears Guru Hargobind's signature. This Volume, in rich leather binding is now preserved at Kartarpur under the custody of the Sodhis, descendants of Dhirmal, Guru Hargobind,s grandson, who made an unsuccessful claim to Guruship. Later his descendants came into the mainstream of Sikhism, though they still exercise a kind of apostolic influence over the people around their seat.

This volume at Kartarpur is accepted as the genuine original authentic copy prepared by Bhai Gurdas, as stated above. Sometimes doubts have been expressed as to this claim, but these

appear to be founded more on a general attitude of scepticism characteristic of the modern intellectual spirit and the extreme pursuit of historical fact, seeking proof positive of every happening. But as testified by the Sikh tradition, by the Shiromani Gurdwara Prabandhak Committee and by two distinguished modern scholars, Bhai Kahan Singh of Nabha and Bhai Jodh Singh, this is the authentic original copy—a unique phenomenon in religious history. All other copies, whether in manuscript or print, of the holy Book conform to this and are tested according to its text. Subsequently, under direction of Guru Gobind Singh, in 1705-06 (Samvat 1762-63 Bikram) the hymns of Guru Tegh Bahadur were incorporated in the same order according to ragas and genres as in the earlier volume.

The writing out of the sacred volume was completed on the first of the bright half of the month of Bhadon in the year 1661 of the Bikrami Era, corresponding to about the later half of August of the year 1604 of the Christian Era. Less than two years were remaining at this time of the mortal life of the Guru, when he was to wear the crown of martyrdom at the hands of the bigoted Mughal ruler of the day. With prophetic insight into the future, the holy Guru with unshrinking labour completed two grand projects of imparting distinctive features to the new faith—the Temple (Hari Mandir) that must serve as the centre of its devotion, and the holy Scripture which must enshrine the spirit of its teaching.

The sacred Volume was carried to the town of Amritsar to be installed in the holy Temple with joyous fanfare, in a reverent procession with the Guru himself walking beside it, waving the fly-whisk over its sacred pages. Sacred food was distributed as it was installed with due ceremonial in the Temple, that the worshipper bowing to it must face east. There the holy Book has rested all through the years since then, brought to it again and again after the ravages of marauders, and the Temple after destruction rebuilt. With profound reverence, while the Book was placed on a cot, as it has been ever since, the Guru himself sat by its side on the floor. Sacred music was played in its presence, except for a few hours preceding and following midnight. At the installation the Guru asked Bhai Gurdas, the great scholar, to make recitations from the Book. Later, he ordained that the first to hold the sacred office of Granthi (custodian of the Book) should be Bhai Buddha, now in advanced years. He was one of

the first to listen to Guru Nanak Dev's teaching, and for his devotion had been invited to apply the paste-mark of ordination to all the Gurus till Guru Arjan Dev's time. From Bhai Buddha the Guru and the congregation listened to the recitation of the *Japu* which is recorded at the opening of the Book. The ceremonial ordained by the Guru for observance of the hours of prayer and rest has been observed in each detail ever since. A *pahar* (three hours) before midnight, the Book must be closed, wrapped in sheets and conveyed to a room close to the Temple, to rest there for the night. As narrated by Kavi Santokh Singh in *Guru Partap Suraj Granth*, as the Book was thus conveyed for retiring, it rested on a cot, while the Guru slept by its side on the floor. Seldom would he go to his own house, but would remain by the side of the Book. Ever in the Temple must burn a lamp of pure ghee. At dawn, after the floor of the Temple has been washed, must the Book be brought back to be installed, and at three *gharis* (about one hour and a half) to daybreak must the performance of *Asa-ki-Var* be begun by the Temple musicians.

At the installation, the Guru thus addressed the congregation, expressive of the deep mystical meaning of the Book, which is no mere book, but the visible form of the Divine Essence. Said the Guru :

> The Granth is the ship across the ocean of the world; those devoting their hearts to it shall swim across. As he Guru's person in all places to all shall not be visible, know the Granth to be the Guru's heart—its exalted self shall last for all time. Its significance is deeper than that of my own self; know it to be your lord and show it reverence. Worship it with fragrance of sandalwood paste and saffron; burn incense before it and make offering of flowers . . .
>
> He whose laudation Vedas and Puranas sing loftily all through, whose extent to Shesh-naga is not known, nor to Sharda, goddess of learning, who only utter *neti, neti,*[1] He who is supreme over all, prop of all existence—His name in its pages is lauded. No difference subsists between the Name and that which is named—this is thus the noble embodiment of the holy Creator.

Further, the Guru adjured the congregation to recite and

1. 'Not this, not this', signifying helplessness to know the Divine Essence.

listen to it, with reverent, believing hearts; thereby would all attain the supreme state at the end of life. It must be recited in memory of those who depart this life. Its worship shall confer bliss and joy on the self in the hereafter.

The first day as the Book was carried by Bhai Buddha to its resting-place on his head, the Guru was reverently waving the fly-whisk over it.[1]

THE GRANTH SAHIB AS THE MYSTICAL PERSON OF THE GURU

In the preceding paragraphs some idea has been conveyed of the holiness of the Granth Sahib, whose text must noway be tampered with even in the minutest particular; which when installed as the sacred Book, must be written down without splitting letters to form separate words. One of the doctrines, held aximotic among the Sikhs is the belief in the Book as Guru. This is held firmly and irrevocably, and despite demurring voices from certain sects which believe in the continuity of the line of Gurus in flesh after Guru Gobind Singh's injunction to confer Guruship on the Khalsa (the corporate Sikh Commonwealth) and the holy Granth, the over-whelming majority of Sikhs hold firmly to the belief in the Guruship of the Granth Sahib. Each morning and evening at the conclusion of congregational prayers, this belief is asserted in unison by chanting :

'Sabh Sikkhan kau hukam hai maniyo Guru Granth.'
(We command all Sikhs to hold the Granth to be the Guru).

This line, coming from Giani Gian Singh's *Panth Parkash* (1869) is only a variation of a much older transcript of a command of Guru Gobind Singh's injunction as reported in the *Rahitnama* (Code of Conduct for Sikhs) compiled by Bhai Prahlad Singh, purporting to have listened to the substance of this affirmation from Guru Gobind Singh himself :

Akal-Purakh ke bachan siun pragat chalaiyo Panth;
Sabh Sikkhan ko hukam hai Guru maniyo Granth.

In *Guru-Bilas Padishahi Chhevin* (a narrative of the life of Guru Hargobind) dating from the early nineteenth century, occurs the adjuration :

Whoever seeks to have a sight of the Guru the holy
Granth must behold;

---

1. The above account is based on *Guru Partap Suraj Granth*, Rasi III, Ansu 50 (Bhai Vir Singh's edition).

Should he seek to have converse with the Guru the
Granth must he study with devoted heart.

(*Chapter 4*)

Kavi Santokh Singh in *Guru Partap Suraj Granth,* already drawn upon, reports the affirmation of Guru Gobind Singh before his departure from mortal life :

Whoever holds belief in the ten Gurus as one in spirit,
is my true disciple.
Behold ye the Guru Granth as the eleventh Guru,
Its Bani too as the holy Preceptor.

(*Rut 5, Adhyaya 15, Verse 4*)

Earlier than these in time, in *Guru Bilas Padishahi Daswin,* a verse-narrative of Guru Gobind Singh's life by Bhai Sukha Singh in Samvat 1854 Bikrami (1797 of the Christian era) Guru Gobind Singh is reported thus to have left his testament to his disciples, the Khalsa, at departing this life :

"The Volume of the Granth, repository of utterance
of the Ten Gurus,
Study ye, that it may bring to you the state of liberation".

Doctrinally, the *Bani* or the sacred Word has been paid high ecstatic homage by the holy Gurus in the Granth Sahib itself. The most explicit such statement occurs in the measure Nat Narayan (Ashtpadi 4) composition of Guru Ram Das :

Bani Guru, Guru hai Bani, vich Bani amrit sare;
Guru-bani kahai sevak jana manai partakhi Guru nistare
(The *Bani* is Guru, the Guru in *Bani* is manifested;
In the *Bani* lie all immortal boons;

The Guru in *Bani* expresses himself, to which the disciple brings faith :

Thus does the Guru manifestly save the disciple).

Another adjuration by the same Guru occurs in the Measure Kanra, Ashtpadi 3, page 1310 :

Satiguru bachan bachan hai Satiguru padhar
mukti janavaigo.
(The holy Guru is his Word, the Word the holy Guru :
This shall show the way of liberation).

Bhai Gurdas, the great poet and savant, whose interpretation of the teaching of the Gurus is held to be the most authentic, affirms in Var 20 :

Guru-murat Guru-shabad hai Sadh Sangat vich
paragatiyaiya.

(The Guru's Word is the Guru's visible form, that in holy company gets expressed).

In a Kabit in Braji Hindi, Bhai Gurdas affirms likewise :

Guru mahin Shabad hai Shabad mahin Satiguru,
Nigruna sarguna, gian dhiyan so sujhawai ji.
(Within the Guru is implicit the Word, in the Word the holy Preceptor, the Guru :
The Word brings realization of the Unattributed, and the Attributed Supreme Being
And confers enlightenment and meditation).

Doctrinally, it has been asserted, as recorded in the *Rahitnama* of Bhai Nand Lal, purporting to be a transcript of Guru Gobind Singh's teaching, that the Divine Being is to be conceived as having three forms : *Nirguna* (unattributed), *Sargun* (*Saguna*—Attributed) and *Guru-Shabad* (the Guru's Word or *Bani*). This last is the holy Granth and the Bani recorded therein, which reflects the Divine Essence. In the ancient Indian tradition occurs in sacred texts the phrase Shabda-Brahman (the Supreme Being in the form of the holy Word). The Sikh belief in the holy Granth Sahib as Guru is in consonance with this ancient Indian tradition.

DETAIL OF THE CONTENTS OF THE HOLY GRANTH SAHIB

Before taking up a brief study of the teachings of the Granth Sahib, a statement may here be inserted of its contents. The number of verse-units of the authorship of each one of the contributors is as detailed later in this section.[1] These units are overwhelmingly quatrains and slokas (couplets) and longer verse-units, expressive of deep meditation and insights. Then there are Pauris, each a stanza consisting usually of eight to ten lines, some rhyming all through their length uniformly, others in the form of rhyming couplets. There are some rarer forms, like Kundaliya. Of this last an example would be stanza 23 of *Japu*, beginning 'Salahin salahi eti surati na paiya'. The verse-units are all numbered—there being a multiple system of counting : the compositions are counted author-wise, genre-wise and in respect of each larger unit. Count is also kept by internal numbering of each couplet, quatrain or stanza. The attentive reader can soon enter into this system of numbering followed, and since in a

1. Based on Bhai Kahan Singh's *Guru Shabad Ratnakar* (Encyclopaedia of Sikh Religion).

quotation it is usual to mention the author, the raga and the genre, it is not difficult to trace a particular line or verse. The recent device of mentioning the page-number has been possible after the availability of copies of the holy Granth in print, in which its pages have been fixed at the standard count of 1430. Still, a page-number would tell little about the verse quoted, without the other details as mentioned above. In the case of *Banis* like *Japu*, *Anandu*, *Siddha-Goshti*, *Alahuniyan*, *Vars* and others, it would be appropriate to name the particular *Bani* and the number of the unit from which the quotation has been extracted. Preachers, writers and others who make use of Gurubani for purposes of special study, and who have to frequently quote from the Scripture in special contexts, have great need to know the particular context in detail.

The study of Gurubani has a long history behind it, going back to the seventeenth century, when discussion of various facets of it began according to the insights of the system of learning then available. There have been explications, commentaries, glossaries, and concordances, besides studies of special selected texts. Since the introduction of the Western type of learning, certain new aids and study on the lines of modern scholarship have been introduced. With footnotes, alphabetical glossaries and concordances, dependance on sheer memory, characteristic of the older type of Gyani or scholar has been reduced, and new helpful books in print are made available, to guide anyone engaged in some aspect of the study of Gurubani at any level. Particularly has this new trend been strengthened by the occurrence of the centenaries of the births of Guru Gobind Singh (1966) and Guru Nanak Dev (1969) and later (1979) of Guru Amar Das, and undertaking of the study of the Sikh Religion at the level of the universities both in India and abroad. Besides the theses of various grades of competence recently produced, a few remarkable aids to study are the following :

Guru Partap Suraj Granth	Kavi Santokh Singh (Early 19th century)
Garb-Ganjani Teeka of Japuji	Kavi Santokh Singh (Early 19th century)
Guru Girarth Kosh	Pt. Tara Singh Narotam (19th century)
Gurubani Kosh	Edited by Bhai Vir Singh (20th century)

Work	Author
Gurushabad Ratnakar *Gurmat Martand* *Gurmat Prabhakar*	Bhai Kahan Singh (20th century)
Guru Shabad Ratan Parkash (Index to each line of the Scripture)	Akali Kaur Singh (20th century)
Adi Granth Shabad Anukramanika (Concordance)	Gurcharan Singh (20th century, recent)
Shabdarth (text of Adi Granth with glossary and explicatory footnotes)	Guru Sewak Sabha (20th century)
Santhya Sri Guru Granth Sahib (7 volumes of exhaustive exegesis and explication of Adi Granth uptill Raga Asa)	Bhai Vir Singh (20th century)
Gurmati Nirnai (detailed study of Principles of Sikhism)	Bhai Jodh Singh (20th century)
Nirukta Sri Guru Granth Sahib (A study in Etymology and derivatives of words and terms in the Scripture : First 2 vols. published)	Dr. Balbir Singh

There are a number of studies of *Japuji*, of the Banis of Bhaktas and of special problems like the Ragmala and such others by devoted scholars, saturated with the tradition of Sikh classical learning. In the exegetical paraphrase the most deeply learned work is the *Teeka* made at Faridkot by Gyani Badan Singh, assisted by a group of scholars and published for the first time in 1899. This is a learned work with inclination towards Indian philosophy, Puranic lore and Vedantism, but it nevertheless is a remarkably helpful work in understanding the original text. At places it appears to lose itself in traditional Brahmanical learning, where the reader, with the benefit of insights brought in by more recent Sikh thought, must apply the corrective. This has partly been done by Bhai Vir Singh in *Santhya Guru Granth Sahib* (mentioned above). Only that work is left a fragment.

Some translations and studies of Gurubani in English are available, but these mostly suffer from thinness of background learning. In some the expression too is weak. The most helpful it this category is M.A. Macauliffe's *Sikh Religion* in 6 volumes (OUP). Besides containing exhaustive biographies of all the ten Gurus and the Bhaktas whose *Bani* has found a place in *Adi Granth*, it

contains copious translations from the Scripture in rendering that is generally satisfying both as to its level of learning and expression.

To take up now the long-deferred statement of the number of verse-units author-wise in the Granth Sahib. These are as below :

Author	Verse-units
Guru Nanak Dev	947
Guru Angad Dev	63
Guru Amar Das	869
Guru Ram Das	638
Guru Arjan Dev	2312
Guru Tegh Bahadur	115
Guru Gobind Singh	1 (Sloka)
Baba Sundar	6
The Bards Satta and Balvand	8
The Bhaktas : Sadhna	1
Surdas	2 (Of one hymn only 1 line in Raga Sarang)
Sain	1
Kabir	534
Jaidev	2
Trilochan	5
Dhanna	4
Namdev	62
Parmanand	1
Pipa	1
Shaikh Farid	123
Beni	3
The Bhatts, authors of *Swaiyyas*	123
Bhikhan	2
Mardana	3
Ravi Das	40
Ramanand	2
Total	5751 Verse-Units[1]

1. This count is according to the extant recension of Guru Granth Sahib to which the *Bani* of Guru Tegh Bahadur was added by Guru Gobind Singh's command in 1705-06 at Damdama Sahib.

LANGUAGE OF THE HOLY GRANTH

PRELIMINARY

In *Guru Partap Suraj Granth*, Rasi 3, Ansu 41 occurs a beautiful passage in relation to the narrative of writing out of the holy Granth. This puts forth Guru Arjan Dev's justification of the choice of the popular spoken medium of language for the holy Book in preference to Sanskrit, the language believed by tradition to be 'Dev Bani' or language of the gods. This may be given here in English translation, so that the reader can feel a touch of original:

> The Guru, perfectly-endowed, withdrew into solitude,
> And called Gurdas to his presence.
> Seating him by his side, to him he revealed his
> purpose thus:
> Listen, brother ! to my wish.
> Make the Granth into an ample volume,
> And write it out in the Gurmukhi characters.
> In the *Patti*,[1] devised by Guru Nanak,
> Are included thirty-five letters.
> In these letters record the entire *Bani* of the Gurus,
> Which all may be able to study with ease.
> Those that are greatly endowed with understanding,
> Should study it more amply through their learning.
> After a study and contemplation of many years,
> May alone its essence be realized.
> Such essence too in Gurmukhi should they express
> with hearts full of reverence,
> In language that may be easy to follow.
> Those endowed with learning express themselves
> In Sanskrit and the Mohammadan tongues[2]:
> Over all such writing shall it spread soon,
> As oily substance poured over water.
> Householders engaged in daily labour, who have
> little learning,
> Yet seek knowledge, may study it with ease.
> By it shall be indicated a broad cart-road on which
> those traversing, shall nowise stray.
> Therefore, write you down the Gurmukhi letters,

1. This composition is in the measure Asa.
2. Persian and Arabic are implied.

That these over the wide world may get known.
Let those with faith read these with ease—
Thereby shall they learn contemplation of God,
giver of liberation.
Great is the merit of those letters,
That the world over shall be known as Gurmukhi.
These shall mankind see, read, write, and offer to
these reverence;
And to annul their sins shall to these be devoted.
(*Stanzas 3-10*)

From the foregoing narrative it becomes clear that the purpose of the holy Gurus in composing the Bani in the popular tongues, and writing it out in a popular script, rather than in the complexities of Devnagari alphabet, was to bring Divine knowledge, spiritual experience and ethical thought to the simple, working folk. This compassion for mankind, caught in sin and engaged in daily toil, has been characteristic of the mission of the holy Gurus, and is visible no less in the preparation of this Scripture than in all the other measures adopted to spread and consolidate the Sikh faith.

The structure of the language of the Scripture is constituted of two main elements almost in equal proportions—Punjabi and old Hindi. To take Hindi first :

This language, out of which evolved Khari Boli or modern Hindi, whose grammatical forms are parallel to Punjabi, was spoken over an area bordering on the Punjabi-speaking lands lying north of the river Ghaggar, now dividing Punjab and Haryana over a considerable distance. In this medieval Hindi a vast volume of religious and romantic poetry had come to be created during the centuries after the establishment of Muslim rule over northern India, and a characteristic idiom and literary tradition had had time to grow. Over a vast stretch of India, comprising crores of inhabitants, this language had become a common medium of propagation of ethico-religious thought and of modes of romantic poetry. As vehicle of the reflected philosophical thought of India and the experience of Bhakti it had replaced Sanskrit, whose vocabulary in the original (*tatsam*) or altered (*tadbhav*) forms continued to dominate its more serious literary expression. It had borrowed also from Persian and Arabic, which had gained currency after the establishment of Muslim

rule and the growth of large Muslim populations all over Northern India. This was a fairly large vocabulary, not only in the areas of administration and law, but even in the more common concerns of life, so that these new words got firmly well established in popular speech, and in most cases drove out the older Indian parallel words or were used in conjunction with them. Thus grew a language, with its staple drawn from the popularized (apabhramsh) forms from Sanskrit, interspersed with similarly treated forms of Persian and Arabic with verb-endings adhering sometimes to the Braji forms, and at other times being closer to the later Khari Boli, whose patterns are parallel to Punjabi and modern Hindi.

The holy Gurus made extensive use of this language form, though the emphasis varў, as we turn from Guru Nanak Dev on to his several successors. But the basic structure remains. The Braji character of this Hindi got greatly diluted by the growth over it of the Punjabi spoken form, which as has been shown by competent linguistic studies, is parallel to modern Hindi and Urdu, both evolved from Khari Boli. So this language character is visible all over the holy Book, except in passages and compositions cast more predominantly into the Punjabi mould. The shade of language that is close to Hindi is visible in the verb-endings, propositions and vocatives etc. The vocabulary in general, of noun-substantives, adjectives and adverbs etc. stems from a large variety of dialects.

The other great constituent in the language of the Book, Punjabi, was of course the spoken language of the people from among whom the holy Gurus came forth. Punjab, by which should be implied the areas lying north of the Ghaggar stretching north and west uptill the river Indus, had had all along a folk literature of its own, in the various dialects spoken over its vast extent. Of this the more remarkable forms had come from the areas lying west of the Ravi, which while culturally not following a uniform pattern, had generally been tinged by Muslim traditions and by Persian and Arabic, though basically it remained firmly Indian. The Punjabi language of the composition of the holy Gurus partakes somewhat prominently of the idiom of the various regions of Punjab lying west of the Ravi, indicating the cultural influences that had been built up there. These influences might also indicate the predominance at least in the earlier period of the rise of Sikhism of disciples and believers from

areas in Western Punjab, of what are now known as the Rawalpindi and Multan Divisions. Guru Arjan Dev has composed a number of Slokas called *Dakhne* (with the 'd' hard) in the Multani or south-westerly dialect of Punjabi. In the case of Shaikh Farid, his entire *Bani*, brief though in volume, is in Multani Punjabi, indicating the adherence of this saint to his native dialect. The bards Satta and Balvand and the Bhatts who have left the *Swaiyyas*, have employed the Punjabi language grandly and with power in certain stylistic forms characteristic of the genre of poetry they were practising.

The *Banis* more prominently Punjabi in character may be met with in Guru Nanak Dev in general, more particularly in compositions like *Alahuniyan* and *Pahre*. But the predominance of Punjabi in him is visible everywhere, even in a composition such as *Siddha-Goshti*, with a pronounced Hindi character. *Siddha-Goshti* is the transcript of a discussion with the Yogis, who would be drawn from several language-areas, and who would normally carry on their discourses and discrimination in varieties of Hindi.

Guru Amar Das and Guru Ram Das have both expressed themselves largely in rich Punjabi, with the touch of Hindi never far away. So has Guru Arjan Dev, the predominant language characteristic of whose *Bani* is Hindi close to the Khari Boli idiom with the touch of Punjabi prominent and palpable. A saint from the Hindi-speaking areas would express himself in a different language-character. Guru Tegh Bahadur, saturated with the tradition of the neo-classical Hindi of his age, has expressed himself almost completely in Hindi, but this is again Hindi with the awareness and compulsive influence of Punjabi, which provided the Guru's own linguistic background.

A broad distinction might be sought to be discovered in respect of the use of Hindi and Punjabi in the *Bani* of the holy Gurus. Generally, though this may not be an absolute rule, in compositions expressive of contemplation and philosophical thought, Hindi is predominantly employed. In the expression of deep personal feelings of devotion, which is one of the forms that Bhakti in Gurubani takes, the more intimate expression of Punjabi predominates. It might again be reiterated that this is not a practice observed without exceptions, but its occurrence may be seen generally and usually.

Thus Hindi and Punjabi with an admixture of philosophical terminology derived from Sanskrit on the one hand and Persian and Arabic in the current folk forms on the other, are the main linguistic warp and woof of Gurubani. In special contexts the Yogic, Brahmanical or Muslim doctrinal terminology may predominate, of which the careful reader should take account. Besides these languages, some of the dialects of northern India, particularly Rajasthani Dingal, Sindhi and occasionally Haryanavi may be found used. The Bhaktas coming from different language regions, have naturally employed predominently the idiom of their respective regions. Thus, in Kabir the Avadhi vocabulary predominates. So in Ramanand, Ravidas and Bhikhan. In Namdev may be beheld prominent touches of Marathi. In Jaidev, whose medium of self-expression was Sanskrit, an adaptation of Sanskrit predominates. The holy Gurus themselves have left a small body of their compositions in this tongue resembling Sanskrit, probably in contexts where the message was meant for hermits and the common folk outside the language range of Punjabi and Hindi. A variety of Sanskrit was the universal India-wide medium of exchange of serious thought.

The understanding and interpretation of the text in the holy Granth Sahib is manifestly difficult. The source of this difficulty does not lie in the use of any archaic language, as is commonly believed. The Hindi and Punjabi employed in the Scripture is grammatically not different from what is spoken over the Punjab and its neighbouring regions uptill today. Like all living languages, these too have altered in the course of the five centuries since the time of Guru Nanak Dev, but the alterations have been slight and not beyond the grasp of the average intelligent user of these languages. The sources of the difficulty may be looked for in a different direction. These are, in the first place, the use of vocabulary outside the range of the common experience of the average person. This vocabulary, philosophical and mystical, has to be cultivated by a special effort of learning. Next is the vocabulary employed in folk forms, to which no key is provided by classical learning. These folk forms have their own laws of morphology, which need not be detailed here.

Again, there is the use of symbolical and metaphorical language, into the secret of which the mind has to initiate itself by a special effort. This symbolical usage and idiom, while part

of it is shared by Gurubani with the mystical poetry of India in general, some of it is an especial feature of Gurubani. A certain terminology is adopted in Sikhism or given a special orientation. Thus, *Akal Purakh*, *Ek Oankar*, *Kartar*, *Sati-Nam*, despite their derivations from Sanskrit, are employed in the Sikh sacred literature with a connotation all their own. So is *Guru*, which in most contexts stands for the human spiritual preceptor, but signifies also the Supreme Being. Esoteric terms like Nām, Shabda, Gurumukh and the terminology of Yoga employed to symbolize the spiritual and ethical attainments present quite great difficulties of comprehension and explication. Another source of difficulty is a kind of ambiguity. For example, *Karam* which is frequently found used, may stand for good fortune made by one's good actions. This would be if the term is derived from Sanskrit. If Arabic-based, it would mean Divine grace. Since in the writing out, no distinction is made, difficulties of interpretation might arise.

A great source of difficulty of comprehension arises from the structure of its syntax. The *Bani* being poetry, its grammatical structure need not conform to analytical prose. Especially because of the expression being in most cases highly compact, arising from the flow of spiritual inspiration, structure is left to take care of itself. A line may be interpreted differently by conceiving a different alignment of words in it. To this difficulty is added the especial grammatical system of Gurubani. Its vowel marks are intended, as shown by scholars who have made a deep study of it, to express the different aspects of grammatical sentence-formation, in the manner especially of the Vibhaktis or conjugational and derivational rules of Sanskrit. These vowel marks are a reliable guide to interpretation, and have to be carefully studied. With attention to these, numerous problems of interpretation are solved.

The above are a few of the sources of difficulties of interpretation. To these may be added a feature shared by Gurubani with the Indian classical writing in general—the writing out of the lines without splitting them into words. This no one can claim now to do with definitiveness. Words may often get jumbled upon faulty understanding, and astonishing freaks of misin terpretation may ensue.

The Teachings of Guru Granth Sahib

The creed that is embodied in the pages of the holy Granth

Sahib, and which is enunciated right at the opening in *Mūl Mantra*, is uncompromising monotheism. *Mūl Mantra*, the basic creed of Sikhism, standing at the head of the *Japu*, enunciates this creed in several sentence-phrases, internally consistent in spirit and significance, reinforcing and amplifying each other, enunciating the faith on which Sikhism is based, and to which every Sikh on taking initiation, must testify by repeating it solemnly. This creed, a *mantra* or chant of power, is an affirmation of faith like the *Kalima* of Islam, the *Gayatri* of theistic Hinduism, the *Om Padmane hum* of Buddhism and similar creeds of other faiths. Its words are all related to the concepts of Indian philosophy, bearing out the fact that with its broad and tolerant approach to other faiths, including those like Islam stemming from the Semitic tradition, Sikhism bears essentially and emphatically the character of an Indian-born religion, sharing with the other great religions of India certain concepts and axiomatic assumptions. This is borne out by a deeper study of Sikhism.

Monotheism in Sikhism is not exactly like what is met with in Judaism and Islam, with a personified yet transcendent God, Jehavah or Allah. It is rather the Supreme Being in two aspects—the unattributed-transcendent and the attributed-immanent. To distinguish these two aspects of the Supreme Being a subtle differentiation in terminology has been made : *Ek Oankar*, standing at the head of *Mūl Mantra*, meaning the Sole, Indivisible Supreme Being is the unattributed transcendent Par-Brahm, mentioned sparingly because of His awe and inaccessibility, unknowability. He is the eternal, changeless Reality, beyond Maya. His attributes are enumerated in *Mūl Mantra* itself and further in the course of *Japu* and Gurubani as *niranjan*, *nirban* and such others. *Ek Oankar* is the holiest name of the Supreme Being. The Sikh faith has a number of other, attributive names for the Supreme Being including *Wahguru*. These other names are attributive in some form or the other, including *Karta* or *Kartar* (Creator), another extremely sacred word.

According to the Sikh exegetical writings, *Oankar*, divested of the (One) *Ek*, is the attributed aspect of the Supreme Being, operating in the creation, preservation and dissolution of the universe through His Maya, Līla or Kudrat (might). In this aspect He is the upholder of the moral élan of the universe, and is

the fountain of all existence and of moral and spiritual values. In each of these two aspects, the Supreme Being is sole without a second, Formless (Nirankar, Nirakar), beyond time and thus beyond incarnation and mortality. That disposes of the doctrine called Henotheism by Max Müller, according to which in India there has been belief in one supreme deity besides a number of subordinate deities. In the Sikh sacred writings deities out of the Hindu pantheon and from the Epics and the Puranas find mention, but their existence is very clearly not to be assumed literally; nor are they objects of worship. They are mentioned only symbolically and metaphorically, and on this score no manner of doubt is left by the context in each case, and by the total vision of Sikhism. Here it may also be mentioned that the non-duality or advaita of the Shankara School is also not adopted, despite its close relationship with the concept of the Sole Supreme Being. Warnings are scattered all over Gurubani against adhesion to Duality (*duja bhava*, that is, attachment to Maya); so the essence of the Sikh teaching is basically non-duality. Only it does not preclude the attribution to the Supreme Being of the moral and lovable qualities and urges, so that He can be approached by the devotee through loving devotion (Bhakti), can respond to love and reward it. As a matter of fact, as will be discussed further on in somewhat greater detail, Bhakti is the essence of the spiritual quest in Sikhism, is the main gateway to bliss (Anand) or Mukti and is commended over the other paths to realization.

Mūl Mantra, as stated earlier, is a string of sentence-phrases, each expressing an aspect of the Supreme Being, *Ek Oankar*. These sentence-phrases emphasize His eternity, immanence, timelessness, freedom from the shackles of birth and from rancour, along with His being uncreated, self-existent. The last phrase, *Guru-Prasadi* expresses what is reiterated in thousands of contexts in the Scripture—the realization of the Supreme Being coming by grace of the Preceptor, the holy Guru. This formula (*mantra*) is the corner-stone of Sikh belief, and it may be said, an epitome of the holy Granth, which is itself an expanded expression of its vision. There are deep mystical interpretations given of *Ek Oankar*, in which as stated by Sant Mangal Singh, a Nirmala sadhu, *Ek* (One) is the Bij Mantra, the manifestation of the Divine Essence (*Ekara shuddh swarup*

Wahguru hai). This figure it is stated, is manifest in the form of Oankar, the Creator or attributed Brahm. Bhai Gurdas in Var 3. 15 has given a similar central significance to *Ek* (One), where it is stated to have been given precedence :

> The Absolute (Ek Oankar) first manifested the 'One'
> And then placed by its side Oankar with 'O'.
> (For 'O' above the original is Ūṛā, the opening vowel of the Gurumukhi alphabet).

While in *Mūl Mantra* the conception of the Supreme Being (Ek Oankar) is the Sole Unattributed, over the rest of the text following it, that is, the *Japu*, He is delineated, appealed to and supplicated as the Creator attributed, controller of the Moral Order (Hukam) of the cosmos, Retributor of Deeds and Awarder of Grace (Karam). This conception of the Supreme Being is pervasive all over the Book and forms the core of the Sikh faith. The Sikh faith postulates the synthesis in the Supreme Being of the unattributed and the attributed aspects. In Guru Arjan Dev's *Sukhmani* this is stated explicitly :

> Himself is He unattributed and attributed,
> Who by assumption of His might the whole creation has charmed.
>
> (*Sukhmani, 18. 7*)

Guru Amar Das has similarly affirmed :

> Himself is He unattributed and attributed :
> Whoever His essence recognizes is a true pandit.
>
> (*Majh III, Ashtpadi 32, page 128*)

In the unattributed aspect as Par-Brahm the Creator is in sunn (shunya) samadhi—the state of absorption in the Cosmic Void. This is the high point of mystical realisation in Sikhism. In *Sukhmani* it is thus affirmed :

> The Formless is Attributed and Unattributed,
> And gone into Absorption in the cosmic Void.
> Saith Nanak : Himself has He made creation,
> Himself on it meditates.
>
> (*21. Opening Sloka*)
>
> In the Cosmic Void is He absorbed,
> where plays the unstruck mystic music—
> Beyond expression is this miraculous wonder.
>
> (*23. 1*)

With this, in the Attributed aspect as the Lord, the Creator is immanent in all creation.

Ever is He present with you—know Him not far.
By the Master's teaching realize Him within the self.
(*Majh III, Ashtpadi 12, page 116*)

In similar phraseology, Guru Arjan Dev affirms :

Many by attachment deluded, take Him to be far :
Saith Nanak, ever by you is He present.
(*Gauri Cheti V, 139, page 210*)

On this theme of immanence which however, does not imply or suggest the Vedantic Pantheism, infinite variations of expression may be met with in Gurubani. The Creator is distinct from the self, yet the self is a part of Him, as the wave of water, yearning to merge into its source. The self is of Divine Essence, yet is not itself the Infinite (Brahm). This subtle, monotheistic mysticism, distinct from monism, must be kept in view.

Certain postulates and laws, as these emerge from the study of the teachings of the Granth Sahib, are in accord with similar postulates of Indian philosophy, though here these have got modified by the vision and, corrective brought to these by the revelation Divinely vouchsafed to Guru Nanak Dev and his successors. Maya, which in Indian philosophy is a neutral term, standing for the mutable principle of the universe as against the eternal Brahm (Brahman), in Sikh teaching bears a definitely evaluative signification. While it is the mutable principle, lying at the basis of all changing phenomena, governed by time, it at the same time is the veil that obscures from the human self the vision of the Eternal. It is the source of the temptation that drags man towards the various evils; it creates the image of duality or the apprehension that anything other than the Eternal is real. It creates attachment in the human mind, and is the source of sin that keeps the self away from attaining liberation. Man is, therefore, repeatedly warned against involvement with Maya, and exhorted to be in tune with Brahm.

The philosophical postulate of the Three Qualities (Triguna), characteristic of Maya is accepted from the Samkhya Shastra. These qualities, *tamas* (sloth, darkness), *rajas* (passion) and *sattva* (intelligence, poise) are repeatedly mentioned. The individual is exhorted to rise above these to the state called in Indian thought *triguna-atit* (beyond the three qualities) and to enter the Fourth State (*chautha pad*) or absorption in the Infinite, the Absolute. This state is also designated by the use of the Yogic phrase of the

opening of the *Dasam-Duar* (the Tenth Door of super-consciousness). That is the state of bliss, ecstasy, called maha-anand or the quaffing of maharas (the supreme elixir). Man is Maya gripped, matter-dominated, as long as he remains bound in the Three Qualities. These he must transcend through prayer, meditation and devotion. This is the path of Sahaj, commended in the Guru's teaching, which will be discussed a little later.

KARMA AND GRACE

Ava-gavan, the transmigratory process into which all creation is involved, is again accepted as axiomatic. To this is tied the doctrine of the retribution of deeds. For deeds arising out of desire, passion (*trishna*, lit. thirst) the creature must continue in the round of births and deaths in perpetuity, suffering and sinning in the process. All deeds done must find retribution. From this law there is no escape. In *Japu*, 20, Guru Nanak Dev affirms, referring to man :

Sow thyself the seed, consume the produce thereof.

In *Bara-Maha* Majh, Guru Arjan Dev affirms, referring to the state of man : 'As he sows, so does he reap'.

In both these visions the imagery to express this stern law of retribution is taken from the realm of agriculture. Dharamaraja or Yama, the god of death and retribution, in Indian mythology is adopted as a symbol for the Divine law wherein no deed, good or bad, fails to produce an effect on the future destiny of the individual self. The imagery of Chitra and Gupta, the celestial recorders of deeds is also frequently employed. The accumulated load of deeds that the individual self must carry, known as *Kirat* (Krita—deeds done) continues to influence his destiny. Destiny as a matter of fact, in accordance with this Divine Law, is only another name for the accumulated, though unknown consequences of deeds. It is not something arbitrarily or mystically made in an inscrutable heaven, but is a consequence of the Divine Law, Hukam.

Hukam (Ar. lit. command) is a term of wide application, standing for the cosmic moral force or élan called Dharma for the operation of the law of retribution and the law of grace, to be discussed soon hereafter. *Karam*, a popular form of the Sanskrit *karma*, which like *kismet* has become fairly well-grounded in the English language, stands for destiny made according to the individual's deeds. This is truly destiny, as from its operation, there is no escape. Human birth in the midst of

millions of births spread over long aeons is repeatedly called in Gurubani *dur-labh* (hard to attain). It is attained as a consequence of good deeds done and contemplated over an immense length of time. This valuable birth, this incarnation, it will be a pity to waste in Maya-pursuits or pursuing pleasures of the senses, in sinning and indulgence in passion. Says Guru Arjan Dev in the measure Asa, in a hymn included in *Rahiras,* the Evening Prayer :

> Now that the human incarnation thou hast attained,
> This is thy opportunity to be united to the Lord.
> No other action is to thee of any avail—
> In holy company devote thyself solely to contemplating the holy Name.
> Engage thyself in preparation to swim across the ocean of existence :
> Now thy life in pleasures of Maya is being wasted.

To be borne on the moving wheel of transmigration is the greatest of calamities; to be taken out of its revolution by prayer and grace is bliss and liberation. The process of living and of death each, is attended with fear. By prayer and grace is attained *mukti,* annulling these fears. The only fear that man's self must entertain is the fear of God, on which in numerous places in Gurubani, profound affirmations are made. One such occurs in the measure Gauri, which epitomizes this ethico-philosophical vision :

> The fear of God is mighty and of great weight.
> Egoism is worthless and just vociferous.
> Walk under the weight of such Fear;
> And through Divine grace obtain Knowledge of God.
> None crosses the ocean of existence unless he bear fear;
> Through fear the fear-directed life is beautified with divine love.
> Through fear of the world, the fire of fear blazes in the human frame.
> Through fear of God and love is moulded spiritual beauty.
> Without fear of God all that is uttered is misshapen and worthless--
> The mould and the shaping strokes both blind.
> Fear of God is the abode, and in such abode is Fear.

Through Fear of God vanish worldly fears.
The Fear of God which eliminates all other fear—
how may it be called fear ?
No other resting-place is except Thee;
All that happens is Thy will.
One might be afraid of it if anything other than God
held any fear—
To be shaken with such fears is sheer perturbation
of mind.

(*Gauri Guareri M.I. 1, page 151*)

The state of annulment of transmigration is variously delineated. It is the state of Bliss (Anand) or of being absorbed in the Divine Light. Sometimes it is expressed as the mingling of a stream of water with the ocean, and by such other universal images.

Along with the law of Karma or inevitable retribution of deeds is the sovereign bliss of grace available to the human self. Grace is shrouded in Divine mystery, like predestination. Some are blessed to be devoted to the holy Name of God in Primal Time (*dhuron*); some by Divine will are damned—but nowhere is it implied that such bliss or bale is arbitrary, uncaused. As affirmed by Guru Nanak Dev in *Japuji* 2 :

Iknān hukamīn bakhsheesh, ik hukamīn sadā bhavāīyai.
(Some by the Divine law are conferred bliss; others by
the same law ever in transmigration are whirled).

The greatest blessing, the fulfilment to yearn for, is devotion to the holy Name Divine. To attain this is the truest bliss, heaven (baikunth). For the selves are the two states of *sanjog* (union with the Supreme Being) and *bijog* (separation, alienation from God)—each included in the individual's destiny according to his accompt of deeds. This itself is a mystery, as there is so much hidden evil in human nature as to beguile man into thinking that despite this hidden evil his actions are good and commendable. Wherever in Gurubani *pūrab likhiya* (pre-recorded) or a similar term is used, the implication is that of retribution for deeds recorded in destiny in accordance with the primal Divive Law (Hukam).

As hinted earlier, grace is related to the law of Karma. It comes in an inscrutable manner, by the Divine will (*bhana, reza*). As affirmed by Guru Nanak Dev in a sloka included in Sri Raga-kī-Var M. IV, the Divine mystery of grace is absolutely beyond

human reasoning and calculation. That is what the nature of grace is. The sloka reads in the original as :

> Dātīn Sahib sandiyān kya challai tis nāli;
> Ikk jāgande na lehan ikna suttiyān dae uthāl.
> (The Lord's blessings cannot be forced out of His hand : Some even while awake attain them not; on others He confers these, shaking them awake).

This sloka is recorded in the midst of the slokas of Shaikh Farid, and is related apparently there to Farid's sloka numbered 80, which reads as :

> Faridā rati kathūri wandiyai suttiyan milai na bhau
> Jinnhan nain nindrawale tinnhan milan kuwao.
> (Farid ! at night-time is distributed musk;
> Of this those asleep receive no share.
> Those with sleep-oppressed eyes— what may they get ?)

The mystical significance of either sloka is clear, and each contains a vital facet of the truth regarding grace. Grace is a Divine mystery, and no amount of austerities, no amount of intellectual search or performance or ritual or hatha-yogic praxis or any such devices can force it out of God's hand. Yet, in accordance with Farid's sloka whose view-point is amply confirmed by numerous other affirmations in Gurubani, without prayer, humility, wakefulness in the way or God, grace may not come. It does not come, as believed in the Puranic tales so often quoted in popular religious discourses, by a chance remembrance of God. The path to attain it is hard, long, and yet the result is in God's hand. This teaching is not dissimilar to the Lord's exhortation to Arjuna in the Gita to engage in action, but leave the reward thereof to the Lord, who knows best how to retribute actions.

That grace does not come by man's own effort and the calculation of good and bad deeds, and by the balance of good deeds, is borne out by the following affirmation :

> Lekhai kateh na chhuttiyai khinu khinu bhullan hār;
> Bakhshanhar bakhsh lai Nanak pār utār.
> (*Gauri Bawan-Akkhari*, *Guru Arjan Dev*, *52*, *page 261*)
> (By our accompt find we nowise liberation : Thou who art Liberator, take Nanak across).

How does grace come ? Hints to that effect from the spiritual experience of the holy Gurus are given. Its process is by Divine mercy to engage in devotion :

Jis daya karei mera Par-Brahm meri jindariyei
Tisu mani Nama wasaie Rama.
(*Bihagara Chhant, Guru Ram Das, 6, page 541*)
(My self ! on whomsoever the Supreme Lord showers
mercy, in his self He lodges the holy Name).

This becomes the path to grace. To fall on God's shelter in humility inspires the indueement to prayer, that opens the gateway to grace :

Nanak tis non shabad bujhawai jo jāe pawai Hari sharnai.
(*Wadhans, Guru Amar Das, Chhant 6, page 571*)
(Saith Nanak : He grants realization of the holy Word to
whoever on the Lord's shelter throws himself).

The Lord is responsive to prayer, devotion :

Jithai Hari ārādhiyai tithai Hari mitt sahai;
Guru kirpa te Hari mana wasai horatu bidhi laiya na jae.
(*Suhi, Guru Ram Das, 10, page 733*)
(Where the Lord in devotion is meditated on, there
comes He as friend, helper;
By the Masters's grace lodge in heart the Lord—
By no other device is He found).

The Lord's grace comes to those who utterly throw themselves on the Lord's mercy, grace :

Ab ham chali Thakur peh hār;
Jab ham sharan Prabhu ki āī, rākh Prabhu bhavai mār.
(*Dev-Gandhari, Guru Ram Das, 4, page 527*)
(Exhausted after all effort, to the Lord's shelter I go.
Now that to His shelter I have come, say I :
Lord ! preserve me or ruin me as may please Thee).

Affirms Guru Arjan Dev :

Ja kai simran sabh kachh pāīyai birthi ghali na jāī
(*Sorath 32, page 617*)
(By contemplation of Him are obtained all boons—
The devotee's endeavour goes not waste).

Devotion therefore, is not a heart-breaking, barren quest, doomed to failure. The Lord is responsive to devotion. Only He is the true judge. But without the basic fulfilment of devotion, grace may not be looked for.

In another context, Guru Arjan Dev has given expression to a similar vision :

Laj marai jo Nam na levai

Nama bihūn sukhi kivn sovai
Hari simran chhod param-gati chahai.
Mūl hina shākhā kat āhai

(*Bhairon, Guru Arjan Dev, 45, page 1149*)

(Behoves it one without devotion to the Name to die of shame;
How without the Name can such get peaceful sleep ?
One that discarding contemplation of the Lord seeks the supreme state,
Should know—How without the root can the branches come ?)

The Name or devotion to the holy Divine Reality is the root from which grows liberation and grace. It comes not without devotion—not as though uncaused.

Guru Nanak Dev, in a figure drawn from the household chore of making curd from milk, expresses the secret of true devotion and the pure heart into which Divine grace may be hoped to enter : Not in the heart fouled by sin, but one that by devotion is purified.

Bhānda dhoe baisi dhūp dewo tau dūdhai kau jāwahu;
Dūdhu karam phuni surati sama inu hoe nirās jamāwahu.
Japuh ta Eko Nāmā :
Awari nirāphal kāmā.

(*Suhi 1, page 728*)

(Wash the pot sitting patiently; then apply to it incense.
Thereafter proceed to pour into it milk.
Our actions are milk, our attentive devotion the yeast.
With heart freed from desire put yeast in the milk.
Contemplate ye the Sole Name of God—
Unavailing are all other actions).

Bhai Gurdas, the great savant and the first commentator on Gurubani, in one of his *kabits* in Braji Hindi, expressive of the deep mystery of devotion also expresses himself on this theme. His compositions, it may be remembered, were called by Guru Arjan Dev the key to Gurubani. The opening line of this famous kabit, innumerable times quoted in discourses on Sikh devotional thought and mysticism is :

Charan saran Guru ek painda jae chal,
Satiguru koti painda age hoe let hain.
(Whoever takes one step to seek shelter of the Guru's holy feet,

The holy Guru comes forth a million steps to accost him.
Anyone that even once the Lord's Word contemplates,
The Lord lovingly remembers him time and again.
Anyone that in loving devotion offers a cowrie—
To him the Lord shall in charity all treasures grant.
The holy ocean of mercy, of praise beyond our knowing—
To Him I offer obeisance;
Beyond our ken abiding).

Thus, to cut this part of the discussion short, it may be seen that while the law of Karma, operating under Hukam or the Divine will is supreme, yet through loving devotion this law may be transcended. Or to put it differently, a deeply mysterious, inscrutable aspect of this same law, grace overflowing like rain from heaven, may overwhelm the devotee. Of grace and its abundance the holy Gurus have such deep consciousness that in all situations, even of suffering by human standards they have sung paeans of joy. That the prelude as well as sequel to grace is devotion, is evidenced by the following affirmation of Guru Nanak Dev in Asa 31, page 358 :

Sach Nami pati upjai karami Nām Kartaru;
Ahınisi hirday je wasai Nanak nadrīn pār.
(By devotion to the holy Name comes true honour;
By grace is obtained devotion to the Name Divine.
Should the Name in the heart day and night be lodged,
Saith Nanak, by grace then is obtained liberation).

BHAKTI

Bhakti or devotion, as hinted earlier, is the path above all commended for realization. Learning and intellectual feats are discountenanced, since they are only sources of disputation. In *Japu* 1, it is said :

Sahas siyānapān lakh hoe tan ikk na challai nali.
(A thousand and hundred thousand feats of intellect
shall not accompany man in the hereafter).

Guru Arjan Dev in a hymn beginning with the line, 'Na Tu awai wasi bahut ghinawane' thus specifies the sovereign path of God-realization :

Not by a showing great contempt for the world
may we win Thy favour,
Nor by study of scriptures;
Nor by holy bathing;

Nor by wandering the world over;
Nor by subtle philosophy;
Nor by shoals given in charity.
Thou who art inaccessible, unknowable,
All in Thy power lies :
Thy devotees alone may command Thy love—
From Thee they find exaltation.

(*Var Ramkali, Guru Arjan Dev, page 962*)

Empty ritual and barren austerity are denigrated, as these lead the self away from loving devotion and humanitarianism with its constituents of charity, compassion and forgiveness in which true religion consists. 'Dhaul-Dharma daya ka pūt' (*Japu*). 'The Bull of Righteousness is born of compassion', affirms Guru Nanak Dev.

To write on Bhakti in detail would involve voluminous detail. Suffice it to say here, that this aspect of the practice and life of religion, has been commended, explored and delineated by the holy Gurus in loving detail.

The object of love, that is, the Divine Being, being separated from the self by the wheel of transmigration, there is the painful feeling, the pangs of separation, and in the poetry of Bhakti in Gurubaṅi deep anguish of separation is expressed, called in the tradition of Indian romantic poetry, *biraha*. A great deal of the poetry of Bhakti in Gurubani is expressive of *biraha's* anguish and the joy of union through devotion and grace. The greatest of all such compositions in Guru Nanak Dev's *Bara-Maha* (Song of the Months) in the measure Tukhari. In the *Bani* of Guru Amar Das, Guru Ram Das and Guru Arjan Dev, poignant expression of yearning for union, which is *biraha* may be studied.

Bhakti in Gurubani is of the variety called Nirguna Bhakti (devotion to the Unattributed Supreme Being). To attune the mind in love to the Formless Unattributed involves deep concentration of it on what cannot in any way be grasped by the senses. To express this passion, the imagery of romantic poetry is employed. The devotee is, as in Indian romantic writing, conceived of as the yearning female, the wife pining away in sorrow for the Beloved gone into distant lands in ages when separation meant no news or communication for months or years, and parting once might mean parting for ever in a hopeless vigil to be kept. Such poignant feelings, with the beautiful hues of romance are scattered over the expression of Bhakti in the

Granth Sahib. Of this the greatest heights are found touched in Guru Nanak Dev's Bani, which is the fountain-head from which the inspiration subsequently flowed. Love, separation, vigil for the spouse gone far away, the love-lorn bride seeking companionship with her sister-friends (sakhi, saheli) to while away the days of sorrow—such moods are frequently expressed. To the student of Indian romantic poetry of the medieval period these modes will be quite familiar.

Philosophically, the essence of Bhakti lies in the quest for the Divine, spurred on by love. The heart, saturated with love, finds the way to the portal of the Supreme Being. To have lodged this quest in the heart is itself liberation, as affirmed by Guru Amar Das in Majh Ashtpadi 20, page 120 : 'Jinu antari preet lagai so mukta' (Whoever has love in the heart lodged, is liberated).

The exalted status of Bhakti is affirmed again and again. Says Guru Amar Das in Asa, Ashtpadi 5, page 425 :

> Is Bhagati non suri nar muni jan lochade
> winu Satiguru pāī na jae :
> Pandit parhde jotiki tin bujh na pāe.
> (Gods, men and savants yearn for Bhakti—
> Without the holy Preceptor's guidance is it not attained;
> Brahmin scholars and astrologers who study books,
> of this have no realization).

Humility, self-dedication is the essence of Bhakti. In Var Asa, 13, Guru Nanak Dev affirms :

> Bhāu Bhagati kar neechu sadae,
> Tau Nanak mokhantar pae.
> (One that practices loving devotion and seeks to be
> known as one of the lowly—
> Saith Nanak, liberation shall attain).

Bhakti as one of the three great paths to realization is commended also in the Gita. There too its essence lies in throwing oneself completely on the mercy, grace of the Supreme Being. This is a hard path, and contrary to superficial belief, not mere emotional abandon. In Gurubani it is constantly pointed out that Bhakti is the path of realization and dedication to high ideals. In Japu, 21, Guru Nanak Dev affirms :

> Vin guna kitei Bhagati na hoe.
> (Without performing meritorious deeds no Bhakti can be).

That is, the devotee must, to perfect his devotion, engage in holy, beneficent action.

Says Guru Amar Das in Ramkali, Ashtpadi 13, page 911 :

Bhay bin Bhagati na hoi kabahi bhay bhāe
Bhagati savârī.
Maya mohu sabad jalāiya giani tatti bichari.
(Without fear of God Bhakti may no way be performed—
By fear of God and love is Bhakti ennobled.
In it is Maya-attachment in the holy Word consumed,
And the essence of realization contemplated).

To study the theme and expression of Bhakti in Gurubani is a great source of enlightenment in the higher spiritual secrets. Doubt arising from the spirit of unbelief is condemned as illusion, though discriminating wisdom is commended as Bibek (Vivek), a term well-known to Indian philosophical thought. Unshakeable faith in the Preceptor, the Guru, is the essence of Bhakti. This of course, postulates the Guru to be genuine, one who has overthrown his lower self, and put himself in tune with the Absolute. Under the guidance of such a Preceptor and devotion to him, the disciple shall attain heights of realization. Since ordinary poseurs to piety might mislead the believers who put trust in them, the true Guru is conceived of as one who has realized holy Truth. His Word (*Bani*) is life-giving. Other than the true Guru's utterance or teaching (*Bani*) all other utterance is false (lit. raw), as affirmed in *Anandu*, 24 by Guru Amar Das.

Mysticism

Mysticism as viewed in the ambit of the Sikh faith, bears several aspects. Because of the centrality given to Sahaj, the path of prayer and meditation, in the process of spiritual ascent, it never loses itself in the mists either of nescience (shunyavad) or of emotional abandon, as in the case of certain creeds, Indian and others, practising orgies of induced emotion. Basing itself also on the awareness of Duty in a world oppressed by evil, its accent on Action is always pronounced. The ideal to the striven after in the spiritual life is *sanjog*, which is the popularized form of a Sanskrit word implying union—union of the individual self with the universal, the Absolute. This experience, whose joy and ecstasy (Anand) are costantly voiced, consists in the ever-present remembrance (simran, smaran) of God, who is felt as much to be Nirguna (unattributed—transcendent) as Saguna (attributed-immanent). To have perpetual consciousness of the Divine Presence is mysticism as voiced in the Sikh faith.

Not only in the whole universe is the Divine Presence perceived, but also in the recesses of the self, the heart where the seeker is enjoined upon to seek Him. In hymn after hymn occurs this injunction. This is authentic mysticism of the greatest teachers of mankind. The Sant, the holy man, as conceived of in Sikh teaching, feels such Presence ever by him. This experience is expressed by Guru Arjan Dev thus in Gauri-ki-Var, V, page 319 :

> Those that remember the Lord with every breath,
> each morsel,
> And in whose mind ever abides the spell of the
> Lord's Name—
> Saith Nanak, are blessed, perfect devotees.

In the same Var earlier, on the same page, Guru Arjan Dev has given expression to the mystical experience of ecstasy in the presence of God in the ambrosial hour of dawn :

> Has arisen the bird's chirping voice,
> dawn has broken, and the breeze in wafts is playing.
> Saith Nanak : In joy of the Name, strange are
> the experiences of God's devotees.

Guru Arjan Dev has also expressed the ecstasy of God-consciousness in the calm, midnight hour with the devotees in holy vigil of communion, thus :

> In the cool, dew-drenched night are shining the stars :
> At this hour are awake the devotees, lovers of God,
> meditating each day on the Name—
> Their hearts on the lotus feet of God meditating,
> whom for an instant they forsake not.
> (*Asa Chhant 10, page 459*)

Guru Nanak Dev has expressed such constant, unfailing God-consciousness all over his Bani. To take only two examples : In Sri Raga, at the opening, in the hymn '*Moti ta mandir usarei*' are recounted pleasures of the world, such as gorgeous palaces, delights of voluptuous pleasure, miraculous powers, royal grandeur. At the end of each such vision arises the resolve : 'Lest such pleasures delude me into forgetting Thee, and Thy Name enter not my mind'. In the next hymn '*Koti koti meri ārjā*' are mentioned achievements of yoga, the harshest austerities, ascent into the firmament on bird's wings, writing out God's laudation with everlasting motion of the wind : Yet at each step the cry arises, 'Even thus can I not know Thy worth; how may I express

the greatness of Thy Presence ?' In Var Majh, 9, page 141-42 in a re-expression of these affirmations are mentioned the world's wondrous delights, terrible maladies, great evils pursuing the self, voluptuous delights—yet despite all distractions 'Still must I laud Thee, in unyielding joy of heart'.

In Asa, in a hymn also included in Rahiras, the Evening Service (page 9) Guru Nanak Dev thus expresses the consciousness of the Divine Presence as they very breath of the devotee's life :

> I live only as God's Name I utter;
> Forgetfulness of it to me is death.
> Hard it is *to induce in oneself* utterance of the
> holy Name.
> As hunger for the holy Name Divine arises,
> In that hunger are consumed all sorrows.

In the study of mysticism in Sikhism, this perpetual Divine presence is met with everywhere, which is at its core.

Union with the Absolute is expressed through symbols. The most commonly used such symbol is that of water flowing into water—the stream into the ocean—and merging to be indistinguishable from it. In *Sukhmani*, the state of union is thus delineated :

> As water into water mingles,
> So does light merge into Divine Light.
> Then is ended wandering in transmigration and
> rest found.
> Nanak ever is a sacrifice to the Lord.
>
> (*Sukhmani, 11. 8*)

Guru Arjan Dev elsewhere expressed this experience thus :

> The ray into the sun is merged, water into water.
> Light into light has gone, and perfection achieved.
>
> (*Bilaval Chhant 2, page 846*)

The ultimate end of all spiritual endeavour is to transcend the experience of Righteous Action (Dharma), Illumination (Gian, Jnan), Grace (Karam), Spiritual Endeavour (Sarm, Sram) and to enter Sach Khand (the Realm Eternal) eternally to abide in the Divine Presence. This state of grace is spontaneous operation of the Divine Ordinance (Hukam). Such is its mystery and glory, that as Guru Nanak Dev says, 'Its expression is hard as steel'. (*Japu*, 37).

The urge for union brings on *birahu* or the pangs of

separation, which has been mentioned elsewhere in some detail in this article. *Biraha* is expressed through the symbol of the loving, yearning wife, waiting through long days and nights for the Beloved. In a striking piece, Guru Amar Das has expressed this experience through a converse-piece between a loving wife and husband—the wife symbolizing the self pleading with her lord not to be entangled with the world, but to say at home, that is, in devotion to God. These beautiful symbols have a novelty of their own, distinct from the powerful imagery of the yearning wife in Guru Nanak Dev's *Bani*. The piece under reference in Guru Amar Das is given below :

> Beloved husband ! to do service to strangers,
> Leaving your wife, to strange lands you go.
> Beloved husband ! in duality none found joy—
> It is all attractive poison.
> How may one attracted by poison, lost in delusions
> feel joy ?
> Full of suffering is service to strangers,
> In which selling oneself, Dharma one loses.
> One caught in Maya-bonds finds no rest—each moment
> tormented by suffering.
> Saith Nanak : Maya-affliction goes when the heart
> to the Master's Word is devoted.
>
> (*Gauri Chhant 17, Guru Amar Das, page 249*)

A fuller study of this theme will require a lengthy treatment, which will not be in place here. While in form this symbolism is romantic, in essence it aims at so guiding the self perpetually to live in the Divine Presence, and in thought, word and deed to give oneself to it. A synthesized vision of life such as suggested here is the essence of the concept of mysticism, and not any abandon or search after nescience, as in some other creeds.

SAHAJ

A key-term, representing the process of realization and spiritual ascent is *Sahaj*. This term is given particularly repeated and detailed orientation in the *Bani* of Guru Amar Das, though it is long-established in the Indian spiritual tradition, and through the centuries has undergone transformation of signification. Literally, according to its aphoristic definition in Sanskrit (Sahajayate iti sahaja) 'That which is born with the self is Sahaj'.

It means the natural inclination, tendencies, way of action of man. That might imply however, behaviour that is guided by the instincts alone. Its meaning in Gurubani is the path of devotion that involves no 'forced' processes of self-purification, nothing that does not arise from the depths of the higher self. Thus, along with ritual baths, fasts, observance of 'sacred' days and hours and caste-ritual, the path of hatha-yoga (yoga of forced effort) is discountenanced. Not these and such processes as forced austerities, self-maceration, living in wild places, and observance of years of silence, often with the mouth stopped with a piece of stone etc. are to be regarded as the way to realization. In Gurubani there is repeated castigation of such processes. Along with these, warning against the system and paraphernalia of hatha-yoga is of frequent occurrence in Gurubani. Such processes have little value in conferring on the individual life that merit which the holy Gurus have regarded as the highest realization, engaging in beneficent humanitarian activity, and ultimately attaining liberation (moksha, mokh-duār, mukti). Particularly commended is the ideal of *jivan mukta* (one liberated while alive or still in the flesh). He would be one who has transcended the lower self and who lives for attaining of the higher objectives as just mentioned.

The path commended in Gurubani for such attainment is given cumulatively the name of Sahaj. That is because in following this path no forced, unnatural austerities or esoteric praxis is involved. This is the path of the purely spiritual processes as outlined in *Japu*, of *Suniyai* (listening, absorption of holy teaching) *Mannei* (contemplation, firm faith) and *Dhyan* (meditation). To these are added Devotion (*Bhakti*) and spiritual self-discipline as outlined in stanza 38 of *Japu* and the performance of beneficent actions. This ethico-spiritual scheme is the path of Sahaj. Its essence lies in the dawning in the self, of realization through the processes of prayer, meditation and devotion. It does away, as stated above, with all ritual actions, with yogic and occult 'practice' and observance of codes like the yogi's wearing of earrings, blowing the horn, carrying a patched coat and smearing the body with ashes etc. The true Guru's disciple, practitioner of Sahaj, need not retire to a forest or mountain-cave, but engaging in prayer in the early morning hours, which practice is repeatedly commended in beautiful words, engage in pure, beneficent, socially useful action. To the

process of devotion he should add Kirtan (performing and listening to holy music, lauding the Creator). Thereby shall celestial joy, bliss (Anand) descend upon him. This pattern of life the holy Gurus set up as example to their followers. And herein lies the essence of Sahaj, though as one explores it spiritually, the term acquires a deeper and deeper meaning, leading on to the mystical vision, the apprehension of the Divine Presence in all creation.

As stated earlier, the orientation of the spiritual state of Sahaj is found particularly detailed in the Bani of Guru Amar Das, who has elucidated this term and woven his vision round it numerous times. Sahaj, while it implies the unforced, natural path of realization, stands in other contexts also for the realization itself, for illumination and poise of mind. The interpretation in either case has to depend on the context, and pitfalls have to be avoided. The opening of Guru Amar Das's *Anandu* in the measure Ramkali is wrapt in the joy and ecstasy of realization through Sahaj, attended with the strains of Divine music. This great text opens thus :

> Mother mine ! bliss have I attained in union
>   with the Divine Master :
> Spontaneously has union with the Divine Master
>   come about—
> In my mind has resounded joyous music.
> Fairies of the family of jewel harmony to sing
>   holy songs have descended.
> Sing all ye the Lord's song, who in heart have lodged it.
> Saith Nanak : Bliss have I attained on union with
>   the Divine Master.
>
> (*Anandu*, 1)

Guru Amar Das in Sri Raga, Ashtpadi 6 (page 68) has illuminated different facets of Sahaj. This Ashtpadi may be studied in detail, wherein the term *Sahaj* is repeatedly used to express the state of illumination, equipoise. The 'Pause' and stanza 2 of this Ashtpadi run thus :

> Brother ! without guidance of the Preceptor
>   comes not *illumination and poise*.[1]
> From the holy Word arises *poise*,

1. For words in italics the original is *Sahaj*.

And is the holy Lord attained.
What in *poise* is sung is properly rewarded;
Without *poise* is all utterance void.
From *poise* arises devotion; from *poise*
comes love and pangs of separation.
From *poise* arise joy and peace;
without *poise* is life a waste.

From the above the comprehensiveness, the centrality of Sahaj in Sikh teaching may clearly be seen.

In *Anandu*, 18 again, Guru Amar Das has expressed the mystical quality of Sahaj :

By ritual performance is not *poise* attained;
Without *poise* is not cast out doubt :
Saith Nanak : By the Master's grace arises *poise*—
Thus is doubt banished.

Other affirmations concerning Sahaj, the path of prayer, meditation, devotion are met with. Some may be mentioned here.

Guru Arjan Dev, declaring theological learning irrelevant to the attainment of the supreme state, declares :

The creature of God who on the Lord meditates,
Be he learned or unlearned, the supreme state attains.

(*Gauri V, 159, page 197*)

The following affirmations are from Guru Nanak Dev. These are about the uselessness of hatha-yoga.

Whoever dies practising Hatha, is not
entered into God's reckoning,
However many the guises he assumes or the
ashes he rubs on his body.
Neglecting devotion to the holy Name, great
shall his regret be.

(*Gauri, Ashtpadi 12, page 226*)

By hatha and self-suppression comes dissolution
to the body;
By fasts and austerities is not the mind
touched with devotion.
Nothing approaches the merit of contemplating
the Name Divine.

(*Ramkali, Ashtpadi 5, page 906*)

To exhaustion have I practised muttering of texts,
austerities and self-suppression :
Not by Hatha and self-suppression is the Lord attained.
Saith Nanak : By Sahaj is attained the Life of the Universe.
This enlightenment by the holy Preceptor is granted.
(*Asa, Chhant 2, page 436*)

Bhakta Kabir in the measure Gauri, 48, page 333 has set down *in extenso* the equable experience of the state of Sahaj thus :

In the state of Sahaj are no changes as the rainy season,
No storms like the ocean,
No alternations of sun and shadows;
Neither erection occurs therein nor dissolution;
In that is neither life nor death,
Nor feelings of pain and pleasure;
Nor induced states of ecstasy.
Unique, inexpressible is the story of Sahaj—
Neither can it be compared in simile nor does it end;
Nor has it alternating states, like light or heavy.
In that state is no descent or ascent,
Nor change of day or night.
It is made not of elements like water, wind or air—
In it is the holy Preceptor absorbed.
That state is inaccessible, unknowable;
Therein one equably abides :
This state by the Master's grace is induced...

NĀM, SHABDA

Two other key-terms, Nām and Shabda are of frequent occurrence in Gurubani. Their simple, dictionary meanings respectively are Name and Word. Each however, bears a deep mystical signification. Nām is identical with the bearer of the Name (Nāmi), that is, the Supreme Being. In the process of Sahaj, in a creed wherein no visible form or symbol of the Supreme Being is permitted to be adopted, as that would be idolatry, the 'Name' is the sole medium wherethrough the Lord may be approached. It is the only visible form of the Creator available to the devotee. Being a sound, it is itself abstract, immaterial, formless. The Supreme Name of the Creator is *Ek Oankar*. Parallel to it is *Satti-Nām* (Eternal, holy Presence). Other names on which the devotee may concentrate, and which

he may repeat and contemplate are *Wahguru*, *Kartar* and the later *Sachcha Pādishah* and others. But to repeat and contemplate the Name is the essence of prayer and devotion. *Nām* as in *Sukhmani*, is employed as identical with the Creator and sustainer of all. Ashtpadi 16, stanza 5 of *Sukhmani* open thus :

> Nam ke dhare sagle jant
> Nam ke dhare khand brahmand.

The stanza in *extenso* in translation is :

> All creation by the Divine Reality[1] is prompted;
> By the Divine Reality are propped continents
> and the universe;
> By the Divine Reality are propped Simritis,
> Vedas and Puranas;
> By the Divine Reality are propped the processes of holy
> listening, realization, meditation.
> By the Divine Reality are propped the firmament
> and the nether regions.
> By the Divine Reality are propped all created forms.
> By the Divine Reality are propped all habitations
> and abodes.
> By the holy Name and abodes are saved the ears that
> to it have listened.
> Whomsoever in His grace to His Name He devotes,
> Saith Nanak, such a one entering the Fourth State, the
> supreme state attains.

In *Japu*, 19 occurs the line : *Jeta kita teta nāun* (All that is created, is His visible form). Here 'visible form' is rendering of *Nāun* which is the Punjabi form of *Nām*.

Nām in Gurubani stands for devotion, devotion to the holy Name. *Nām* or such devotion is the highest attainment to be aimed at by the devotee. In Var Asa, 8 Guru Nanak Dev affirms : Nanak sache *Nām* binu kya tikka kya tagg. (Without devotion to the holy Name, the paste-mark and sacred thread are of little worth). Guru Arjan Dev in Asa, 18, page 401 affirms :

> Punn dan jap tap jete
> Sabh ūpar Nam.
> (The Name is superior to all charities, chanting of texts,
> austerities).

The Name here implying *devotion to* the Name.

1. For 'Divine Reality' the original is Nam.

Shabda, like Nām bears a deeply esoteric meaning, with multiple shades of signification. Literally *Shabda* (Skt.) is sound; applied meaning word, holy word. The Word (Logos, Kalām) in other religious systems too bears a mystical meaning. Parallel aspects of signification may therefore, be discovered in Shabda. In Sikh religious thought *Shabda* or *Shabad* as pronounced popularly has an especial signification. The *Bani* of Guru Granth Sahib is popularly known as Shabad, particularly each verse-unit or hymn.

In Gurubani, often *Shabad* bears the sense cumulatively of holy teaching, which is conveyed obviously through words. Thus in Bilaval, 87, page 821, Guru Arjan Dev affirms :

> Satiguru shabad ujāro dīpa;
> Binasiyo andhkar tih mandari kothari
> khulhi anūpā.
> (The holy Preceptor's Word has lighted a lamp;
> From the mansion of the body is lifted darkness,
> And a wonderful chamber opened).

In Maru Solahe, 21, page 1042 Guru Nanak Dev too implies by Shabad holy teaching :

> Ehu bhavajal jagatu shabadi Guru tariyai.
> (This ocean of worldly existence by the Master's Word[1] may be crossed over).

In *Sukhmani*, 15.3 Guru Arjan Dev affirms :

> Jiun mandar kau thāmai thammanu,
> Tiun Guru ka shabad maneh asthammanu.
> (As an edifice by a pillar is propped,
> *So the mind* by the Master's Word finds poise).

Shabad in certain contexts stands for the Divine Word of command, for Hukam, the cosmic Law, Divine will. In Majh Ashtpadi 14, page 117 Guru Amar Das has employed *Shabad* in this sense :

> Utpati parlau shabadei hovai
> Shabdei hi vich opati hovai.
> (By the Divine Will occurs creation and dissolution;
> By the Divine Will again comes about creation).

In the excerpt following Guru Nanak Dev has employed *Hukam* and *Shabad* interchangeably :

1. That is, teaching, illumination.

Chahun disi Hukamu vartai Prabhu Tera
Chahun disi Nam patālam.
Sabh mehn Shabad vartai Prabhu sacha
Karami milai bai-alam.
(*Malar Ashtpadi 4, page 1275*)
(In all four directions, Lord ! is Thy ordinance operative;
Uptill the nether regions is evident Thy Name.
In all creation is pervasive the command[1] of
the holy Lord—
By good fortune is union with the immutable Lord found).

Like Nām, *Shabad* is the form that the Formless Creator assumes. To this *Shabad*, which may be the holy word or holy sound or the esoteric sound heard in Samadhi, is worship due. This is done by the consciousness (surati) attaching itself thereto. In *Siddha Goshti*, 44 thus answers Guru Nanak Dev the Siddhas :

Shabdu Guru surati dhun chela
(The holy word is the Master; concentrated meditation
its disciple).

In Sorath Ashtpadi 1, page 635 says Guru Arjan Dev, attaching a similar meaning to *Shabad* :

Shabad Guru pira gahir gambhira;
Binu shabdai jagu baurnam.
(The holy Word is the Guru, the deeply mystical Preceptor :
Deprived of the Word is the world distracted).

In Japu, 38 *Shabad* stands for the state of realization, for Gian (Jnan). After outlining the process of forging the spiritual life in a universal image, yet in deeply mystical terms, says Guru Nanak Dev :

Bhānda bhāu amrita tit dhāl;
Gharīyai shabad sachchī taksāl.
(Make loving devotion the crucible; in that mould you
the amrita *of realization.*
In this holy mint, mint the coin of realization[1]).

In Guru Amar Das's *Anandu*, *Shabad* is used in two related shades of signification, each referred to above.

Stanza 6 reads as below :

Sachi livai binu deh nimāni—
Deh nimāni livai bajhon kya karei vechariya.
Es non hor thāun nahin shabad lag sawāriya.

1. Original, Shabad.

(Without true devotion is the poor self helpless:
Helpless is the self without true devotion—
What may this poor thing do ?
No other place has she; by attachment to the
holy Word is she purified).

Stanza 7

Anand Anand sabh ko kahai Anand Guru te jāniya—
Jāniya anand sada Guru te kirpa kare piariya.
Kari kirpa kilvikh kāte gian anjan sariya.
Andarahun jin ka mohu tutta tin ka shabad Sachai
sawariya.
Kahai Nanak ehu Anand hai,
Anand Guru te jāniya.
(All talk of bliss, only by the Master's teaching
is true bliss realized.
Ever is bliss by the Master's teaching realized,
should he, my cherished friend, show grace.
By his grace are sins annulled; the collyrium of
realization *to sight* applied.
Those whose attachment of heart is annulled,
Their state of *realization* by the holy Lord is exalted.
Saith Nanak : Such is the state of bliss,
That by the Master's teaching is realized).

In the totality of the teaching of Sikhism, with its conception of the Formless Supreme Being and its mystical path of God-realization, both Nām and Shabad acquire a deep significance. This significance however, few even among those professing the Sikh faith can realize, without a deep study of Gurubani.

AKKHAR (Word, Syllable)

In Gauri *Bawan-Akkhari*, 54, page 261, of Guru Arjan Dev's composition, the term used for the cosmic order is *Akkhar*, which is the popular form of *akshara* (Skt.) with the meaning 'imperishable' as well as 'syllable' or 'word'. In the passage referred to, Guru Arjan Dev marks the transition of meaning of *akkhar* from 'syllable' to 'cosmic order'. This transition has an obvious reference to stanza 19 of *Japu* in which occurs the couplet :

Jeta kita teta Naun;
Vinu Navain naha ko thaun.

(All that is created is His manifestation;
No place of His manifestation is devoid).

In Stanza 54 of *Bawan-Akkhari*, under discussion here, occurs the affirmation :

Drishtman akkhar hai jeta
Nanak Parbrahm nirlepa.
(All the visible Reality, saith Nanak,
Is immaculate, transcendent Brahm).

Sant Mangal Singh, a Nirmala scholar, in his learned exegetical work on *Japu, Ik Akkhari Teeka* has explicated nāun (Nām) as 'manifest form of the eternal' (Satya-sarup vyâpak).

Stanza 54 referred to above, along with the preceding Sloka is given below in English rendering. In it the key-word is *akkhar* (word, syllable).

Sloka

To seek shelter with the Lord, gracious and merciful, have we come :
Anyone in whose heart is lodged the holy *Word* finds bliss.

Pauri (Stanza)

(By the holy Word are the three worlds sustained.
By absorbing the holy Word are the Vedas interpreted.
The holy Word is the true mystic melody and spiritual discourses.
In absorbing the holy Word lies liberation,
And the path of release from terror and illusion.
In the holy Word lies the performance of ritual duties :
All the visible Reality, saith Nanak,
Is immaculate, Transcendent Brahm).

The key-word in the original is *akkhar.*

This passage is followed by another sloka in which, continuing the context of *akkhar* (word) as the concept of the Divine Writ finds expression :

With the pen in His hand, on each forehead the inscrutable writ He inscribes :
With all creation is He involved—
His incomparable beauty in all manifested. . . .

GRIHASTHA (The householder's life)

The ideal life commended by the holy Gurus is that of the householder engaged in beneficent activity, keeping his mind

absorbed in contemplation and devotion. This synthesis between the spiritual and the secular is meant to reject the monastic or ascetic kind of life. The various brands of mendicancy in India, such as Yogi, Bairagi, Avadhut, Sannyasi etc. are disapproved, as their way of life is barren, cut off from the steam of humanity, to which their spiritual experience is expected to bring benefit. In the narrative of Guru Nanak Dev's life occurs the episode of his meeting the Siddhas in the mountains, and a discussion that ensued. The Siddhas, absorbed in their meditations away from the world of men, asked Guru Nanak Dev what the state of affairs in the mundane world was. To this the Guru replied, expressing the sorrow of his heart at the utter neglect of mankind by holy men. He told them, the earth was gripped by evil; he had himself set out to seek the 'moon of truth' amid this darkness. "The earth by evil is gripped; the Bull burdened under it is groaning. The Siddha-yogis have hidden themselves in the mountains—who then may bring liberation to the world ? The ignorant yogis that are there, are engaged night and day in smearing their limbs with ashes.

Without a true Teacher is the whole world sinking.

(*Bhai Gurdas*, *Var 1.9*)

In *Siddha-Goshti* (Dialogue with the Siddhas) in the measure Ramkali, Guru Nanak Dev has recorded a transcript in a highly compact mode of the relative features of the main points of this debate. While the Siddhas were emphasizing the esoteric psycho-somatic practices of hatha-yoga and its mystique, the Guru was pointing out the sovereignty of a life centred in moral and beneficent action as fruit of the spiritual life : Without such activity spiritual life is barren. His ideal is akin to what in the Indian tradition is called Karma-yoga—action wherein the mind at the same time is poised and attuned to seeking the higher experience of union with God.

In *Ramkali-ki-Var Mahalla 3* is set down in Slokas from Guru Nanak Dev, a detailed exposition of his view on the prevalent forms of asceticism and mendicancy. These are all critical of the practices associated with these paths. In the eleventh section of this Var (page 951) the Guru brings out the barren and negative features of the prevalent medicant practices, which benefit no one in society :

Yogis and householders smear their matted locks with ashes,

While their children are wailing all round them
for lack of support.
By neglecting the true way of life is not yoga attained.
What good throwing ashes over one's own head ?
Saith Nanak : Such is the measure of Kali-yuga—
Each one is himself the spokesman and judge.

In the twelfth section of this Var, which is unusually long, is Guru Nanak Dev's judgement on the ascetic sects—Bairagi, Avadhut, Udasi, Pakhandi. An adept in these would be genuine and worthy of approval, should he keep his ego under restraint and seek truth. Not mere ritual, such as smearing of the limbs with ashes, wandering the world over, begging ritually from door to door—not these, but search after the true values like truth and continence are the true ideal.

In the same section is the Guru's commendation of the householder who restrains his passions—

His alms-begging consisting in the practice of prayer,
austerity and self-discipline.
Let his cultivation of bodily powers be his charity :
Such a householder is holy as Ganga-water.

(*2.12. Var Ramkali*)

The conception of the true ascetic as it emerges on the study of Gurubani is not one of who observes the outer symbols of ascetic mendicant orders, but one whose ego has turned away from the world in dispassion. In Majh Ashtpadi 4, Guru Amar Das has defined the Bairagi (an order, lit. one practising dispassion towards the world) as 'one who in the holy Name is dyed' that is, immersed.

In Ashtpadi 3 in the measure Gauri also, Guru Amar Das has used the same expression :

Those dyed in the Name have perpetually renounced
the world;
Those are the true householders who to holy
Truth are attached.
Saith Nanak : Those serving the holy Preceptor
are truly fortunate.

(*Page 230*)

In Gauri Ashtpadi 8 (page 233) Guru Amar Das has again affirmed : "The self has turned mendicant by realizing through the holy Word the fear of God."

In each one of these expressions, the term for mendicant is

Bairagi (one struck by dispassion towards the world). The true secret of renunciation lies, to repeat it, not in adopting the outer discipline of a particular order, but as affirmed by Guru Amar Das in Gauri, 25 in subduing the ego so that its wandering may cease.

About false claimants to asceticism, there is mention in the Bani of Guru Ram Das of a Tapa (ascetic) who calumniated Guru Amar Das, but was found to be greedy and a hypocrite. As a matter of fact, in the pages of Sikh history and in Gurubani, seldom is a member of the traditional ascetic orders mentioned in complimentary terms. Guru Nanak Dev's son Baba Sri Chand who founded the ascetic Udasi order, remained outside the line of Guruship and his followers outside the mainstream of Sikhism, though they were its sympathizers and during the period of Sikh persecution in the eighteenth century, maintained the Gurudwaras. Some of them acquired learning and wrote good exegetical works on Sikhism. It is because of the barrenness of asceticism that it is looked upon with disfavour. As is being pointedly discovered in the India of today, the millions of claimants to holiness and asceticism in India are a dead-weight on Hindu society, a totally decadent influence when not positively evil. Guru Nanak Dev discovered this five centuries ago, and gave powerful expression to his disapproval. While on his missionary journeys all over India and outside, called Udasis, he kept himself free of family entanglements, though he visited his home and people at intervals even then. But around 1521, after these journeys were concluded, he put off the ascetic garb, reinvested himself with householder's clothing so to say, and set up a small farming colony and missionary centre at Kartarpur on the Ravi, now on the Pakistan side of the border. Here he practised godliness—guiding, teaching, composing the Bani and serving any travellers that came. This was the ideal that he set up for others to follow, and in Sikh society from the times of the Gurus onwards, it has been carefully observed. Sikh 'Sants' (holy men) may or may not be householders. There is no precondition of forced calibacy for them, which as the Gurus pointed out, may only conceal suppressed sex yearnings.

The path commended by the holy Gurus to the disciples is really a mean between asceticism and involvement with the world. This is a noble ethical synthesis in which the seeker while fixing

his gaze on the ultimate, the Absolute, at the same time looks upon the sphere of duty in the world as real and calling for his earnest endeavour to do good and to bring good to others. In *Japu* 34, the earth has been called 'Dharmasal' (place or field of righteousness) on which man is to engage in righteous action and not to retire in a world of self-imposed idleness. He is not only to save himself, but also to save others, as affirmed in the closing line of the Sloka to *Japu*. Other affirmations parallel thereto are met with at numerous places in Gurubani. Guru Nanak Dev in *Var* Asa, 2 has affirmed, apostrophizing the Creator :

> Holy the continents and universes created by Thee;
> Holy the worlds and the forms therein;
> Holy Thy doings and all that passes in Thy mind;
> Holy Thy rule and Thy court;
> Holy Thy commandment and Thy order.
> Holy Thy grace and Thy mark of honour...

All this stands contrary to the extreme Vedantic belief that the phenomenal world is false, *mithya*, illusion. According to Sikh belief it is not an illusion, but its reality is evanescent like 'a house of smoke' or 'cloud-shadow' and man must noway form attachment to it. To remind man of his duty, Guru Arjan Dev in *Sukhmani* has affirmed :

> Holy the root, holy the creation therefrom. (16. 6)
> Holy Himself, holy all his creation. (16. 7)

With this faith, man is to engage in action that may further God's plan of righteousness in the world. As stated earlier, not the way of the recluse, but of the devoted unassuming man of action—such is the scheme of life commended. Guru Nanak Dev has affirmed in other contexts :

> The Creator is Sole Himself, having created
> the two states;
> In Veda-utterances is introduced controversy.
> Involvement with the world and renunciation
> are the two extremes :
> In between operates righteousness that is the guide.

(*Var Malar, 5, page 1280*)

In *Siddha Goshti*, 31, page 941, the Gurumukh (God-directed man) is defined as one who realizes the limits of involvement with the world and renunciation, i.e. carries neither to extremes. In *Maru Solaha* 7 (page 1027) in the same terms it is affirmed :

Let the seeker realize limits of worldly
involvement and renunciation;
And in association with the Master, by the
holy Word realize his true home.
At no one should he cavil :
By truth alone does one acquire purity.

In the conduct of life the seeker, should God so will, may even be called upon to yield life, to suffer martyrdom. This was done by two of the holy Gurus, Guru Arjan Dev and Guru Tegh Bahadur. On this heroic theme of martyrdom Guru Nanak Dev has said :

Blessed is the death of those heroic men,
Who lay down their lives in an approved cause.

(*Wadhans, Alahunian 2, page 579*)

The path of devotion may make a call for sacrifice and martyrdom :

Should thy heart be filled with the passion of
love for God,
Step onto this path with thy head placed on thy palm.
He who treads this path,
Must prepare to give up life without demur.

(*Sloka 20, Guru Nanak Dev, page 1412*)

On the duty of the man of God to succour the helpless, says Bhakta Kabir :

He is the true hero who fights to protect the helpless;
Though cut limb by limb, flees not the field.

(*Maru, page 1412*)

In the holy Granth Sahib itself are included two narrative-hymns, one by Bhakta Kabir, and the other by Bhakta Namdev, telling in brief touches the story of their persecution, of their being sentenced to death by the fanatical rulers of their days and how by Divine intervention they were saved. This entire chain of thought and the examples of the holy Gurus and Bhaktas have deeply influenced the course of Sikh history, with its accent on beneficent action, righteous war and martyrdom.

On Yoga

An important aspect of the teachings of the holy Gurus is the examination and evaluation of the Yogic systems prevalent in India. Yoga has numerous varieties, from Patanjali's commendation of the practice of self-discipline to the Pranayam or

breath-control of Hatha-yoga, with the entire mystique of arousing the Kundalini and penetrating the six 'lotuses' or *chakars* and the attainment of miraculous powers (*riddhi* and *siddhi*), entering into the state of *maha-ananda* (supreme bliss) and the state of unbroken (*aphur*) samadhi or absorption into the Absolute. Other aspects of Yoga, which may be considered its misapplication are the practices of the Sakta cult, with certain kinds of reprobate actions associated with it, commonly known as Vām-marga or the left path. Whatever the claims to spiritual attainment of Yoga, its practice as Guru Nanak Dev observed it, consisted mainly in varieties of Hatha, Saktism and in the proliferation of mendicant sects, often concealing beneath the garb of saintliness a great deal of fraud. The least offensive of the claimants to Yoga were the idle drags on society, making a virtue of ritual begging and beguiling the people into claims to perform miracles and to exercise occult powers. Others spent lives in seeking such powers, called *riddhis* and *siddhis*. Many were seeking all their lives to arouse the Kundalini or *bhuyangam-bhathi* (the serpent-furnace) by the elaborate practice of pranayam. In a world requiring clean, honest work and service of the people, all such pursuits were distractions. In the foregoing section a brief hint has been given of Guru Nanak Dev's disapproval of the yogic practices and the withdrawal from the concerns of humanity characteristic of the Siddhas and Yogis, and his commendation of the life of the householder.

Guru Nanak Dev found the Yogic cults very widespread and popular. Along with the Brahmin-priest, the Yogi, known by one of the numerous current cult names, was dominating and directing the spiritual life of the Hindu masses. The Muslims in their Pirs, Rawals, Fakirs and Sāins had their own versions of the Hindu Yogis. Guru Nanak Dev, employing the current terminology of Yoga, like Bhakta Kabir, sought to call attention to the fact that while the claimed miraculous attainment of Yoga were only worldly Maya pursuit, the spiritual attainments believed to be attainable through its practice were more truly acquired through the path of Sahaj and through beneficent action. He rejected Pranayam and Hatha, and severely condemned Saktism, whose practitioners the Saktas were considered misbelievers and reprobates. The Yogic equipment of the earrings, ashes, the staff, the horn, the patched quilt etc. he rejected, and called upon the Yogis rather to symbolize these items by culti-

vating moral and spiritual qualities. All barren asceticism, all practices involving occult rites, all miracle-mongering he severely condemned. Instead, as is obvious from *Ramkali-ki-Var M. 4* and from *Siddha-Goshti*, he commended centring the spiritual life in beneficent action within the human society, where each one should contribute to the weal of all (*sarbat-ka-bhala*). His successors, particularly Guru Amar Das have richly adumbrated this theme. Guru Tegh Bahadur and later, Guru Gobind Singh in the Shabads have taken up the theme of transforming Yoga.

It appears that belief in Yoga being so widespread and so fascinating to the masses, the holy Gurus felt it worthwhile to treat this theme amply. The *Bani* of Guru Nanak Dev is full of esoteric Yogic terms, which however, imply the processes and attainment of Sahaj--prayer, devotion, beneficent action and poise. Maha-ras, the supreme elixir of the Yogis, Maha-anand, the Supreme Bliss, Dasam-Duar and such other terms of Yoga are employed as symbols for ethico-spiritual attainments. *Anahad Shabda*, the unstruck music of esoteric Yoga-practice is again, one symbol, implying the state of ecstatic bliss in the experience of the Divine Reality. *Riddhis* and *Siddhis*—miraculous powers in *Japu* are called *awara sād* (joy alien to Godliness). Says Guru Amar Das in *Var* Sorath 20 (page 650) :

> Other than devotion to the Name all wear and
> eating of viands is worthless;
> Cursed be occult and miracle-making powers.

On the Hatha-yoga ritual Guru Nanak Dev is emphatic in repudiating it :

> One who engages in ritual cleansing of the intenstines,
> kindling the furnace of Kunadalini, and directs
> the passage of breath—
> Is, in the absence of guidance from the holy Preceptor,
> in error;
> And gripped in delusions, is ruined.
> Blind and covered with the filth of ignorance—
> However much he may try to cleanse himself,
> His mind no whit is purified.
> Without devotion to the holy Name all ritual is husk,
> deluding man like juggler's tricks.
>
> (*Prabhati Ashtpadi 3, page 1343*)

For Guru Nanak Dev's attitude towards miracles, the slokas under Pauri 19 in *Var* Majh, beginning 'Pahiran agni hivai gharu bandhan bhojanu sār karai' may be studied. After rejecting all supernatural powers, the Guru in the end declares devotion to be the highest attainment :

> Saith Nanak, on whomsoever falls His glance of grace,
> Him He grants exaltation of devotion to the holy Name.

A famous term, Raj-yoga is current in Indian philosophy : literally, sovereign Yoga. In Gurubani this is the Yoga or pinnacle of spiritual attainment reached through the process outlined above as Sahaj—that is, prayer, meditation, devotion, self-discipline. In Gurubani the term occurs in several contexts, implying the high attainments just mentioned. In Gauri V, Ashtpadi 5, page 237 says Guru Arjan Dev, on subduing the attitude of duality or Maya-attachment :

> Whoever subdues and annuls duality,
> Raj-yoga shall have achieved.

Further on, in the same text, Ashtpadi 8, page 239 is affirmed :

> By following the Master's teaching have we attained Raj-yoga :
> Along with the Master is the whole world saved.

Guru Arjan Dev in Gauri 146 (page 211) more specifically affirms :

> My tongue ! repeat thou the sole Name Divine :
> Thereby in this life shalt thou have amplitude of joy.
> In the hereafter shall it avail the self.
> The malady of egoism annulled,
> By the Master's grace, experience thou Raj-yoga.

Guru Nanak Dev has been ecstatically delineated as being Divine, an incarnation, despite repudiation of the Incarnation Principle of Hinduism by Sikh teaching. He has also been lauded as attaining Raj-yoga, which is an expression of his great enlightenment, his complete subduing of the carnal self and his attunement with God. The attribution of this phrase no way implied his having practised any form of Yoga.

In the Hatha-yoga manual called *Hatha-yoga Pradipaka* it is stated that the path to Raj-yoga lies through the practice of Hatha. This is contrary to the Sikh belief. If the supreme state of attainment is to be called Raj-yoga, its way lies through

Sahaj, already discussed above. Says the Bard Kala in Swaiyya 6 (encomiastic stanzas on Guru Nanak Dev) on page 1390 of the Scripture :

> Raj-yoga didst thou practise, the Lord in thy heart
> lodging.
> All creation was saved, repeating incessantly
> the holy Name.
> The Lord's laudation is sung by Brahma's sons and
> rishis like Janak throughout the ages.
> Blessed be the Guru; blessed and fruitful, noble his
> birth in the world.
> From the nether regions has risen the shout of
> thy glory; this by the bard Kala is stated.
> Guru Nanak, saturated with joy in the Name Divine !
> Raj-yoga hast thou practised.

The attainment that the Guru has attributed to the true Yogi, is the spiritual state of poise. It is the state of the Brahm-Gyani, about whom Guru Arjan Dev in *Sukhmani* affirms :

> The Brahm-Gyani[1] is ever undefiled,
> As the lotus in water, untouched.
> In the Brahm-Gyani's self pervades humility.
> The Brahm-Gyani ever to do good to others yearns.
> The Brahm-Gyani is prop of the helpless;
> Over all is placed his protective hand.
>
> (*Sukhmani, 8.1*)

The lotus figure occurs also in *Siddha-Goshti* to symbolize purity amid the impurities of the world, as the lotus that is not touched by water in which it grows. In that text another figure that occurs is that of the duck, whose pinions too remain untouched by water while it swims. Other affirmations about the spiritual state that Yoga should induce, and which are more surely attained through Sahaj and not Yoga-praxis, are as below :

> Neither in the patched quilt, nor the staff,
> Nor in smearing with ashes the limbs lies Yoga.
> Nor lies it in earrings, or cropping close the hair,
> or in blowing the horn :
> To live pure amid impurities of the world—
> Thus is the Yoga way attained.

1. The God-enlightened.

In idle chatter lies not Yoga :
The Yogi truly so called is one who views all
creation as equal with an equable eye.

(*Suhi 8, Guru Nanak Dev, page 730*)

The true Yogi is thus one who by his attainment is God-enlightened (Brahm-Gyani), with a pure life of benevolence towards all.

SOCIAL CONSCIENCE—CASTE

One of the prominent features of the teaching of Sikhism is the overwhelming presence in it of a humanitarian, compassionate attitude towards all humanity, which militates against cruelty and injustice and aims thus at the establishment of a just society. The rich and the privileged are castigated for their involvement with things of this world, since wealth to which they cling so tenaciously must be taken away from them. In *Var* Majh 8, page 141 Guru Nanak Dev thus gives a vision of material glory :

Rulers, subjects, lords of property—none shall last.
Shops, market squares, streets by Divine decree
shall collapse.
Ignorant man takes the firm, fine edifices to be his own;
Know that stores full of wealth in an instant
are denuded.
Arab steeds, chariots, camels, elephants and housings;
Gardens, lands, house and home—when were they ours ?
Tents, woven beds, silken curtains—
Saith Nanak, know the eternal Lord to be their true
Bestower, by His might.

In his great vision on the destiny of nations, when they forsake the path of righteousness, in the hymns known as *Babar-Vani*, the Guru thus expresses his judgement on wealth and those who hoard it :

Vast multitudes for wealth are lost; many for it
are dishonoured.
Without sin is it not accumulated; in death it
accompanies not man.

(*Asa, Ashtpadi 2, page 417*)

In a similar vision in Sri Raga, the Guru thus affirms :

Painted palaces with elegant white portals, erected in
joy of heart—all fruit of love of Maya.

Without love of God ever shall they remain empty;
Heaps of rubble, their occupants smouldering dust.
Brother ! man's body and wealth last not with him :
The purest wealth is God's Name;
This by Divine grace comes.

(*Sri Raga, Guru Nanak Dev, Ashtpadi 15, page 62*)

The Guru has expressed deep anguish at the prevailing evil and injustice in society, which he has expressed through the symbol of the dark night :

The age is turned knife, rulers butchers *wielding* it;
Righteousness on wings has flown away.
In the dark night of evil, the moon of truth is nowhere visible.
I have sought for it to distraction;
No path is visible in the darkness.

(*Var Majh 16, page 145*)

In another place, this is how the age is depicted :

Avarice is king; evil-doing his minister,
Falsehood his revenue factor;
Lust is the counseller, always consulted for advice.
The subjects are purblind and thoughtless—
Wretches who are like stuffed carcases.

(*Var Asa 2, page 468*)

The state of teachers of religion was such :

The Quadi speaks falsehood and eats filth.
The Brahmin, guilty of much cruelty makes a show of ritual bathing.
The Yogi, blind and misguided, knows not the true practice.
All three are at one in bringing ruin to the people.

(*Dhanasari 6, Guru Nanak Dev, page 662*)

On the true teachers thus has the Guru expressed himself. Here the accent is on hard, honest work :

One claiming to be a saint,
And going about begging—
Touch not his feet :
He whose livelihood through hard work is earned,
And part in charity given away—
Such a one, Nanak ! truly knows the way *of God.*

(*Var Sarang 22, page 1245*)

Expressing himself on the cruelty and hypocrisy rampant among the professed teachers of religion, who should bring love and compassion in society, Guru Nanak Dev thus castigates the priests of either faith, Hindu and Muslim :

> Those slaughtering human beings perform *namaz*;
> Those wielding the butcher's knife wear the
> sacred thread.
> Brahmins blow the conch-shell in their homes—
> As much slaves of appetite as their employers.
> Evil is the capital, evil the commerce of such;
> From evil-doing is their living derived.
> Decency and righteousness have vanished.
> Nanak, falsehood is all-pervasive.
>
> (*Var Asa 16, page 471*)

About the institution of caste, the universal prevalent evil in Indian society, Guru Nanak Dev has imparted powerfully effective teaching. Here are a few pronouncements illustrating his deep, universal humanitarianism :

> Know all human beings to be repositories of
> Divine Light;
> Stop not to enquire about their caste;
> In the Hereafter are there no castes.
>
> (*Asa 3, page 349*)
>
> Caste is a condemnable notion; pride of name is low
> and mean.
> All living things have their sole support in God.
>
> (*Sri Raga-ki-Var 3, page 83*)
>
> Those forgetting the Lord are the truly low-caste.
> Nanak, the low-caste are those who live without God.
>
> (*Asa 2, page 349*)
>
> Know ye this to be the Lord's measure;
> Caste and birth are not there considered.
> Superiority of caste and worthiness by man's deeds are
> determined.
> Saith Nanak : By devotion to the Name
> comes liberation;
> And the suffering of transmigration is annulled.
>
> (*Prabhati 10, page 1330*)

Evil-doing, hard-heartedness, slander, violence—
These be the real untouchables.
How is your cooking-space pure with these low-caste
women beside you ?
True ritual of purity is truthfulness;
Good actions your kitchen-bounds;
Prayer, true holy bath.
Saith Nanak : With God such only are considered noble,
As preach not to others sinful ritual.

(Var Sri Raga 20, page 91)

As against the pride of wealth and power and the haughtiness of high caste, Guru Nanak Dev and his holy successors have inculcated the spirit of humility :

He who attains humility through love and
devotion to God,
Such a one emancipation may attain.

(Var Asa 13, page 470)

Humility is my mace;
Touching the dust of feet of all my spear;
These weapons no evil-doer can withstand.
The Master, perfectly-endowed, has equipped
me with these.

(Sorath 80, Guru Arjan Dev, page 628)

In joy abide the humble, controlling and
subduing the ego.
Saith Nanak : the pride of the greatly
arrogant has all gone rotten.

(Sukhmani 12, Sloka)

To amplify the theme of caste a little here : The holy Gurus raised their voice against the arrogance of the Brahmin particularly, who arrogated holiness to himself. Their hearts were full of compassion for the so-called lower cases, who besides being deprived of an honoured place in society, including the right to possess landed and house property, were also denied the ministrations of religion. This meant that the path of liberation, the highest goal achievable by a created being, was sought to be denied to them. Guru Nanak Dev placed himself on a level with these poor disinherited folk out of a spirit of compassion for them. In Sri Raga 3, page 15 he thus raises his mighty voice :

The lowest among the low castes, lower than the
lowliest—

Nanak is with them : He envies not those with
worldly greatness.
Lord ! Thy glance of grace falls on the land where
the humble are cherished.

In another place, with heart overflowing with Divine compassion, he thus exalts the low-caste :

Should anyone out of the higher castes serve the Lord,
Beyond expression is his merit.
One out of the lower castes that serves God,
Saith Nanak, may wear shoes made from my skin.

(*Malar 6, page 1256*)

Guru Arjan Dev, while compiling the holy Granth Sahib, took care to include in it the hymns of devotion composed by some of the so-called untouchable Bhaktas. This was meant to demonstrate that in the eyes of the Guru, not only should an untouchable receive religious ministrations, but should he have in him piety and enlightenment, also set up as a teacher. Out of such Bhaktas of the lower castes were Kabir, a weaver, Ravidas, a cobbler, Namdev, a dyer and Sadhna, a butcher. In their own pronouncements the holy Gurus have thus left their testament :

God's teaching to all four castes,
Khatri, Brahmin, Shudra and Vaish may be imparted.
Whoever by the Master's guidance utters the holy
Name is liberated.
Saith Nanak : In each vessel does the Lord abide.

(*Suhi, Guru Arjan Dev, 50, page 747*)

Khatri, Brahmin Shudra and Vaish—any may utter
God's holy mantra.
Worship ye the holy transcendent Lord—
Serve Him day and night.

(*Bilaval, Guru Amar Das, 5, page 800*)

Guru Arjan Dev defines the true Pandit (Brahmin scholar) as one who imparts religious teaching to all four castes. (*Sukhmani* 9. 4). Brahmanical orthodoxy forbade such ministration to the lower castes. Further on, in *Sukhmani* 9. 5 Guru Arjan Dev affirms :

All to knowledge of the seed-formula of Divine
illumination are entitled :
Anyone among the four castes may utter the
Lord's Name.

Whoever utters it, liberation shall find.
Rare is one that to holy company attains.
Whoever has God's grace, the Name in his heart
is cherished,
Which even to beasts, goblins and to those with
stone-like ignorance brings liberation.

Such is the universal compassion of the holy Guru's teaching.

Another class out of humanity that called for compassion was woman, who was looked upon as inferior and impure. Guru Nanak Dev in *Var Asa* 19 thus called upon mankind :

Why revile her from whom are born great ones of the earth ?

On *Sutak*, a belief that a house where a birth occurs is for a number of days impure, and so is the woman in child-birth, the holy Guru in *Var Asa* declared, in all nature is the process of birth and regeneration taking place. Birth and death by Divine Ordinance occurs. Impurity inhers not in human birth or nature's generative processes, but in evil tendencies of the mind. Thus has he imparted his teaching on this point :

The mind's *sutak* (impurity) is avarice; of the
tongue falsehood.
The eye's *sutak* is looking with lustful eyes at other'
womenfolk's beauty and their wealth.
The ear's *sutak* is listening to slander and scandal.
Saith Nanak : For such evils are selves and men dragged
in bonds to Yama's demesne.

(*Var Asa 18, page 473*)

Bhakta Kabir in the measure Gauri 41 has made similar affirmations on *sutak*.

Suttee, the cruel custom whereby women of the higher castes were forced to burn themselves on their husband's funeral pyre, was condemned by the holy Gurus. Guru Amar Das and Guru Arjan Dev specifically raised their voice against this evil. True loyalty to the husband's memory lies not in burning oneself, but in passing one's life in being faithful to him in his memory :

These be not the true suttees who burn themselves
in logs of wood.
Saith Nanak : True suttees are those that bear the
suffering of separation.

These be the real suttees that abide in good
conduct and contentment;
Who served their Lord, and after, ever cherish
his memory.

(*Var Suhi 6, page 787*)

By burning oneself is not obtained the beloved Lord;
Those who burn themselves as suttees, suffer in
consequence of their former deeds.
In imitation of others, through stubbornness of will
may one burn oneself;
By that is not obtained union with the beloved :
One may only thus wander through numerous births.
The woman that is of good conduct, noble discipline,
who is obedient to the husband's will—
Yama's chastizement on her shall not fall.
Saith Nanak : She who looks upon her husband
as the true lord,
Is a blessed suttee—approved at the Divine Portal.

(*Guru Arjan Dev, Gauri 99, page 185*)

The duty enjoined upon man is called *Seva*, which has been given an especial orientation in Sikh teaching. *Seva* is beneficent action (lit. service) unsolicitious of reward. While prayer, meditation and devotion are so greatly and emphatically commended, *Seva* has the role of bringing completion and fulfilment to the spiritual life. This is an established tradition in Sikh society : High and low must all perform service – humble, manual labour, without social distinction. Guru Nanak Dev's injunctions on *Seva* may here be given :

Only through devoted service in this world may one
find a resting-place at the Divine Portal.

(*Sri Raga 33, page 76*)

All Thy creatures, though Thine
Receive no fruit without devoted service.

(*Asa 19, page 354*)

I have learnt by the light given by the Master,
perfectly-endowed :
Recluse, hero, celibate or sannyasi—
None may expect to earn merit without devoted service—
Service in which lies the essence of purity.

(*Maru 10, page 992*)

In *Var* Asa 10, page 468 Guru Nanak Dev has thus summed up the essence of the pure, spiritually-directed life. This is a scheme of life directed towards finding fulfilment through beneficent action :

Sach ta par janyai jei ridai sachā hoe

He alone is truly pure,[1] whose heart is pure;
Who sheds the filth of falsehood,
And through self-purification makes the body chaste.
He alone is truly pure who loves truth;
One whose heart joys in God's Name shall alone
the Door of Liberation attain.
He alone is truly pure who knows the practice
of the pure life :
After preparing the soil of the self
Should he sow in it devotion to the Creator.
He alone is truly pure who receives the true precept,
Is full of compassion and gives away his
substance in charity.
He alone is truly pure who takes his abode in the
pilgrim-spot of his self,
And taking the Master's precept abides therein.
Truth is the sovereign medicine—
All evil it drives out.
Nanak supplicates for grace those who
possess truth, purity.

Other pronouncements on *Seva* may be found in following contexts :

Binu seva phal kabhu na pawasi seva karni sari

(Without service are no objectives fulfilled; in service lies the purest action).

(*Maru 10, Guru Nanak Dev, page 992*)

Ja kai mastik bhag so seva laiya

(He on whose forehead is writ good fortune, by the Lord in service is engaged).

(*Asa Chhant 7, Guru Arjan Dev, page 571*)

The holy Gurus have solicited God to grant them the gift of the humblest service, such as waving the fan over God's creation to keep it cool, to draw water and such other tasks. Prays Guru

1. Lit. Truthful, holy.

Ram Das in a hymn brimful of the fervour of devotion :

> *Pakkha pherin pani dhowan jo deveh so khāīn*
> (May I wave the fan and draw water;
> And eat of whatever Thou dost grant).
>
> (*Suhi, Guru Ram Das, Ashtpadi 1, page 757*)

MUKTI—JIVAN-MUKTA

Mukti (liberation) also written in Gurubani as *mokh* (popular enunciation of *moksha*) is the end to be striven for as a result of a life lived according to the teachings of religion. Its true conception is the annulment of the cycle of births and deaths, that is transmigration, and the self abiding ever in bliss of God-consciousness. There is no visible, palpable heaven or hell according to Sikh belief, although Yama and his minions as symbols of terrible suffering undergone as a consequence of sin are constantly mentioned. Their existence too is not literal, as would be in the belief of Puranic Hinduism. *Mukti* is a state of consciousness—liberation from Maya-attachment, desire and from sin. It is achieved when the self has been engaged in devotion and contemplation of the Divine Reality. Ritual actions, thought to bring liberation in popular belief are discountenanced. Some affirmations pointing to such a conception of *mukti* may be given here :

> Liberated is one who by love of God is inspired;
> Whose senses are under restraint and who abides under discipline;
> And who ever on the Master's Word meditates;
> Such devotion to the Lord is pleasing.
>
> (*Majh, Guru Amar Das, Ashtpadi 20, page 122*)

> The being that discards egoism and the Lord-Creator realizes—
> Saith Nanak, is liberated. This my self ! know thou to be true.
>
> (*Sloka 19, Guru Tegh Bahadur*)

> Whoever has risen above joy and sorrow;
> one to whom are foes and friends alike—
> Saith Nanak, listen my self ! know such a one to be liberated.
>
> (*Sloka 15, Guru Tegh Bahadur*)

> Man seeks liberation through ritual performances.

Know, the boon of liberation from the holy Word and
Divine laudation comes.
Without the Master's Word comes not liberation.
Man by shows is deluded.

(*Maru, Guru Nanak Dev, Sloka 4, page 1034*)

He alone is liberated who has Divine grace :
Such a one each day the Divine qualities lauds.
Then he need not declaim aloud Shastras and Vedas.

(*Malar, Guru Amar Das, 10, page 1261*)

While in all situations prayer, meditation and devotion is indispensable, the ultimate goal to be achieved, that is Mukti, comes when Divine Grace descends on the self. Thus is it affirmed in *Japu* :

Karmiṇ awai kappara nadrin mokh-duar.

(By one's actions is achieved the vesture of human birth;
By grace alone is reached the door of liberation).

Jivan-mukta (liberated while alive; that is, while in the flesh) is as a matter of fact, the great ideal of life upheld by the holy Gurus. Not liberation after death of the body; but such liberation must be achieved, as hinted above, through a life dedicated to devotion. One engaged in contemplation, devotion and good work is indeed liberated. This ideal is expressed frequently in the pronouncements of the holy Gurus ;

One in whose heart abides the Lord,
Is truly wealthy, of noble lineage and honour :
Such a one is *Jivan-mukta.*

(*Sukhmani 23.8*)

Whoever casting off pride and attachment,
Divine laudation chants—
Saith Nanak, such a one is known as *Jivan-mukta.*

(*Bilaval 2, Guru Tegh Bahadur, page 83*)

Whoever with his inner self cherishes the Lord's
commandment,
Is known as Jivan-mukta.
To such a one are joy and sorrow alike;
Ever abiding in bliss, never does he pine—
One that follows such a practice,
Saith Nanak, is known as *Jivan-mukta.*

(*Sukhmani 9.7*)

One that in the self lodges the holy Name is *Jivan-mukta.*
By facing Godward in holy Truth absorbed.

(*Asa, Guru Nanak Dev, Ashtpadi 3, page 412*)

He may be pronounced as *Jivan-mukta* from whose
self is egoism eliminated.
(*Maru, Guru Nanak Dev, Ashtpadi 2, page 1010*)
Whoever the Master's Word lives,
And ever in the Lord remains absorbed,
Is *Jivan-mukta.*
(*Maru, Guru Amar Das, Solaha 14, page 1058*)

Like the Bodhisattva of Buddhism, the *Jivan-mukta* lives for rendering service in a spirit of compassion and dedication. His lower self subdued, his is truly the state of liberation.

THE COSMIC VISION

The holy Gurus' vision of the universe in its functioning is centred in Dharma which is the moral élan that keeps the cosmos going according to the Divine will. Dharma is righteousness, and as affirmed by Guru Nanak Dev, its essence lies in compassion. This is stated in *Japu*, Stanza XVI : *Dhaul-Dharma daya kā pūt* (The Bull of Righteousness is born of compassion). The qualities of compassion and forgiveness (*Khima, Kshama, Daya*) are commended repeatedly in the holy Granth Sahib. In Var Asa 10 in a passage given in translation elsewhere (under "Social Conscience") in this article, the pure, truthful life is determined to be one that is full of compassion and charity. Cruelty and evil-doing must ultimately destroy their possessors and cherishers. Evil-doers meet an ignominious end. In a passage on page 224-25 of the Scripture is mentioned the end of evil-doers, among whom was Duryodhan, the tyrant Kaurava king of Hastinapur. Observes Guru Nanak Dev in this context :

Duryodhan in dishonour was ruined;
He forgot God the Creator.
He who persecutes God's saints must come to
harm and suffering.
(*Gauri, Ashtpadi 9*)

Among the great tyrants mentioned in Indian religious lore is Harnakash (Hrinyakashyapu), the atheist king who persecuted his saintly son Prahlad. Prahlad was succoured by the Lord as Nar-Singh (Lion-Man). The holy Guru's vision, unlike that of the ordinary devotee in India, was not confined to the Puranic, legendary past, but took in its sweep the contemporary scene wherein tyranny must come to a deserved end too. In the lines following is an integrated picture of the discomfiture of evil in

the past and the present :

> The Lord in each age has raised His devotees,
> whose honour He has protected.
> The tyrant Harnakash was by the Lord destroyed,
> And Prahlad saved.
> Repudiating the arrogant traducers, the Lord on
> Namdev showered favour.
> Nanak, servant of God, has served the Lord who in the
> last extremity comes in to succour His devotees.

(*Asa, Guru Ram Das, Chhant 29, page 451*)

The hard-hearted, the tyrants, when their brief hour of glory is past, must be humbled in dust. That is the Divine Law :

> Those who adjured forgiveness, despite their vast
> cohorts were effaced from the earth :
> Countless their number, hard to ennumerate.
> He who knows the Master is liberated, never again
> to be bound.
> To know the True Word is to be approved in the
> celestial Mansion.
> True joy comes from forgiveness and truthful living.
> Expend ye the true wealth of meditation, attain
> thus the poised mind.
> Repeat ever God's Name with your mind,
> body and tongue.
> Thus may you cultivate noble qualities and a
> forbearing mind.
> Egoism shall be destroyed and destroy its possessor;
> Its seed must sprout into useless weeds.
> God, who created all creatures has put Himself
> into each one :
> Yet is He apart from all.

(*Ramkali Dakhani, Oankar 49, Guru Nanak Dev, page 937*)

> Whoever grasps forgiveness, vows of purity, the noble
> way of life and contentment,
> Is rendered immune from all maladies and
> malice of death.

(*Gauri, Guru Nanak Dev, Ashtpadi 7, page 223*)

In Guru Nanak Dev's own time occurred the invasions of Babar on India, bringing so much carnage and destruction.

Here was the occasion for a Teacher of mankind to inculcate

the lesson that the world must learn, wrapped in its course of thoughtless and selfish pleasure. The four hymns pertaining to this occasion, besides throbbing with pity for the suffering of innocent humanity and with sorrow over the fall of India, state the great moral principles on which the cosmos rests, and neglect of which by men can lead only to suffering. Alluding to the profigate rulers of India, the holy Guru raises his voice in Divine indignation, and at the same time states a great truth :

> These dogs have thrown away the jewels;
> Shameful will be their ends; none will remember
> them after death.
> What is man's power before God's ?
> He alone joins and unjoins, such is His might.
> A man, proud of his greatness, tasting all life's
> joy to satiety,
> In the eyes of the Lord, is a worm picking
> grains of corn.
> Nanak, true success comes to one who from self-
> abnegation draws life; and utters the Name.
>
> (*Asa 39, page 360*)

In another hymn on the theme of Babar's aggression, Guru Nanak Dev affirms, despite the scene of carnage observed by him, that in all this the Divine Law (*Hukam*) which is just, is seen operative :

> In this city of corpses, Nanak sings praise of the
> Lord, and proclaims His Law.
> He who made the creation, in all such
> beautiful aspect,
> Watches it apart, inaccessible.
> Blameless is the Lord, and true His judgement;
> Just shall His decree be.
>
> (*Telang 5, page 722-23*)

(Again enunciating the Law, observes the holy Guru—this occasion too being Babar's aggression) :

> The Lord confers honour,
> And chastizes as in His will lies.
> Man may escape chastizement by thinking of the
> consequences of his acts.
> The rulers lost their sense in pleasure and frivolity.
>
> (*Asa Ashtpadi 11, page 417*)

Vast multitudes have fallen from grace for lucre,
Been sequestered from God :
It comes not except through sin,
And accompanies not man in death.
The Creator, whomsoever He would forsake
Deprives him first of goodness.

(*Asa Ashtpadi 12, page 417*)

Suffering is ultimately a Divine mystery. In the teachings of the holy Guru it has been mentioned as an inevitable part of man's destiny. To wish it were not there, is to be forgetful of the Divine Law. Says Guru Nanak Dev :

Nanak, idle it is for man to ask for pleasure
when suffering comes :
Pleasure and pain are like robes which man must
wear as they come.
Silence alone is commendable where arguing can be
of no avail.

(*Majh-ki-Var 24, page 149*)

Yet, from suffering the path of escape is through resignation to the Divine will :

When all suffering man has gulped as amrita,
suffering never again comes to him.

(*Maru, Guru Nanak Dev, Solaha 14, page 1034*)

Guru Arjan Dev through a number of illustrative situations has expressed tbe path of peace and contented joy in the midst of deep suffering :

Ja Kau mushkal ati banai dhoi koi na deai
One in tbe extreme of calamity,
Without human support,
Pursued by enemies, deserted by near and dear ones,
All succour gone and vanished—
Should God's exalted Name then enter his thoughts,
Not a whiff or hot air would touch him.
The Lord is strength to the feeble;
Uncreated, eternal, ever the same—
Learn the truth of Him from the Preceptor's holy Word.

(*Sri Raga 26, page 70-71*)

Suffering like grace, is a Divine mystery, but its incidence in the holy Gurus' vision is related to evil in the human heart. uffering may come to the pure, but faith will make them bear

it with equanimity, as expressed in Guru Arjan Dev's phrase further on in the hymn just quoted above : 'On all sides of us is Rama's circle; suffering therefore penetrates not to us'. Life has four rivers of fire, that is evil, into which man constantly falls :

Violence, attachment, avarice and wrath—
these be the four rivers of fire :
Whoever falls into these is consumed; only such as have
God's grace, swim across.

(*Var Majh 20, Guru Nanak Dev, page 147*)

Four are the fearful rivers of fire—
Only the man of God has understanding of the
rare Divine Word.
The unbeliever caught in false notions is consumed—
Only the Master saves him who is dyed in God's love.

(*Maru 11, Guru Nanak Dev, page 1031*)

So, with the inevitable existence of evil is expressed each time the way to escape its pain. For those in pleasure and voluptuous joys involved, Guru Nanak Dev through two striking figures expresses his compassion over man's suffering, ignorant of the consequence of his own wild impulses. These are the figures of the black buck and the humming-bee. Elsewhere the lust-gripped elephant is the figure employed, romping through the forest of desire. The opening words of this great hymn are :

Tun sun harna kaliya
Listen thou black buck, why art so absorbed in
this orchard ?
The fruit of poison tastes sweet for a few days only;
This fruit which has intoxicated thee, will then torment;
Without God shalt thou be in deep suffering.
Pleasure is unstable like the stormy ocean;
Like the flashing lightning.
None is thy protector except God—
Him hast thou forgotten.
Believe Nanak, thou black buck !
Forget not that death in this way is inevitable.

(*Asa Chhant 5, page 439-40*)

Evil has its play, but the man of God puts away its poison. The Divine Law of Dharma must ultimately triumph—so runs the teaching of the holy Gurus. Says Guru Nanak Dev in *Ramkali-ki-Var* 13, page 953 :

Kūr nikhuttei Nanaka orak sach rahī

(Nanak, falsehood shall be destroyed; truth ultimately shall last).

Elsewhere, in *Malar-ki-Var*, 12, page 1283 in an identical phrase the same truth is expressed :

Kur nikhuttei Nanaka Such kare so hoi

(Nanak ! falsehood shall be destroyed; what the holy Eternal determins shall come to pass).

GURU, THE HOLY PRECEPTOR, GUIDE

An important postulate of the teaching imparted by the Granth Sahib is the significance of the Guru, the spiritual guide, holy Preceptor. The Guru's guidance being essential for spiritual upliftment of the disciple, all reverence, complete trust is enjoined upon the disciple to be given to him. The Guru is no ordinary mortal; he is a divinely-inspired being, so completely attuned to the Supreme Being, as to share in His essence, to be identical with Him in spirit. Pronouncements exalting the Guru thus are to be met with in the Scripture in several places. This is not man-worship or idolatry of any kind. As in the case of the identification of the Shabda, the holy Word with God, the Guru, not in his mortal body which is perishable, but in his God-experience is Divine and to be reverenced. In Gurubani, in a member of contexts, *Guru* or *Satiguru* also is meant to imply the Supreme Being, whereby confusion of interpretation may occur. The holy Gurus, in order to emphasize their humanity, have often employed epithets to themselves indicating extreme humility. In *Japu*, Guru Nanak Dev has in several Pauris designated himself as *neech* (lowly). In another place he has defined himself as *bechara* (helpless, humble).

In Sri Raga 29 (page 24) Guru Nanak Dev has delineated himself, in the consciousness of being human, characteristic of a great soul, as a Dhanak, a caste held very low and living on hunting unclean animals and plunder. In this hymn he calls himself a *thug* (robber) and otherwise denigrates the lower self that attaches to the higher self. Very often the phrase in the closing line of a hymn may be *Jana Nanak*—Nanak, servant of God. This tradition of humility has descended from Guru Nanak Dev to his spiritual successors.

The qualities and merits of the true Guru, who is often designated as Satiguru (holy Preceptor) pūra-Guru (the Master

perfectly-endowed) and in similar other exalted ways, will be apparent from some of the pronouncements given below :

He alone has title to the name of holy Preceptor
who the Eternal Being has realized.
Saith Nanak : In association with him is the
disciple saved, and Divine laudation chanted.

(*Sukhmani 18, Sloka*)

The Master[1] is Bestower of boons, house of snow,
And of three worlds the lamp.
Saith Nanak : By reposing faith in him is obtained
the immortal substance and joy.

(*Var Majh 1, page 137*)

The Master is the Lord, the Lord the Master.
Saith Nanak : Brother ! between these lies no difference.

(*Asa, Guru Ram Das, Chhant 1, page 442*)

The Lord transcendent, Supreme Creator, unique—
The Master, whose sight all desires fulfils, is His image.

(*Bhairon 56, Guru Arjan Dev, page 1152*)

The Master Divinely-inspired, true Lord holding in
perfection all faculties—
Saith Nanak, is image of the transcendent Lord,
Supreme Being
Ever by the devotee's side present.

(*Bilaval 4, Guru Arjan Dev, page 802*)

In the Sloka prefacing Guru Arjan Dev's *Bawan-Akkhari* in the measure Gauri is ecstatic tribute of praise paid to the Master, Divinely-inspired (Gurudev) over a number of lines. Some of these are given below in rendering :

The Master, Divinely-inspired is embodiment of poise,
truth and enlightenment, felicitious of touch
beyond philosopher's stone;
The Master, Divinely-inspired, is holy Pool
of Immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired is manifest in the
beginning and end of time, yuga after yuga.
By utterance of the Divine Mantra by the Master,
Divinely-inspired, comes liberation. . . .

1. For Master, Preceptor in these excerpts the original is 'Guru'.

The Master, Divinely-inspired is enlightener,
Essence of the Supreme Being, the Lord.
Saith Nanak : The Master, Divinely-inspired,
embodiment of the Lord, I make obeisance.

(*Page 250 & 262*)

Saith Nanak : The Master, embodiment of
contentment is the tree,
Righteousness the flower, enlightenment the fruit.
By endeavour in the way of God and meditation does
it ripen full of juice.
By faith is it tasted : such tasting is the supreme charity.

(*Var Majh 20, Guru Nanak Dev, page 147*)

The Master is ship and the pilot;
Without the Master is not the ocean crossed.
By the Master's grace is the Lord attained;
Without the Master comes not liberation.

(*Swaiyyas M. 4, Stanzas in laudation of Guru Ram Das, page 1401*)

The holy Preceptor is the tree of amrita; its fruits full
with amrita elixir.
To whomsoever it comes, obtains it—by the Master's
Word is this blessing found.

(*Var Sarang 20, Guru Nanak Dev, page 1245*)

The holy Preceptor is the soil of righteousness;
Therefrom one obtains the fruit of what one sows.
The Master's disciples therein have sown amrita;
From the Lord have they obtained fruit of amrita.

(*Var Gauri 7, Guru Ram Das, page 302*)

To the Master am I a sacrifice a hundred times each day,
Who without an instant's delay
Has exalted us from human beings to gods.

(*Asa-ki-Var 1, Guru Nanak Dev, page 462*)

IMAGERY.

The text of the holy Granth Sahib being essentially poetry of spiritual experience, the expression in it usually takes the form of figures, images and symbols. Some of these are such as are accepted in the Indian spiritual tradition and are used without reference; for example *ghat* (pitcher, vessel) for the individual self; *rayn* (night) for the human life; *mundh*, *kamini* (woman) for the individual human being, deluded but seeking

the path. *Bikh, vish* (poison) is used for Maya or the lure of the world, without implying that it is a symbol. *Thandh* (coolness) is poise, resting in contentment and God-consciousness. *Gawan, bhavan* (wandering, whirling ahout) stands for transmigration. *Urdh kamal* (drooping lotus) is the heart turned away from God. Such images, wherever they have occurred in the text, have been explicated in the foot-notes. Other images are generally in the form of metaphors or similes. Thus, *pankhi* (*panchhi*, bird) is the human being sojourning through the world; so is commerce of good or evil in life. *Bhavjal* or ocean, existence is self-explanatory. Images from the animal world, the world of nature and vegetation, of agriculture, commerce and from story and legend are constantly employed. The reader is helped through explicatory notes to enter into their spirit. *Kant* (husband, lord) is God, the Divine Spouse. The world of the married woman's relationship is drawn upon in which the parents' home is this life, while the hereafter is the husband's house, where the married woman has to bear with a different atmosphere. For Divine ecstasy as also for Maya-involvement the imagery of wine is used, which is made explicit in each separate content.

Besides these, there are esoteric symbols pertaining particularly to the higher spiritual experience. These are drawn mainly from the realm of Yoga, but in Gurubani their meaning is transmuted to symbolize the joy and ecstasy consequent upon the accomplishment of the practice of Sahaj. Theological and Sufistic terms drawn from Islam are also there, but these are used generally in contexts where the audience specially addressed may be conceived to be Muslim. Also, such terms may represent the broad, universal outlook of the holy Gurus, to whom none is alien, but all mankind are brothers and friends.

In the terminology to be met with in the holy text, a large number of attributive names of the Supreme Being are found. These represent Him in His Attributed aspect, as the Creator and Preserver and object of devotion. Some of these are drawn from the Indian lore; others, though only a few, such as *Kadir* (*Qadir*, mighty), *Karim* (gracious), Rahim (merciful), *Parvardagar* (preserver, cherisher), *Pak* (holy, pure) also come from the popularly current Muslim vocabulary. Some like *Dātā*, *Dâtār* (bestower), *Sâchā* (eternal, holy), *Piyārā* (beloved) are especially made current by the Sikh tradition. *Sahib* (Lord, Master) and *Khasm*

(implied meaning master, husband) come from the Arabic current at the time and since, and are used to symbolize God. Sometimes just an epithet like *Wadda* (great) is made to stand for the Lord. *Nām* and *Shabda* are two deeply significant esoteric terms, which have been discussed at some length earlier. Detailed studies of the imagery, symbolism and terminology of the holy Granth Sahib are being undertaken by research scholars at various centres of studies.

JAPUJI*

MŪL MANTRA (FUNDAMENTAL CREED)

Ek Oankār Satti-Nāmu

He is the Sole Supreme Being; of eternal manifestation; P. 1
Creator, Immanent Reality; Without Fear;
Without Rancour; Timeless Form; Unincarnated;
Self-Existent; *Realized* by grace of the holy Preceptor.[1]

Japu (Prayer-Chant)[2]

Ādi sachu, Jugādi sachu[3]

In primal Time, in all Time, was the Creator;
Nothing is real but the Eternal.
Nothing shall last but the Eternal. (1)

Sochai sochi na hovaee, je sochī lakh vār

Ritual purification[4], though million-fold, may not purify *the mind*;
Nor may absorption in trance still[5] it, however long and
continuous.
Possessing worlds multiple quenches not the rage of avarice and
desire.[6]
A thousand million[7] feats of intellect bring not *emancipation*[8].
How then to become true to the Creator ?[9]
how demolish the wall of illusion ?
Through obedience to His Ordinance and Will.[10]

---

1. Alternative rendering : Realized through Divine grace.
2. 'Jap' is thus rendered.
3. 'Sach' from *satya* (Skt.) means 'real'; that which exists. Its applied meaning in Punjabi and Hindi is 'true', 'holy'.
4. *Soch is shauch* (Skt.) for purity. Soch (Punjabi)=thought, reflection. (Alternative rendering : By reflection, even million-fold, can He not be realized.)
5. Lit. May not silence.
6. Lit. Hunger.
7. Original, Lakh=a hundred thousand.
8. Lit. Shall not accompany the self in the Hereafter.
9. Also rendered as : How to become pure in mind ?
10. Original, *Reza*.

**Note* : The terms Japuji and Mūl Mantra do not appear in the original text, but are current in Sikh theology in the present context.

Saith Nanak : This *blessing* too is pre-ordained.[1] (1)

Hukmīṇ hovai akār Hukam na kahiyā jāee

By Divine Ordinance[2] are all forms[3] manifested;
Inexpressible is the Ordinance.
By Divine Ordinance are beings created;
By Ordinance are some exalted.[4]
By Divine Ordinance are beings marked with nobility or ignominy;[5]
By the Ordinance are they visited with bliss or bale.[6]
On some by the Ordinance grace falls;
Some by the Ordinance are whirled around in cycles of births and deaths.
All by the Ordinance are governed, none exempt.[7]
Saith Nanak : Should man realize the might of the Ordinance,
His ego he *most certainly* would disclaim.[8] (2)

Gāwai ko tāṇu hovai kisai tāṇu

Those endowed with might sing of God's might;
Those viewing marks of God's grace sing of His blessings.
Some sing of His noble attributes and exalted state.
Some express Him through philosophical intricacies and ratiocination. P. 2
Some tell of His giving life and taking it away.[9]
Some sing of His taking away life and giving it back.
Some sing of His transcendence;[10]
To some is He ever manifest.
To discoursing of Him is there no end;
Millions upon millions[11] discourse endlessly of Him.
Eternally[12] He doles out gifts;
Those receiving them at last can receive no more.
Infinitely[13] the creation receives from Him sustenance.

1. Implies earned merit through good actions of previous births, as also Divine grace.
2. *Hukam* is lit. Command. *Hukam* is an important concept in Sikh thought.
3. *Forms* stands for all created objects.
4. This exaltation is spiritual—that is, being acceptable to God.
5. These concepts also are ethico-spiritual.
6. *Bliss* and *bale* stand here respectively for the joy of realization and being cast off from Divine grace.
7. Lit. Outside its operation.
8. Lit. He would not then utter 'I am'; would not be given to egoism.
9. Lit. He creates beings and reduces them to dust.
10. Lit. That He appears distant and remote.
11. Original, *Koṭ*=crore (ten million)
12. Lit. Goes on giving.
13. Lit. *Yuga* after *Yuga* the creation consumes *what He provides.*

He is the Ordainer;
By His Ordinance the universe He runs.
Saith Nanak : Ever is He in bliss,
Ever fulfilled.[1] (3)

Sachā Sāhibu sāch nāen bhākhiyā bhāu apār

The Lord is holy;[2] holy is His Name :
Infinite are the expressions of devotion[3] to Him.[4]
All creation seeks *boons* of Him;
Endlessly does He confer these.
What *in return* to offer Him ?
How get a glimpse of His Court ?
What words to utter to win His pleasure?
In the ambrosial hour of dawn
To meditate on His holy Name, His greatness.[5]
By man's actions is acquired the vesture of human incarnation;
By God's grace is attained the Door of Liberation.[6]
Nanak ! know the All-holy[7] to be Almighty, Absolute.[8] (4)

Thāpiyā na jāe kītā na hoe

Neither is He installed *in temples*,
Nor fashioned *by skill* :
He the Immaculate is self-existent.[9]
Those contemplating[10] Him acquire *true* honour.
Such honour, saith Nanak, comes from chanting laudation of
His inexhaustible attributes.[11]
Those chanting His laudation, listening to it *with minds attentive*;
Those to Him devoted—
Their sorrows annulled,
Are into the House of Bliss ushered.[12]
The *Preceptor's Word* is mystic sound and true scriptural texts;
The Word is all-pervasive.

---

1. Lit. Without need, anxiety.
2. *Sacha* (Lit. real, true) is thus rendered.
3. Lit. Love.
4. Alternative rendering : 'His expression is infinite love *for creation*.'
5. This is the answer to the query in the foregoing.
6. '*Earned merit*' and 'grace', implicit in this line are important doctrines in Sikhism.
7. Original, *Sachiar*.
8. Original, *Sabh* (everything).
9. Cf. *Mul Mantra, ante*.
10. Lit. Serving.
11. Lit. Treasury of qualities (attributes).
12. Lit. Taking away their sorrow, it grants them entry into the House of Bliss.

The Lord Supreme is all deities—
He is Shiva, Vishnu, Brahma,
And the *goddesses* Parbati, Lakshami and Saraswati.[1]
Were I to realize His true greatness,
How may I utter it ?
By what power may I express it ?[2]
My Master thus has enlightened me:[3]
He alone is the Provider of all—
Never may I put Him out of mind ! (5)

Tīrathi nhāwāṇ je Tisu bhāvaṇ vinu bhāṇei ke nhāe karī

At holy bathing-spots would *I dip my limbs,*
were this to win God's approval—
Without His approval what good bathing ?
No one out of God's creation finds fulfilment except by
His grace.[4]
Absorbing[5] the Master's precept enriches the seeker's mind
With qualities invaluable as pearls and rubies.[6]
My Master thus has[7] enlightened me :
He alone is the Provider of all—
Never may I put him out of mind ! (6)

Je juga chārei ārjā hor dāsunī hoe

Were someone to live the length of four Yugas,[8]
And even ten times that;
Were he known in all the nine continents[9] and commanded
universal following;
Were he to have fame and praise from all mankind—
Without Divine grace all may turn their faces away from him,[10]
And treat him as the most insignificant of worms :
The very reprobates may point accusing fingers at him.
Nanak, He confers merit on those lacking it :

1. Alternative rendering : And Parbati the Mother-Goddess.
2. Lit. I am powerless to express it.
3. On this line, as to the tense of the verb, there is much controversy
4. *Karmāṇ* in the original may stand for merit 'earned' through good deeds, or for Divine grace. This is one of the texts over which endless discussion may be made.
5. Original, listening to
6. Original, diamonds, rubies and pearls.
7. The last lines are repeated from stanza 5.
8. The Four ages of the Universe, according to Indian cosmology.
9. Traditionally, the earth was so divided.
10. Lit. None would care to accost him.

All worth from Him proceeds.[1]
None to equal Him, to share His qualities.[2] (7)

Suṇiyai Siddha, Pīr, Sur, Nāth

By absorbing holy teaching
The seeker may acquire the state of siddhas,
Pirs, gods and supreme yogis.[3]
To one absorbing holy teaching
Shall be revealed the cosmic esoteric mysteries of the earth, the Bull[4] and the sky;
Of the continents of the earth
And its various realms and the nether regions.
Absorption of holy teaching
Makes man immune from Death.
Saith Nanak ! God's devotees ever are in bliss;
Absorbing holy teaching annuls suffering and sin.[5] (8)

Suṇiyai Īshar Brahmā Ind

By absorbing holy teaching
Is the seeker exalted to the status of Shiva, Brahma and Indra;[6]
By absorbing holy teaching
Is the seeker invested with praiseworthy qualities.[7]
Absorption of holy teaching
Brings true knowledge of esoteric powers of the personality,[8]
And invests the mind with scriptural knowledge.[9]
Saith Nanak : God's devotees ever are in bliss; P. 3
Absorption in holy teaching annuls suffering and sin.[10] (9)

Suṇiyai Satt Santokh Giān

Absorption of holy teaching

---

1. Lit. He has imparted merit to those that have it.
2. Lit. To confer merit on Him.
   Note : *Suniyai* (Lit.) 'by listening', stands for attentively receiving holy teaching.
3. I. e. the state of enlightenment and holiness.
4. The mythical support of the earth.
5. Original, evil.
6. This elliptic line is variously interpreted.
7. Lit. His face (aspect) becomes praiseworthy. Another rendering : Even those unworthy to utter Divine laudation.
8. This line refers to the esoteric knowledge of the 'six lotuses' or 'circles' of the human psyche, which are sought to be 'pierced' through the praxis of Hatha-Yoga. The Guru implies here not literally such practice, but that realization which is believed to come from Hatha-Yoga. Such realization however, comes truly from absorption of holy teaching.
9. Original, Shastras, Simritis, Vedas.
10. These last two lines are the 'refrain' in stanzas 8 to 11.

Brings truthfulness, contentment and spiritual illumination
Absorption of holy teaching
Equals in merit bathing at the sixty-eight *holy water-edges*;
Absorbing and study of[1] holy teaching
Brings to *the seeker* true honour.
Absorption of holy teaching fixes the mind in poised meditation.[2]
Saith Nanak : God's devotees ever are in bliss :
Absorption in holy teaching annuls suffering and sin. (10)

Suṇiyai sarāṇ guṇān ke gāh

Absorption of holy teaching
Brings knowledge of deep spiritual truths.[3]
By absorption of holy teaching
May one attain to states of supreme holiness.[4]
By absorbing holy teaching
Those spiritually blind find the Path.[5]
By absorbing holy teaching
Are fathomed deep secrets of the ocean of truth.[6]
Saith Nanak : God's devotees abide ever in bliss :
Absorption of holy teaching annuls suffering and sin. (11)

Mannei[7] ki gati kahī na jāe

Inexpressible is the state of faith;
Whoever attempts this, shall in the end regret *his rashness*.
This state pen and paper cannot record,
Nor cogitation its secret penetrate.[8]
The great immaculate Name of God[9]
May only be realized by one

1. Original, Repeated reading (study).
2. Original, *Sahj dhyana* : fixing the mind in meditating on the Divine Essence.
3. Lit. One fathoms depths of pools of spiritual qualities. (The imagery of plunging to the depths is repeated in this stanza).
4. Here three orders of holiness among Muslim Sufis are mentioned in the original—Sheikh, Pir, Patishah (Padishah). *Patishah* or its equivalent, *Sultan* is a *title* usually given to Sufis believed to have attained exalted status in the spiritual ascent *Patishah* here does not stand for 'king' in the mundane sense. A number of Muslim Sufis bear the title 'Shah' (Lit. king).
5. Here spiritual vision is implied. The 'Path' of spiritual ascent is meant.
6. Lit. Great depths are rendered accessible like cubit-depths.
   Note : (Stanzas 12 to 15 like the preceeding four adumbrate the various steps of a common theme—in this case faith.
7. *Mannei*, the popular form of *manan* (Skt. reflection, cogitation). In Punjabi as also in its Hindi form *mānana* implies deep, firm faith, freedom from the taint of doubt.
8. Lit. Even though (the seekers) sit down to ponder it.
9. Original, Nām Niranjan.

Whose mind in faith is *firm*-fixed. (12)

Mannai surati hovai mana buddhi

Through faith the mind and intellect find concentration;
And to the seeker are revealed all the stages[1] of enlightenment.
Through faith one receives not buffets[2] in the Hereafter,
Nor is subjected to Yama's terror.[3]
The great Immaculate Name of God
May be realized by one
Whose mind in faith is *firm*-fixed. (13)

Mannai mārag thāk na pāe

One with faith shall meet no obstacle on the path of *God-realization*,
And shall proceed *to his abode with God* with his honour universally proclaimed.
One with faith shall not stray into sects and bye-ways,[4]
But in true Religion be fixed.[5]
The great Immaculate Name of God
Shall be realized by one
Who in faith is firm-fixed. (14)

Mannai pāwai Mokh-Duār

Through faith man finds the Door of Liberation :
Even those related to him are through him liberated.[6]
Through faith are both Preceptor and disciple liberated.
Saith Nanak : One with faith
Has not to wander about begging for Divine grace.
—The great immaculate Name of God
May only be realized by one
Whose mind in faith is *firm-fixed.* (15)

Panch Parwān Panch Pardhān

The Elect[7] of God are those approved of Him;
Preeminent among men are they.
At God's Portal are they honoured.

---

1. Lit. Has knowledge of all the 'abodes'.
2. Lit. Receives not blows on the face.
3. Lit. Has not to accompany Yama (conceived here as the authority effecting arrest of malefactors.
4. Original, *Magg* (Pkt. for Marga, way) and *Panth* (Path). Both here imply as suggested, narrow sects and creeds.
5. Original, *Dharma*, implying true Religion centred in spirituality and righteousness.
6. Lit. Are propped up by him. (Cf. Slokas at the close of Japuji).
7. Original, Panch (elders of the tribe)

And in splendour *shine* at His royal Door.
By meditation on God do they find illumination.[1]
One attempting to express God's creation and contemplating it,
Shall above count and computation find it.
The Bull of Dharma[2] is born of compassion;
Content of mind[3] holds creation together.
Whoever realizes this, enlightened shall be;
How much is the load under which this Bull stands ?
The earth extends beyond farthest limits—
On what support does all this rest ?
Countless are the created beings, their hues[4] and names.
All *the wise ones* have attempted accompt of
these at one stretch[5]—
Yet who may render the true accompt of all these ?
How much would it add to ?
Who may calculate God's might and the beautiful
forms[6] created by it,
And of His blessings the extent ?
All the endless expanse of creation arose out of one Note,[7]
Giving rise to millions of streams :[8]
How may I compute and 'express God's might'[9] ?
I who am unworthy even once[10] to be made a sacrifice to Him.
All Thou willst is good !
Thou Formless One !

---

1. Lit. Meditation is Preceptor of the Elect. Alternately : 'The elect solely on God meditate.'
2. Reference here is to the mythical Bull, support of the earth. Guru Nanak Dev in this and a few lines following implies that the universe earth upon earth is held together by Dharma; here symbolized as the mythical Bull, and not by a giant Bull, standing under the earth.
3. Original. *Santokh* (Skt. *Santoskha*) implies the qualities of poise and spiritual discipline.
4. *Rang* in the original stands for the various qualities andattributes of created objects.
5. The original expression would literally imply, with a running pen, that is, writing at a stretch. The implication is that thosewho have tried to give the count of creation, the spheres etc. and the created species, were presumptuous to do so.
6. Original, Roop (Skt. Form). To the Guru's spiritual vision the whole universe presents a spectacle of inexpressible beauty.
7. Original, *Kuwao* (Sound, word).
8. Original, *Dariyao*. Implies all the source from which creation has multiplied.
9. Original, *Kudrat* (Ar)
10. *Ek Vār* : This should mean 'once' In the traditionalist scholarship 'Var' is interpreted as 'Val' (bal=ha r) with the transformation of 'l' into 'r' as happens in Avadhi Hindi (Cf. Kala to Kara=black). This interpretation, however, does not appear convincing, as *Ek Var* interpreted as 'once' is in keeping with the style of *Japuji*, in which spiritual teaching and not verbal play is the dominant motif.

Immutable, ever-perfect[1] art Thou. (16)

Asankh jap asankh bhāu

Innumerable are the prayer-chants;[2]
Innumerable the *forms* of devotion.[3]
Innumerable are the forms of worship;
Innumerable the *modes* of doing penance.
Innumerable are those who recite holy scriptures[4] from memory;
Innumerable the ascetics[5] with minds from the world turned away.[6]
Innumerable are God's devotees contemplating His qualities and seeking illumination.[7] P. 4
Innumerable are those dispensing charitable gifts;
Innumerable are the heroes receiving on their faces *blows of* steel.
Innumerable are those with vows of silence,
In unbroken contemplation.
How may I give an idea of Divine might ?
Unworthy am I even once to be made a sacrifice to Thee.
All Thou willst is good,
Thou Formless one !
Immutable, ever-perfect art Thou,[8] (17)

*Asankh mūrakh andh-ghor**

Innumerable are the purblind fools, sunken in folly;
Innumerable those living on thievery and dishonesty.
Innumerable the tyrants ruling by *brute* force;
Innumerable the *violent* cut-throats and murderers;
Innumerable are the sinners, leaving behind a trail of sin.
Innumerable those revolving round and round[9] in their own falsehood;
Innumerable those of impure minds[10]

---

1. *Salamat* (Ar.) in original, implies that which cannot be diminished, destroyed or flawed.
2. Original, Japa.
3. Original, *Bhāu (Bhava).*
4. Original, Veda.
5. Original, Jogi (Yogi).
6. Original, *Udas* (Udāsin).
7. Original, *Gian* (*Jnan*).
8. See note on this line, the refrain, *ante.*

**Note* : A vision complementary to the foregoing, this is the account of forms of evil prevalent in the world. Yet God's handiwork is good and holy. Evil shall in the end be transmuted. The types enumerated herein are those governed by the quality of *tamas* (mental and moral darkness.)

9. Implies their involvement in the transmigratory cycle.
10. Original, *Malechh.*

Living on base filth.[1]
Innumerable the slanderers,
Bearing on their heads the load of others' calumny.[2]
The sinner[3] Nanak thus enumerates *practitioners of evil*
As these he contemplates.
Unworthy am I even once to be made a sacrifice to Thee.
All Thou willst is good,
Thou Formless One !
Immutable, ever-perfect art Thou[4]. (18)

Asankh nāṇva asankh thāṇva

Innumerable are God's names,
Innumerable the spaces created by Him;
Inaccessible, countless the worlds,
Which even to call innumerable places on one the burden of sin.[5]
Yet expressing God's Truth is by words;
So also His praise.
By words is His praise sung,
And His attributes discussed.
Of words are holy texts made,
By words are these chanted.
By words is expressed the way of man's union with God.
Yet is God who recorded them not ruled by their writ.[6]
Only to man comes whatever God decrees.
All that is created is His manifestation;[7]
No place is of His manifestation[7] devoid.
How may I contemplate and express His might,
I that am unworthy even once to be made a sacrifice to Him!
Whatever Thou willst is good,
Thou Formless one !
Immutable, ever-perfect art Thou.[8] (19)

Bharīyai hatthu pairu tanu deh

Filth on hands[9], feet and body may with water *be washed* off ;

---

1. Implies wealth acquired by foul means.
2. The implication is, they bear the burden of sin and shall meet retribution in future.
3. The Guru calling himself a sinner (original, *neech*—of low character) is an expression of profound humility in a great soul.
4. These lines are the refrain, as in stanzas 16 and 17.
5. Lit. Places the burden of sin on one's head.
6. Lit. They are not placed over the head of Him who recorded them.
7. Original, Nām (Nāuṇ). Name is the manifestation or epiphany of God, who is formless.
8. This is the refrain, appearing also in the three stanzas preceding.
9. Lit. Should hands, feet, body be soiled.

Clothes fouled by dirt may with soap[1] be washed.
The mind fouled by sin and evil,
May only with devotion to God be cleansed.
Good and evil are no empty words—
Each action for the after-life is recorded :[2]
Man raises only the crop whose seed he scatters.[3]
Saith Nanak : By the cosmic law[4] does man traverse the path of transmigration. (20)

Tīrathu tapu dayā dattu dānu

Holy bathing,[5] austerities, compassion,[6] charity[7]—
All are approved if they bring even a grain[8] of merit in *God's eye*.
True merit lies in absorbing[9] holy teaching, faith and devotion—
In these take the holy purifying[10] bath of the soul.
Lord ! all noble qualities abide in Thee, none in me—
Without cultivating noble qualities no *true* devotion can[11] be !
Salutations to Him, Creator of Maya,
Whose form is the holy Word;
Eternal, holy, supreme Beauty, ever Blissful.[12]
What the hour and occasion,
What the date and day,
What the season and month—
When creation began ?
Had Brahmins found the answer,
In their scriptures[13] would they have recorded it;
Nor have the Kazis from Koranic record.[14]
The Yogi knows not the date and day, season or month;

1. This is perhaps the earliest traceable use of soap (sābun) in literature. The word itself came from the Arabic, and was adopted in Europe as well as in India in medieval times. This word is found used elsewhere also in Gurubani.
2. Lit. What man does he carries its record along with him.
3. Lit. Man partakes of the crop whose seed he sows.
4. Original, *Hukam*.
5. Original, *Tirtha*.
6. Original, *Daya*, Here implies only ritual compassion, such as is shown to disabled cows etc.
7. Ritual charity is meant, such as given on ceremonial occasions to earn merit.
8. Original, *Til ka*—of a sesame grain's weight.
9. For understanding these terms, *Suniya*, *manniya*—see Stanzas 8 to 16 ante. Bhau is love, devotion.
10. The original would imply removing the body-filth by rubbing it in water.
11. This is, without service (seva) devotion is not real.
12. These two lines are some of the hardest to explicate. There are varying interpretations.
13. Original, *Purana*.
14. Lit. The Kazis too have not been able to determine the time to record it in the Koran.

The Creator who made the universe, alone knows the answer.
How may I express His greatness, how praise Him ?
How to utter this; to know this even ?
Saith Nanak : All profess these to express, each claiming to be wiser than another. P. 5
The supreme Lord, of supreme qualities, alone is the Doer.
Saith Nanak : Anyone claiming such power for himself
Will in the Hereafter not be covered with glory.[1] (21)

Pātālāṇ pātāl lakh agāsāṇ āgās

Of the nether worlds and heavens has He created millions.[2]
Men have given up the accompt[3] in despair.[4]
The Vedas too declare unanimously[5] *their helplessness.*
Muslim scriptures[6] declare the number of species eighteen thousand.[7]
Vain is such count : Nothing is real but the One Essence.[8]
His Infinity no one may measure or state—
Men's lives are swallowed up in the effort;[9]
Saith Nanak : Know that He is supreme, all-knowing. (22)

Sālāhī sālāh etī surati na pāeeyā

All God's laudation, repeated over and over again
Comprehends not *His greatness.*
He is unknowable as the ocean
Into which streams and rivers fall,
Yet know not its extent.
Great kings, of ocean-like vast empires,
Possessing immense[10] wealth—
Measure not to the merit of an ant
Whose mind on God is ever fixed.[11] (23)

---

1. Lit. Will not bear an aspect of beauty.
2. Original, *Lakh* (a hundred thousand).
3. Lit. Search, explore.
4. Lit. Are tired, exhausted.
5. In the Upanishad *Neti, Neti* (Not this, not this) occurs to express man's helplessness in the presence of Infinity. Cf. Mandukya Up. III-26.
6. Original, Kiteb (Kitab—The Book, that is Koran).
7. *Hazhdah hazār alum* is how the count of the created species is mentioned in Muslim cosmology.
8. Original, *Dhāt* (*Dhatu*—basic substance). Refers to the Divine Reality, the Absolute.
9. These lines, rendered from the original, would literally mean : 'If God's creation could be recorded, that might be done; those attempting it have themselves departed this life *without accomplishing* their task'.
10. Original, *Giriha*, *Giraha*. This word has been interpreted as the Persianized Plural of *giri* (Skt. mountain). It may however, be the Persian *girah* (Lit. knot, pouch, purse etc.). Girah in the latter sense is used in Guru Nanak's Bani—(Var Majh—in the line : *Parandae na girah zar* : Bird do not carry any gold with them.)
11. Lit. From whose mind God is never absent.

Ant na siftīṇ kahaṇi an antu

Innumerable are God's qualities,
Endless their count.
Innumerable His doings, His bounty.
Endless what He sees, hears;
Inscrutable His purpose.[1]
Endless the forms created by Him—
Invisible their limit.
Many yearn[2] His extent to know,
Yet it ever eludes them.[3]
None knows His limit—
The more it is expressed, the farther it beggars description.[4]
He is the Supreme Master:
Exalted His station; supreme above all is His Name.[5]
Only one as exalted as Himself might know His extent.
To Him alone is His extent known :
Saith Nanak : *Devotion to Him*[6] is a blessing coming through His glance of grace. (24)

Bahutā karam likhiyā na jāe

Great is His bounty,[7] beyond expression.[8]
He the Supreme Giver grants without the least[9] expectation[10] of return.
Many beg of Him heroic[11] qualities—
Many beyond computation.
Many exhaust themselves in evil courses :
Many receive His bounty, yet deny it;
Many the fools who receive *without gratitude*.
Many are afflicted with suffering and penury :
Bountiful Lord ! this too *must be borne* as Thy gift.[12]

---

1. Lit. Purpose in His mind.
2. Lit. Cry, wail.
3. Lit. Cannot find His extent.
4. Lit. As more is expressed, still more is it seen to be.
5. 'Name' (Nām) is a mystical term, and stands for the Divine Reality.
6. In the original, there is an ellipse. The meaning however, would be as rendered above : Not by God's knowledge which is beyond the reach of man, but by devotion may come Divine grace.
7. *Karam* in this line is from the Arabic, and not *Karma* (action, destiny) as from the Sanskrit root.
8. Lit. Beyond *man's* power of recording.
9. Lit. As much as a sesame grain.
10. Lit. Greed, desire.
11. *Jodh* in the original appears to be used as an abstract noun. Some commentators have thus explained it.
12. This is the expression of the spiritual state of resignation in all situations of life.

Liberation from the bondage *of transmigration* comes by His grace—
None in this can intercede.[1]
Should some reprobate[2] attempt to unfold *the Divine mystery*,
Endless buffets on his face shall *he receive*[3].
God alone knows *what each deserves*, and Himself awards it :
Few are such as render gratitude to Him.
On whomsoever He confers the blessing of His devotion,[4]
Saith Nanak, *should be reckoned* as king of kings. (25)

Amulya guṇa amulya vāpār

Invaluable are God's qualities,
Invaluable the commerce[5] in such.
Invaluable those dealing in them,
Invaluable the store *wherein these lie.*
Invaluable those coming to buy them.
Invaluable those that carry them away.
Invaluable the devotion[6] to Him,
Invaluable those merged[7] in it.
Invaluable the Divine justice.
Invaluable the Court *dispensing it.*
Invaluable the scales, the weights *to judge man's actions.*
Invaluable His blessing and the mark[8] thereof.
Invaluable His grace,
Invaluable His Ordinance.
Invaluable, invaluable beyond words is this all !
Those attempting to express it have at last been absorbed and lost in ecstasy.
The Vedic texts, the Puranas attempt His greatness to express :
Many learned in these make commentaries.
Brahmas and Indras attempt His greatness to utter;
So also the Gopis[9] and Krishna. P. 6
Shiva and the Supreme Yogis[10]

---

1. That is, the attainment of liberation is a primal mystery which by no effort may be forced. Nor can man know how this blessing descends.
2. Original, *Khāik :* This word is variously explained, though the sense in each case is highly pejorative.
3. Lit. He alone will know the extent of the buffeting he receives on his face.
4. Lit. Rendering His praise, chanting His laudation.
5. *Commerce* herein is the spiritual action of learning to know and absorb God's qualities.
6. Lit. Love.
7. Merging in God's qualities is the highest stage of devotion and mysticism.
8. Implies the mark of God's blessing, an esoteric gift.
9. The milkmaids of Krishna, symbolizing true devotion.
10. Original, Siddhas.

And those with souls enlightened,[1]
Demons and gods,
Saints[2] and hermits[3] devoted to him—
All attempt His greatness to utter.
Many the utterance attempt,
But leave this world, helpless.
Should He create as many more,
Even so, inscrutable shall He remain[4]—
His greatness is as may please Him to assume it.
Saith Nanak : He the eternally holy[5] alone knows its extent.
Anyone arrogating such knowledge to himself[6]
Should be put down as the greatest of fools. (26)

So daru kehā so gharu kehā jit bahi sarb samālei

What the Portal, what the Mansion where from Thy seat
All creation Thou dost cherish[7] ?
Endless the instruments, the notes, the players *who laud Thee.*
Innumerable the musical measures and the symphonies,[8]
The musicians orchestrating *Thy praises* :
Air, water, fire laud Thee;
Dharmaraja[9] lauds Thee at Thy Righteous Portal.
Chitra and Gupta, recorders of men's deeds chant Thy laudation,
Whose record Dharmaraja considers.
Shiva, Brahma and Devi[10]—all laud Thee,
Shining in the splendour by Thee given.
Indra on his throne in company with deities,
Yogis[11] in God-absorption,
And devotees in contemplation;
Men of continence, charity, poise,

1. Original, Buddha. (This however, does not appear to refer to Gautama the Buddha.)
2. Original, *Sur-nara.*
3. Original, *Muni-jana.*
4. Lit. Many such shall not be able to express it.
5. Original, *Sācha.*
6. The original would literally mean : Utter an unbecoming word, brag.
7. In the present version of this great paean of Divine laudation, and another, appearing at the opening of *Rah-rās*, the Evening Prayer (page 8, Adi Granth) the Divine Reality is apostrophized in the Second Person. This is the usual way in which such personalization occurs in devotional hymns.
8. Original, *Peri.* This stands for raginis or compositions made out of the Ragas or classical measures. Cf. *Anandu.* I.
9. Stands for the celestial Judge of human actions.
10. Consort of Shiva. She is known by a large variety of names.
11. Original, Siddhas.

Indomitable heroes—all Thy praises chant.
Men of learning[1], mighty seers[2] —
All laud Thee in holy texts[3] age after age.
Fairies supremely ravishing of heaven, earth and the nether world.
All Thy praises sing.
The jewels[4] created by Thee laud Thee,
With the sixty-eighty holy water-edges.[5]
Heroes of supreme might,
All four sources of creation[6]—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure;
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;
He ever is, ever shall be;
Never shall He not be.
In innumerable aspects, categories
And species has He made the creation.[7]
As pleases His greatness, He makes manifest His actions :
He acts as is His pleasure—
Command Him none may !
Saith Nanak : He is the King of kings—abiding by His will is best.[8] (27)

---

1. Original, Pandit.
2. Original, *Rikhishar*, (*Rishishwara*).
3. Original, Vedas.
4. Refers to the fourteen 'jewels' churned out of the ocean according to the Puranic myth.
5. Original, *Tirthas*.
6. These are : Egg-born, placenta-born, perspiration-born and atmosphere-born.
7. Original, Maya. (Maya is the manifestation, that is knowable by the senses.)
8. Razāeeṇ in the original is an adverbial form, meaning *by His will*. Such a formation is an adaptation of one of the conjugational forms (vibhaktis) in Sasnkrit. Some interpreters have taken this to be an agent-noun, Razāee, meaning Master of His will. That appears to be an incorrect meaning.

Mūndā santokhu sarmu patu jholī dhyān kī kareh bibhūti

Make contentment the earrings; modesty[1] thy begging-bowl and pouch;
Contemplation thy ashes.[2]
Make thy quilt[3] from realization of thy mortality, and keep thy body virgin;
Thy code and staff, faith in God.
Let all mankind[4] be thy sect.[5]
Conquering thus thyself, mayst thou be lord of the world.[6]
Salutations[7] to him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (28)

Bhugati giānu dayā bhandārañi ghati ghati vājeh nād

Make enlightenment[8] thy diet; compassion the dispenser;[9]
Let Divine music[10] resound in each heart.[11]
God is the true Master,[12] under whose sway[13] is the entire universe;
Desire for miraculous powers[14] is the path of false satisfaction.[15]
Union and separation[16] ordain the universal system;
To man's share falls what is destined.[17]

Note : Stanzas 28 to 31 express the themé of transformation of the ritual practices of Yoga into the spiritual and ethical qualities to be attained.

1. *Sarm—Sharm* from the Persian. This word is also interpreted as *Shram* (Sanskrit) endeavour.
2. Ascetics in India smear their body all over with ashes as a symbol of renunciation.
3. Original, *khintha*, a patched coat worn by mendicants.
4. In the original, *Jamaat* (Ar.) is used. During the medieval ages Yogis in northern India adopted this sufistic term to designate their groups. It is still in use among them.
5. Original, Āee Panth.
6. Implies complete spiritual fulfilment; transcendence of all desire and human frailty.
7. Original, Ādes (Ādesh) is the Yogis' form of salutation to Adi Nath (Shiva). Guru Nanak Dev raises his cry of salutation to God.
8. Original, *Gian* (*Jnan*).
9. In Yogic assemblies cooked food is distributed to all by female members of the Order. Shiva's dispenser of food is known as Annapurna (Shiva is the supreme Lord of all Yogic sects).
10. Nād in the original.
11. Lit. Vessel (figure for the human self).
12. Original, Nath (this term is applied in yogic lore to Shiva).
13. Lit. Who has driven the string through the noses of all. (Allusion to bulls and other pack animals thus held).
14. In the Sikh faith, search after miraculous powers is highly disapproved.
15. Possession of miraculous powers is held to lead the mind away from God.
16. Spiritual union with God (merging of the self into the Infinite and its opposite in the form of transmigration are meant).
17. *Destiny* herein implied is both what is earned by man through his actions and Divine Grace coming as the result thereof.

Salutations to Him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time.[1] (29) P. 7

Ekā māeē jugati viyāeē tini chelei parwāṇu

The Primal Mother[2] by union *with the Eternal*
To the three accepted regents[3] gave birth.
Those be the Creator, the Preserver and the Judge.[4]
He guides them as is His will and commandment.
Wonder of wonders !
The Creator to these three is invisible,
Yet views them *at work.*
Salutations to Him—the Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (30)

Āsan loe loe bhandār

The Lord's seat[5] and His stores are in the innumerable worlds created by Him;
Inexhaustible are His treasures.[6]
He has created the universe and *watches over it.*
Saith Nanak, just is all His dispensation.[7]
Salutations to Him—Primal, Immaculate, Eternal, Immortal—
Immutable through all time. (31)

Ikdū jībhoṇ lakh hovai lakh hovai lakh vīs

Were man's one tongue to become a hundred thousand,
And even twenty times that;
Were each such tongue to utter the Lord's Name Supreme[8] a hundred thousand times *each instant*—
Such be the stairs of devotion[9]
Ascending to make union[10] with Him.

---

1. This line is the 'refrain' in Stanzas 28 to 31.
2. Refers to Maya, the creative mutable principle of the universe.
3. Emphasizes the quality of their obedience in carrying out their assigned functions.
4. Lit. One holding court to judge. (The divinities mentioned are *ad seriatim*, Brahma, Vishnu and Shiva).
5. Original, Āsan—the seat in the form of a cushion or mattress or skin on which ascetics are seated in the course of their praxis.
6. Lit. Whatever He has put into the universe, He has put in once for all.
7. Lit. Action, doing. This refers to God's creation (Cf. Var Asa) or Dharma, the Law of Righteousness, upholding the moral order of the universe.
8. Original, Ek Nam Jagadish : Sole Name of the Lord of the universe. This would refer to God's holiest Name *Ek Oankar* (Omkar).
9. Original, *Pati.*
10. Ikees in the original, may mean 'merged become one', or one 'transcending all calculation.'

Even worms[1] emulate those thus ascending,[2]
On hearing of heaven's glory.
Saith Nanak : By Divine grace[3] may one attain to God—
Vain[4] is the bragging of false claimants on this path. (32)

*Ākhaṇi jor chupai nah joru**

Utterance nor silence lies within man's power;
Neither to ask nor to give.
Neither life nor death on man's effort depends.
Authority, wealth or command[5]—none of these come by man's own endeavour;
Nor meditation, enlightenment or cogitation.
Neither by his effort nor praxis[6] may man escape free of worldliness.
God alone who has the power,[7] exercises it.
Saith Nanak : All before Him are alike—none high or low. (33)

Rātīṇ ruttīṇ thittīṇ vār

He created Night *and Day,* seasons and occasions;
So also Air, Water, Fire and the Nether Regions :
Amidst these has He fixed the earth, the place for Righteous Action.[8]
In it are numerous kinds[9] of creatures and their ways[9]—
Of names many and illimitable.
All creatures on their actions are judged
In God's court, just and true.[10]
At His court are seated in celestial beauty the saints, Elect of God,[11]

1. Implies hollow and false practitioners of various cults.
2. Refers to the high-flying birds, such as swans (hamsa) which symbolize the pure spirits, God-inspired.
3. Lit. By His glance of grace (nadar, nazar).
4. Lit. False.

**Note :* (a) In this stanza the theme is the duty to submit to the Divine will—Reza. By his own effort man achieves nothing—ultimately all lies in the Divine will, which may frustrate man's efforts in inscrutable ways.
(b) The key-word in this passage, repeated in each line is *jor* (Pers. Zor) power, might. Some old commentators have taken it to be the Hindi *Jor* (*jod*—union) which however, appears to be difficult to accept.

5. *Mane shor*, *manshur* are the various readings of the key-word here. More probably it is *manshur* (Ar. charter, a royal decree, letter of authority).
6. Original, *Jugati* (*Yukti*) is the praxis, particularly of Hatha-Yoga, claiming to guide man on the spiritual path. Such claim, however, is not countenanced by Sikhism.
7. Lit. He in whose hand the power lies.
8. Original, Dharma-sāl.
9. Lit. Of numerous hues.
10. Lit. True is He Himself and true His Court.
11. Original, *Panch-parwān.*

Who through His glance of grace are marked *with His approval*.
At that Court alone may be known the false from the true[1] :
Only in the world to come may God's true judgement be revealed.[2] (34)

Dharam-khand kā eho dharamu

Such is the Order of the Realm of Righteous Action.
Now listen[3] to be law of the Realm of Enlightenment.[4]
Therein are numberless forms of air, water and fire,
Numberless Krishnas and Shivas;
Numberless the Brahmas fashioning universes
Of various forms, hues and aspects.
Many are there the stages for action[5], many the celestial mountains,[6]
Many the sermons delivered to Dhruva.
Many are the Indras, spheres of sun and moon,[7]
Many the continents and lands;
Many the accomplished yogis, enlightened ones and supreme ascetics,
Many the incarnations[8] of the Goddess.
Many are the species of gods, demons, ascetics,
Many oceans harbouring the Jewels.[9]
Many are the sources of creation, many the forms of speech,
Many lines of kings.[10]
Many are the devotees of God absorbed[11] in serving Him.
Saith Nanak : All such are without end. (35)

Giān khand menh giānu parchandu

In the sphere of Enlightenment[12], spiritual illumination blazes forth.
In that sphere reign mystic melody,[13] sublime visions, wonder and joy.

1. Lit. The unbaked and the baked.
2. Lit. Only on reaching there may the truth be known.
3. Lit. I state.
4. Original, *Gian* (Jnan).
5. Original, *Karma-bhumi.*
6. Refers to Sumeru, reputed abode of the gods.
7. Original, Moon and sun.
8. The various aspects of Durga, the Devi are implied. She bears numerous forms, names and attributes.
9. Refers to the 'Ratnas' (jewels) churned out of the ocean by the gods and demons (see note 9 on stanza 27).
10. This may refer not to temporal monarchs, but the spiritual teachers, the 'kings' among men.
11. *Surati* in the original, in Punjabi idiom implies absorption of mind, rapt attention. This is the popular form of shruti (Skt.) for revelation, the deeper forms of cognizance (*gnossos*).
12. Original, *Gian-khand.*
13. Original, Nād, the 'unstruck melody' heard by yogis in trance.

Inexpressibly beautiful is manifestation[1] of the sphere of spiritual endeavour.[2]
Incomparable, beggaring description is what is forged therein.
To attempt to speak of it would leave man speechless,
And only ashamed *of his rashness*.[3] P. 8
In that sphere are fashioned Absorption, Wisdom, Enlightenment of Mind;
Forged therein is the vision[4] of gods and mystics.[5] (36)

Karam-khand ki bāṇī joru

Might[6] is the expression of the sphere of Grace[7]—
None can have access there,
Except heroes of supreme might,
Inspired by God[8] - consciousness.
In that sphere abide numberless heroines like Sita of surpassing praise
And beauty[9] indescribable.
Those to God united,[10]
Suffer not mortality[11] nor guile.[12]
In that sphere abide devotees assembled from the various universes,
Cherishing the holy Eternal[13] ever in their hearts.[14]
In everlasting Bliss.
The Formless Supreme Being abides in the Realm of Eternity.[15]
Over *His creation* He casts His glance of grace.
In that Realm are contained all the continents and the universes
Exceeding in number all count.
Of creation worlds upon worlds abide therein—
All obedient to His will;[16]
He watches over them in bliss,
And has each constantly in mind.

1. In the original is *Bani*, which here stands not for 'speech' or 'expression' but 'making', 'forging'. Hence *manifestation*. See Additional Notes.
2. *Sarm* is variously interpreted. This is likely to be *Sram* (effort, endeavour).
3. Lit. Repenting afterwards.
4. Lit. Awareness (*sudh*).
5. Original, Siddhas.
6. Original, *Jor* (Zor—Persian).
7. Original, *karam-khand*.
8. Original, for 'God' herein is *Rama*.
9. Spiritual beauty is implied.
10. Lit. Those in whose souls God abides.
11. Implies transmigration.
12. The play of Maya that attracts the mind to itself.
13 Original, Sacha.
14. Original, Mana.
15. Original, Sach-khand.
16. Lit. All act as the Ordinance directs.

Saith Nanak : Hard as steel is the story of that realm to narrate. (37)

Jattu pāhārā dhīraju suniyāru

Make continence the smithy, poise the goldsmith;
The mind awakened[1] the anvil, spiritual light[2] the tools;
God's fear the bellows, austerity the heat and fire;
Loving devotion the crucible :
In this crucible forge the Immortal vision.[3]
In such holy mint shape the holy word.[4]
This fulfilment comes to those blessed with Divine grace.
Saith Nanak : Blessed are they by the Divine glance gracious. (38)

SLOKA (FINALE TO THE JAPU)

Pawan gurū pānī pitā mātā dharti mahat

Air is the vital force;[5] water the Progenitor;
The vast Earth the Mother *of all*;
Day and Night are nurses, fondling all creation in their lap.
Of all, the righteous Judge[6] weights merit and demerit himself.[7]
Approval or rejection[8] *by God* comes from each one's actions.
Those who, meditating on God[9] have earned merit through hard endeavour[10]—
Saith Nanak—Their faces are radiant *with the Divine Light* :
Many shall find release[11] through them. (1)

---

1. Original, *Mati.*
2. Original, Veda. (Herein this word stands not for the scriptures so named, but for spiritual knowledge in general).
3. Original, *Amrita.*
4. Original, *Shabda.*
   Shabda (word) in Sikh mystical thought implies Divine consciousness embodied in words.
5. Lit. Master.
6. That is, Yama or Dharamraja.
7. Lit. In his own presence.
8. Lit. Being near or far (from God).
9. Lit. On the Name.
10. Lit. Hard work, penance *(mashaqqat).*
11. Liberation (release from the transmigratory cycle is meant).

RAHIRĀS

INTRODUCTORY REFERENCES

Before taking up the rendering of the hymns included in the Evening Service, called Rahirās, a few terms that are in use in this and other contexts, may here be explained *Rahirās* itself bears a two-fold signification. It is said to be a contraction of the Persian phrase Rāh-i-Rāst (the straight path)*. Another sense in which Rahirās is used is custom, tradition, customary practice. In one of these hymns here, under translation (Gujari Mahalla IV) occurs the line : *Gurmati Nam mera pran-sakhai Hari-kirat hamri rahirās* (Be the name received from the Guru's teaching my life's companion; be the Lord's praise my customary practice).

Rahāu translated as 'Pause' bears also a two-fold signification. Semantically, it marks a particular couplet in a hymn, which is intended to epitomize the deeper meaning or appeal of that hymn. It is, however, also a musical direction, calling upon the musician or *maestro* to weave the *Rahāu* as overtone or *leit motif* or burden, repeating it after each stanza or part of the hymn being rendered in melody. Outside Gurubani, Rahāu is called *Sathai* or *tek* in musical compositions.

Raga and *Ghar* : Ragas are the classical Indian measures, according to which the hymns in Gurubani may be sung as directed. The more accomplished masters or ragis follow such directions. *Ghar* is a direction for the particular repetition of timing or beat in rendering a measure. In this translation of the holy Granth Sahib, this term is rendered as 'Score', which is a musical term used in writing composed Western music.

So Daru—In the measure *Asa*—Composition of
Sri Guru Nanak Dev

In the Name of Sole Supreme Being, Realized by the holy Preceptor's Grace.

So daru kehā so gharu kehā jit behi sarab samālei

What the Portal, what the Mansion where from Thy seat
Thou dost cherish all creation !

---

*In the Koran in the openingchapter occurs the phrase, *Sirātul mustaqim* (the straight path).

1. In the present version of this great paean of Divine laudation, and another, appearing in the Japu, the Divine Reality is apostroplized in the Second Person. This is the usual way in which such persónalization occurs in devotional hymns.

Endless the instruments, the notes, the players *who laud Thee.*
Innumerable the musical measures and the symphonies,[1]
The musicians orchestrating *Thy praises !*
Air, water, fire laud Thee;
Dharamraja[2] lauds Thee at Thy Righteous Portal.
Chitra and Gupta, recorders of mens' deeds chant Thy laudation,
Whose records Dharamaraja considers.
Shiva, Brahma and Devi[3]—all laud Thee,
Shining in the splendour by Thee given.
Indra on his throne in company with deities,
Yogis[4] in God-absorption,
And devotees in contemplation,
Men of continence, charity, poise, P. 9
Indomitable heroes—all chant Thy praises.
Men of learning,[5] mighty seers[6]—
All laud Thee in holy texts[7] age after age.
Fairies supremely ravishing of heaven, earth and the nether world,
All sing Thy praises.
The jewels[8] created by Thee laud Thee,
With the sixty-eight holy water edges.[9]
Heroes of supreme might;
All four sources of creation[10]—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure :
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;

---

1. Original, *Peri.* This stands for *raginis* or compositions made out of the Ragas or classical measures. Cf. Anandu,. I.
2. Stands for the celestial Judge of human actions.
3. Consort of Shiva. She is known by a large variety of names.
4. Original, Siddhas.
5. Original, Pandit.
6. Original, *Rikhishar (Rishisvara).*
7. Original, Vedas.
8. Refers to the fourteen 'jewels' churned out of the ocean according to the Puranic myth.
9. Original, *Tirthas.*
10. These are : Egg-born, placenta-born, perspiration-born and atmosphere-born.

He ever is, ever shall be;
Never shall He not be :
In innumerable aspects, categories
And species has He made the creation.[1]
As pleases His greatness, He makes manifest His actions :
He acts as is His pleasure—
Command Him none may !
Saith Nanak : He is the King of Kings—abiding by His will is best.[2] (1)

In the measure Asa—Composition of Sri Guru Nanak Dev

Suṇi waddā ākhai sabhu koi

All from report proclaim Thy greatness and might :
Only such Thy extent know, as have beheld it.
None has power to evaluate Thee, or Thy greatness to express.
Those attempting an exposition are lost, absorbed in Thee. (1)
Mighty Lord ! of deep mystery, ocean of merit !
None the extent of Thy might knows. (Pause I)
All that on Thee have meditated, have in their meditation been absorbed;
All such have attempted to evaluate Thee :
Be they enlightened ones, mystics and great teachers—
None among these has power to express even an iota[3] of Thy greatness. (2)
Fruitless is all practice of virtue, austerity, good deeds,
And high attainments of great yogis.
Without Thy grace none has realization[4] achieved :
This by grace comes; else all efforts unfruitful[5] remain. (3)
What can poor man narrate of Thy greatness ?
Of Thy merits are stores full.
None of this own effort gains *devotion* to *Thee*.
Saith Nanak : Thou art holy, and from Thee comes exaltation. (4.2)

In the measure Asa—Composition of Sri Guru Nanak Dev

Ākhāṇ jīvāṇ visrai mari jāuṇ

I live only as the Name I utter;

1. Original, Maya. (Maya is the manifestation, that is knowable by the senses).
2. *Razaeen* in the original is an adverbial form, meaning *by His will*. Such a formation is an adaptation of one of the conjugational forms *(vibhaktis)* in Sanskrit. Some interpreters have taken this to be an agent-noun, *Razaee* meaning *Master of His will*. That appears to be an incorrect meaning.
3. As much as a sesame grain.
4. Success.
5. Are stuck and at a stand still, paralysed.

Forgetfulness of the Name to me is death.
Hard is the resolve to utter the holy Name.
Hunger for the holy Name all sorrows consumes. (1)
Mother mine ! how can He be forgotten—
The Holy Lord, of the holy Name ? (Pause 1)
Even an iota[1] of greatness of the holy Name—
Inexpressible is its value :
Men are exhausted attempting it.
Should all humanity in unison, attempt expressing His greatness,
Such effort nothing to His sum adds,
Nor from it aught detracts. (2)
Death touches Him not, nor mourning.
Ever is He bountiful—endless His provision.
Such is His merit—unmatched, unequalled, in times past or
time to come. (3)
Great as Thyself are Thy gifts—
Day hast Thou made, followed by night.
Those forgetting the Lord are the truly low-caste. P. 10
Saith Nanak : Those without the Name are indeed low-born. (4.3)

In the measure Gujari—Composition of Sri Guru Ram Das

Hari kei jana Satiguru sat-purakha binau karaun Guru pas

Holy devotee of God ! immaculate person !
To thee, Master ! make I supplication :
Being worms and worthless creatures
With the holy Preceptor seek we shelter.
Grant us in Thy grace, light of the name ! (1)
Friend, Master, Lord !
Grant to me illumination of the Name Divine !
Be the Name granted by the Master's teaching my life-companion ;
Be laudation of the Lord my life-long practice ! (Pause 1)
Supremely fortunate are such of the Lord's servants,
In the Lord as have faith, and after Him go thirsting.
By the Name Divine are they fulfilled.
By holy company are they endowed with light of noble qualities. (2)
Such as on the Name Divine not meditated
Are unfortunate,
In Yama's noose caught.
Such as have not sought in congregation the Lord's shelter,
Cursed is their life passed, cursed the future. (3)

---

1. Sesame grain.

Such as with the holy Preceptor's shelter and company have been blessed,
From primal Time has the writ for them run.
Saith Nanak : Hail the holy congregation, fount of joy in the Lord
And illumination from consorting with the Lord's devotees. (4.4)

In the measure Gujari—Composition of Sri Guru Arjan Dev.

Kāhe re mana chītvaih uddamu jā āhari Hari jio pariya

My self ! why art fallen into this brooding ?
The Lord Himself on thy behalf is making endeavour :
In rocks and stones has He created living creatures,
Whose sustenance He there provides. (1)
Cherished Lord : those joining holy company are saved[1] :
By the Master's grace attain they the supreme state,
And shrivelled blocks of timber blossom forth. (Pause 1)
Mother, father, neighbours,[2] sons, wife—none to any other is a prop.[3]
The Lord for each has provided sustenance—
Why bear fear in mind ? (2)
The mother-crane that flies away hundreds of kosas,[4]
Leaving her brood behind,
Unprovided, famishing—
By her remembrance of them are they fed and filled. (3)
All the treasures and eighteen accomplishments,[5]
In the palm of the Lord are held.
Saith Nanak, servant of God : Should I be a sacrifice to Thee a hundred times,
Still will Thy greatness remain unencompassed. (4.5)

In the measure Asa—Composition of Sri Guru Ram Das—*So Purakhu* *

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

1. Lit. Cross the ocean.
2. The world at large.
3. That is, one's sustenance depends not on these. In the next line this is made clear.
4. A distance a little over a mile.
5. Nidhis and Siddhis are respectively the 'nine' treasures and eighteen yogic accomplishments.

*Like the foregoing group of hymns called *So Daru*, the following groups too bears a collective title, *So Purakhu*.

So Purakhu niranjanu Hari Purakhu niranjanu Hari
agamā agam apārā

The supreme Being, Immaculate,[1] the Lord pervading all creation,
from Maya-taint free[1]
The Lord inaccessible, immeasurable.
Holy Creator, Lord ! all creation on Thee meditates;
All creation is Thine; Thou of all art provider.
Devotees of the Lord ! meditate, meditate on Him,
Annuller of all suffering.
The Lord is Himself Master and servant.
What power has the poor creature Nanak ? (1) P. 11
In all creatures art Thou pervasive, within all abiding :
One Supreme Reality all-pervading.
Some hast Thou made donors of charities, some beggars—
All this in Thy wonderful play lies.
Thou of all blessings the Giver and Enjoyer—
Other than Thee I know not any.
Thou the Supreme Being beyond limit—Thy merit beyond
expression by me.
Nanak is a sacrifice to such as to Thee are devoted. (2)
Lord ! those on Thee meditating constantly
In this *evil* age in bliss abide.
Those on the Lord meditating are liberated—
For them is Yama's noose snapped.
Those meditating on the Lord that is from fear free
Shall from fear be delivered.
Those to the Lord are devoted, in the Lord's truth[2] shall be absorbed.
Blessed are those that on the Lord have meditated;
To such is Nanak, servant of God, a sacrifice. (3)
To Thy devotion's treasure may no limit be set.
Thou Lord; beyond count and limit; Thee Thy devotees laud;
Countless to Thee offer adoration;
Countless for attaining Thee undertake penances and
Thy Name repeat.
Countless are those reciting scriptures.[3]

Note : In this hymn there is ecstatic repetition of certain phrases, expressive of devotion and divine laudation which it is not easy to reproduce in translation.

1. These are different renderings of Niranjan.
2. Form.
3. Simritis and Shastras.

With performance of the six ritual acts.[1]
Saith Nanak, servant of God : Such alone of Thy devotees
are genuine
As Thy pleasure win, Lord, Master of Bliss ! (4)
Thou the Primal Purusha, beyond reach, Creator;
none Thy equal.
In all time art Thou immutable, changeless,
The Creator, constant ever.
All happens as Thou dost will; all by Thee is accomplished.
All creation by Thee is brought into being;
All by Thy decree into nothingness disappear.
Nanak, servant of God, lauds the Creator, who is
all-knowing. (5) (1)

In the measure Asa—Composition of Sri Guru Ram Das

Tūṇ Kartā sachīyār maindā sāīṇ

Thou art Creator, holy, Master.
All happens as Thou dost will;
Nothing by me is attained except what Thou dost grant.
(Pause 1)
All creation is Thine; on Thee all meditate;
Those favoured by Thy grace find the jewel Name.
This the God-directed attain, the egoists forfeit.
Alienation and union in Thy power lie. (1)
Thou the ocean; all creation in Thee is contained.
None besides Thee is real.
All creation is part of Thy play.
Those condemned to alienation, away from Thee are cast;
Such as are destined to union, to Thee are united. (2)
Realization of Thee comes to such as by Thee are enlightened;
Such the Lord's praise are ever expressing.
Those to the Lord devoted, attain joy,
Spontaneously in the Lord's Name absorbed. (3)
Thou the Creator; all by Thy will happens. P. 12
None besides Thee in the universe *operates*.
Thou dost create all that exists, watch over it,
and cherish it.

---

1. For a Brahmin, these are :
(i) Study and instruction; (ii) Penance; (iii) Bathing at holy spots; (iv) havan or fire-offering; (v) Yogayopavit (janeu); (vi) Wearing of dhoti etc.

Saith Nanak, servant of God : By the Master's grace is
He made manifest. (4.2)

In the measure Asa—Composition of Sri Guru Nanak Dev

Titu sarvarrai bhāilei nivāsā pānī pāvak tineh kīyā

In a Lake filled by God with water of burning desire[1]
is man's abode.
In the marsh of illusion are man's feet stuck;
many therein have I seen sinking. (1)
My thoughtless self ! God hast thou forgotten :
Forgetfulness of the Lord shall thy good qualities ruin. (Pause 1)
Neither am I continent, nor virtuous or with learning endowed—
In foolish, thoughtlsss ways is my life passed.
Prayeth Nanak : May I be granted shelter with such,
As of Thee are not forgetful. (2.3)

In the measure Asa—Composition of Sri Guru Arjan Dev

Bhaī prāpati mānukh dehuriyā

With the gift of human incarnation granted to thee,
Now is thy opportunity to have union with the Lord.
Nothing else shall avail thee :
In holy company on the Name immaculate meditate. (1)
In achieving the end of liberation thyself engage ![2]
In Maya attachment is thy life going waste. (Pause 1)
Neither in contemplation nor in austerity or self-discipline
have I engaged;
Nor practised injunction of religion.
King of the Universe ! the holy have I not served.
Saith Nanak : Low are our actions.
Succour Thou one, with Thee seeking shelter.[3] (2.4)

1. Water of fire.
2. Crossing the Ocean,
3. Save the honour of one come to Thy shelter.

KĪRTAN SOHILA*

(Sohila—Paean of Laudation in the Measure Gauri Dipaki—
Commposition of Shri Guru Nanak Dev).

In the Name of the Sole Supreme Being, Realized by the holy
Preceptor's Grace

Jai ghari kīrati ākhīyai Kartei kā hoi bichāro

The home in which is sung Divine laudation
And the Creator's greatness expounded;
In such a home sing this Paean of Laudation,
And the Creator of the Universe contemplate. (1)
Chant ye the Paean of Laudation of the Lord, above fear.
May I be a sacrifice to the Paean that everlasting joy brings.
(Pause 1)
Always created beings He cherishes;
To the weal of all shall the Creator look.
Lord ! invaluable are Thy blessings;
Without extent is His bounty. (2)
Pre-recorded is the year and hour of nuptials[1] :
Gather ye all to anoint *the door-step*.[2]
Friend ! utter blessing that with the Lord,
the departed be united. (3)
In each home arrives this courier-packet,
Calls continually keep arriving.
Saith Nanak : Contemplate Him who the call sends.
May the day *of union* for each arrive ! (4)

In the measure Asa—Composition of Sri Guru Nanak Dev

Chheya ghar chheya gūru chheya upadesh

Six are the scriptures, six the sages,

---

* *Lit.* Paean of Laudation : This text consisting of five hymns, is recited before retiring for the night. It also marks the *finale* of the service for the dead, at the time of cremation. It is called paean of joy, because of the individual self's union with the Creator envisaged in it.

1. Mystical term for death.
2. Reference to a part of the ceremonial of reception of the bride in India.

Six their different messages :
The Supreme Teacher is One and Sole—
His teaching in various forms enshrined. (1)
Friend ! cherish thou the scripture[1] that expresses
Divine laudation—
Thereby shalt thou attain greatness. (Pause 1)
Instants, minutes, hours, pahars,[2] dates and days
the month constitute.
From the one Sole sun appear numerous changes of season.
Saith Nanak : Numerous are the guises the Creator's
might assumes. (2.2)

In the measure Dhanasari—Composition of Sri Guru Nanak Dev

P. 13

Gagan-mai thālu ravi-chandu dīpak banei tārika mandal janak moti

Placed on the salver of heaven are the lamps, sun and moon,
With pearls of constellations—
Thy offering.
Fragrant mountain-breezes Thy incense, the wind Thy
fly-whisk.
The entire blossoming vegetation Thy flower offering—
Thou who art light. (1)
How wonderful is this āratī;[3] Thy āratī,
Thou Annuller of transmigration.
Divine spiritual harmony,
Thy worship orchestrates. (Pause 1)
Thousands Thy eyes, Thy forms ; yet without
physical eyes, formless Thou remainst;
Thousands Thy lotus-feet, Thy senses of fragrance—
Yet without visible organs art Thou !
Wonderful to me are Thy ways. (2)
In all creation is Thy light, Thou who art light.
In all creation shines Thy effulgence—
Thou who art light.
In Thy light shines all that exists.
By the Master's Word is this light made manifest.
Submission to His will is the highest prayer-offering. (3)

1. Lit. Abodes, temples. Refers to the six Shastras of Indian philosophy.
2. A period of three hours.
3. Worship offered to a deity.

My self yearns for a touch of Thy lotus-feet fragrant,
In thirst unquenchable.
Grant to the Chatrik[1] Nanak water of Thy grace;
In Thy Name grant him abode ! (4.3)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Kāmi krodh nagaru bahu bharīyā mili sādhu khandal-khandā hei

This city[2] with lust and wrath to overflowing was filled;
Touch[3] of the man of God these has removed.
By pre-recorded Divine writ is the Preceptor met;
Thereby is devotion to God in the mind fixed. (1)
To the holy with folded hands bow;
Great merit therein lies.
With all thy body in reverence lie prostrate;
Great merit therein lies. (Pause 1)
The reprobate,[4] of joy in God has not tasted—
Inside him is stuck the thorn of egoism :
As he moves, its pricking pains;
On his head fall blows from Yama's mace, agent of death. (2)
In the Name Divine are God's devotees absorbed—
Their suffering of transmigration thus annulled.
To the immortal Supreme Being, Supreme Lord,
Have they attained;
Thereby is their repute all over the universe[5] wafted. (3)
Lord ! poor and humble that we are, we still are Thine.
In Thy greatness save us !
To Nanak, servant of God, the holy Name is the true prop.
By the Name Divine has he attained bliss. (4.4)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

Karauṇ benantī sunhu mere mīta sant tehal kī belā

Cherished friend ! to you I humbly appeal :
Avail yourself of this life's occasion to serve the holy.
In this life earn merit of devotion to God—
In the hereafter shall your life be happy. (1)
Day and night is life ebbing away.

1. Skt. Chātak : Punjabi-Hindi *Papīha* : A tiny bird with deeply romantic associations, symbolizing unquenched thirst, interpreted as yearning.
2. The body, the mind.
3. By meeting.
4. Sakta.
5. In continents and over the universe

My self ! by the Master's guidance[1] achieve fulfilment.
(Pause 1)
This world in evil thinking and doubt is involved;
The enlightened alone involved in this are saved.
He alone who by God is awakened is given of the Divine
joy to quaff,
And of its indescribable mystery[2] knows. (2)
Earn the gain you came for in this world;
By the Master's guidance, in your hearts lodge the Lord :
Thus finding abode and serene joy in your true abode,
Nevermore shall transmigration be for you. (3)
Lord ! controller of our mind's powers, Supreme Being, Creator,
Fulfiller of heart's desires !
Herein lies Nanak, Thy servant's joy;
Thus he supplicates :
Make me dust of the feet of holy devotees. (4)

1. Meeting.
2. Lit. Story, tale.

SRI RAGA

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace. P. 14

In the measure Sri (Raga)—*Score* 1 Composition of Sri Guru Nanak Dev

Moti ta mandar ūsareh ratanīṇ ta hoi jarāu

Palaces with pearls erected, with gems embellished;
With musk, saffron, agar and sandalwood-paste plastered,
A sheer joy to the heart—
Lest in these *delights* involved I forget Thee,
Thy Name from the mind effaced. (1)
May I burn in flames, should I without the Lord live.
My Preceptor have I consulted. No shelter without the Lord may be found. (Pause 1)
Were the ground with rubies studded,
With a bedstead spread with gems inlaid;
Couched in it a female of surpassing beauty,
Her face with jewels decked, in dalliance engaged—
Lest in these pleasures involved I forget Thee,
Thy Name from my mind effaced. (2)
Were I to be a Siddha,[1] master of accomplishment, calling forth miracles,
At will oncealing and manifesting my form, centre of the world's faith :
Lest in these wonders engrossed I forget Thee,
Thy Name from my mind effaced. (3)
Were I to be a monarch, gathering vast hordes,
On a throne setting my foot,
My writ running far and wide—
Nanak ! all is void.
Lest dazzled *by such splendour* I forget Thee,

1. An accomplished yogi.

Thy Name from my mind effaced. (4.1)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Koti koti merī ārajā pavaṇu pīyaṇu apiyāo

Were I to live years millions upon millions;
Did I in my austerities subsist alone on air,
Were I in my seclusion never to see sun or moon;
Were sleep to visit me not even in thought—
Even thus would Thy greatness still elude my mind.
What measure might I give of Thy Name ? (1)
The Lord, holy, Formless, in His immutable station is ever :
His greatness I express as from the wise I hear;
So in His grace favour He may show. (Pause 1)
Were I in my austerities, like the *kusa* grass beaten,
Ground to powder, burnt in fire, mingle in ash-heap—
Even thus would Thy greatness still elude me :
What measure might I give of Thy Name ? (2)
Were I on bird's wings to hover over expanse of the firmament;
Were my powers to make me invisible;
Were I in penance to live without food or drink—
Even thus would Thy greatness still elude me :
What measure might I give of Thy Name ? (3) P. 15
Nanak ! a million weights of paper, recording words of faith and devotion,[1]
With ink in unending stream, with the motion of the wind to scribe—
Even thus would Thy greatness be beyond me to express;
What measure might I give of Thy Name ? (4.2)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Lekhai bolaṇu bolaṇā lekhai khāṇā khāo

For his utterance is man answerable; so too for what he has consumed.
For what distance he may traverse[3] is he accountable;
So too for what he may hear or see :
For his utterance is man answerable; so also for what he consumes.
For his breathing too is he accountable.
This manifest truth—what need to enquire of the learned ? (1)

1. To read which would induce devotion.
2. The sense here is mystical.
3. Life's journey may be implied.

Friend ! all maya—manifestation is delusive.
Man, purblind, who neglects devotion to the Name,
Forfeits this world and the next. (Pause I)
Life in death terminates :
In this world all by death[1] are consumed.
In the hereafter, where our accompt is to be enquired into,
None of our friends shall accompany us.
All those engaged in mourning are only gathering straw. (2)
All endeavour to give ample exposition of God;
None is sparing of words.
Yet none His greatness has truly evaluated—
By words is He not exalted.
Thou Lord ! alone art eternal;
Innumerable creatures in all the worlds,
All are mortal. (3)
The lowest among the low-caste; those still lower and contemned—
Nanak is by their side; He envies not the great *of the world.*
Lord ! Thy grace falls on the land where the poor are cherished.[2] (4.3)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Labb kūttā kūr chūharā thugi khādhā mūrdāri

Greed is a cur, falsehood a scavenger; deceitful earning, eating of carrion.
Slander of others is as stuffing the mouth with filth;
Wrath an unclean fire.[3]
Craving for earthly tastes, self-praise—
Such, Lord-Creator, are my actions. (1)
Friend ! utter only what may bring you honour.
Such alone are noble as at God's Portal are so designated.
Those with foul deeds shall wail. (Pause I)
Man is engrossed in the taste of gold, silver, woman, fragrant substances,
Horses, soft beds, mansions, sweet-tasting meals, flesh food :
With all these tastes engrossing the body, how may

1. Kāl—time (implied meaning, time of death).
2. This stanza is sought to be interpreted metaphysically, with *neech* implying 'one given to Maya' (Bhai Vir Singh; Faridkot Teeka). But these famous lines have evidently great social import, as rendered here.
3. Chandāl.

the Name find a lodging therein ? (2)
Such utterance alone is approved as brings honour at
God's Court.
Listen my thoughtless, ignorant self ! utterance of
ill-tasting words brings ruin.
Nothing beyond this may be said : Those pleasing God
alone are good. (3)
Such alone have wisdom, honour and true wealth,
As in heart have Him lodged.
Beyond expression is their praise : none else of praise is worthy.
Saith Nanak : Those deprived of God's grace
Are enamoured neither of charity nor devotion to the Name. (4.4)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Amal galolā kūr kā dittā devaṇhāi

The Bestower has given to mankind the intoxicant
mouthful of falsehood;
Intoxicated with it, death it forgets and in evanescent[1]
pleasures indulges.
With truth have been endowed the sober ones that they
may stay at the Court Divine. (1)
Nanak ! attach thy self to the truth of the holy Lord,
In devotion to whom lies joy and at the Court Divine
Mayst thou attain honour. (Pause I)
Truth is the wine without molasses, distilled of the
holy Name. P. 16
May I be a sacrifice to all that hear and expound truth.
True inebriation comes when at the Divine Mansion one
finds a place. (2)
With water of goodness and the Name,
And fragrance of charity wafted over the self,
Is one's countenance illumined—
More than a million blessings is this sole blessing.
Carry your sorrows to Him alone, who joy can confer. (3)
Why cast Him out of mind who is Lord of self and life ?
Without devotion to Him all wear and all consuming of
food is impurity.
All else is false; what pleases Thee is alone approved. (4.5)

---

1. Lasting four days.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Jāli mohu ghasi masu kar mati kagad kari sāru

Burn wordly attachment; into ink powder it;
Make your chaste intelligence the paper.
With the pen of devotion, with the mind to scribe,
Record what the Preceptor has taught.
Write down thou praise of the Name, that is endless and
limitless. (1)
Friend ! this accompt learn to record.
Thereby, wherever thy reckoning is called,
The mark of approval on it shall be set. (Pause I)
In this Realm where exaltation is conferred,
and everlasting joy and happiness reign—
There such are honoured as bear in their selves the holy Name.
This state by grace comes, not by idle chatter. (2)
Some arrive in the world, some depart—
Many of these are styled lords,
Some has He made beggars; others are given to hold grand courts.
In the hereafter will it be revealed which is truly great—
Those without the Name are worthless indeed ! (3)
The fear of Thy retribution is mightily terrifying;
the body therewith is trembling, going to tatters.[1]
Those called kings and lords have we seen reduced to dust.
Saith Nanak : When departure comes, all false attachments
get snapped. (4.6)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sabhiras mitthei manniyai suṇiyai sāloṇei

In contemplation of the Lord are comprehended sweetly
tasting delicacies;
In listening to the holy Word, the saline dishes.
Uttering the holy Word is foods of sour and pungent taste;
Sound of holy music condiments and spices.
Devotion to the Lord is thirty-six viands—
These by Divine grace are attained. (1)
Friend ! to taste of other than these is to ruin bliss—
Such gormandizing as produces torment to the body,
And fills with foul thinking the mind. (Pause I)
A consciousness dyed in God is your vermilion wear;
In giving away charity lie *shining* white dresses.

---

1. Decaying.

Snapping worldly attachment is wearing blue and black;[1]
Contemplation of Divine feet is your gown.[2]
Contentment your girdle;
God's Name is wealth and beauty. (2)
Friend ! all other wear ruins bliss—
The wear that to the limbs is torment,
And with foul thinking fills the mind. (Pause I)
To know Thy way is to be master of horses,[3] saddle-cloths, golden tail-tips;
Turning the mind towards Thy merits is our quiver, arrows, bow, spear and sword-strap;
Our drums and lances, manifest honour by Thee conferred;
Thy grace my high caste. (3)
Friend ! all accoutrement and mounting other than these is to ruin bliss.
Such mounting to the body brings torment,
And with evil thinking fills the mind. (Pause I)
Joy in holy Name is our house and home,
Thy grace our family.
To win Thy pleasure, which is beyond description, P. 17
Is our mark of rank.[4]
Saith Nanak : He is the true king, needing not anyone's counsel. (4)
Friend ! to seek ease[5] other than this is ruining bliss.
Such ease to the body brings torment,
And with evil thinking fills the mind. (Pause I) (4.7)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Kungū kī kāṇya ratnāṇ kī lalitā agari - vās tani sās

With a body dyed like saffron; with tongue eloquently speaking words bright as jewels,
With breath fragrant as *agar*;
With face bearing the holy mark of sixty-eight sacred spots,
With intellect splendidly developed—
With such intellect I yearn to laud the holy Name,
Repository of merit. (1)
Friend ! intellect other than this is straying;

---

1. (Different classes of persons in different situations and followers of various faiths wore dresses of distinctive colours).
2. Pir-han (Pers) was a long shirt-like gown, associated especially with female wear.
3. This is implied in charhna (lit. mounting).
4. *Hukam* (commandment, ordinance. Rank is the sense implied in the present context).
5. Sleep.

A hundred efforts with such would add up heaps of falsehood. (Pause I)

Should one be venerated, styled holy, be resort of the world,
Be trumpeted about, and reckoned an accomplished yogi—
Without winning approval in God's reckoning,
All such honour, ignominy. (2)
Those by the holy Preceptor exalted, ineffaceable is their greatness.
Inside their selves lies treasure of the Name,
By devotion[1] revealed.
Those worshipping the Name* with faith in the Name reposed,
Are eternally, without break, with the Name blessed. (3)
To what end come those without grace, when dust with dust is mingled ?
All feats of cleverness then turn to ashes,
And wailing, the self departs this life.
Saith Nanak : To what comes man, when of the Name he is forgetful ? (4.8)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Guṇavantī guṇa vītharai auguṇavantī jhūri

The woman of good qualities makes increase of her merits;
One without merit pines away.
Beauteous female ! shouldst thou seek the Bridegroom,
Not by ill-doing is He attained.
Far off is the Lord's abode :
To reach Him hast thou neither boat nor raft. (1)
The Lord unblemished, on the immutable throne is seated :
By guidance of the holy Master is attained Truth that is immeasurable. (Pause I)
The Lord is a splendid mansion, with pearls and rubies studded;
Within are pearls, diamonds—
An immaculate, delightful abode[2] of gold.
How without a ladder may one scale this fortress ?
With meditation by the Master guided towards the Lord, such bliss may one get. (2)
The Master is ladder, boat, raft by inspiring devotion to the Name Divine.

1. Name (by the Name).
* Nām (The Name) is a mystical term of vast import, implying the Divine essence and might. In man it implies devotion, attachment to God.
2. Walled fort.

The Master is the holy Pool, the Ocean, the ship,
Bathing-spot and sacred river.
Should it please the Lord, He makes the seeker's mind pure;
He goes then to bathe in the pool of purity that is the Master. (3)
Perfect He is, seated on the throne that is immutable.
At the spot, lovely and perfect,
One by discarding desire arrives.
Saith Nanak : With attainment of the Lord that is all perfection,
The seeker's merit unblemished remains.* (4.9)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Āwuh bhaiṇei gali milehṇ anki sahelarīyāṇ

Come sisters of my soul ! embrace we one another, closest
companions;
Get together and discourse on the Almighty Lord.
Holy Lord ! all qualities are Thine, all faults ours. (1)
Lord-Creator ! all by Thy might are sustained.
This one Word we contemplate : With Thee with us,
what need of another ? (Pause I)
I ask the happily-wedded wife : By what merit have such
as you pleased your Lord ?
With poise and contentment are we decked; sweet are we of speech.
Union with the Lord, source of joy, comes about by obeying[1]
the Master's Word. (2) P. 18
Innumerable the manifestations of Thy might; great Thy bounty.
Innumerable Thy creatures that day and night laud Thee.
Innumerable the forms and hues created by Thee.
Innumerable those of high and low castes.[2] (3)
By good qualities comes about union; thereby is truth in
the self created;
With eternal Truth is truth merged.
With fear of God by the Master's Word aroused, rises true wisdom,
And honour at the Court Divine.
Saith Nanak : The holy king in His grace[3] grants union. (4.10)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Bhalī sarī je ubbarī haumai mūyī gherāhu

Fortunate it is that I have been saved,

---

* The expression in this hymn is highly compact. There are several differing interpretations of the various lines.
1. Listening to.
2. Those outside the pale of high castes.
3. Himself.

And egoism from within me is dead,
By faith in the holy Preceptor, evil's minions,
My servants have become.
By merging of myself with the holy Lord, above desire,
Have my anxiety and strife been discarded. (1)
My self, with achievement of truth is fear lifted.
Without fear of God man from fear[1] is not freed.
This comes about as one by tbe Master's guidance, in the
holy Word is absorbed. (Pause I)
Discoursing of God's greatness is limitless,
however much the endeavour.
Innumerable are those seeking favours—
He alone the Bestower.
Bliss comes only wben in the mind is lodged the Lord,
Master of self and life. (2)
The world is a dream, a play—in an instant is it over.
Those destined for union are united;
Those to alienation destined are scattered.
All happens as He wills; nothing else in anyone's power lies. (3)
By the Master's guidance is traded the capital and substance of truth.
Those dealing in truth the holy Master's approbation shall get.
Saith Nanak : Whoever holds the merchandize of truth,
The Lord his substance shall recognize.[2] (4.11)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhātu milai phuni dhāt kau sifatī sifati samāi

As is metal welded with metal, one lauding the Lord in His
qualities is merged.
The deep, fast dye of vermilion to such is imparted.
Those contemplating the Lord with devotion unbroken, obtain
truth and contentment. (1)
Brother ! this blessing from dust of feet of the holy is obtained.
In holy company is obtained the Master,
And blessing of liberation, fulfiller of all desires.[3] (Pause I)
Lofty is the beautiful spot, over which is erected the
Lord's[4] Mansion.
By truthful doing is attained the Portal and Mansion Divine,
full of love.

1. Fear of Yama's retribution is implied.
2. I.e. Will recompense him for it.
3. *Dhenu=Kamadhenu* (the mystical cow, fulfilling all desires).
4. *Murāri* (periphrastic name of Krishna).

By the Master's guidance is the self instructed in contemplation
of the Supreme Self. (2)
Actions arising from the Three Qualities in desire and anxiety end.
Not[1] without the Master comes emancipation from the Three
Qualities,
Nor serenity and joy obtained.
By Divine grace is known the self's true Abode and impurity
removed. (3)
Without the Master's guidance goes not impurity.
Not without Divine grace is obtained lodging in the true Abode.
Man must contemplate the one holy Word,
And discard worldly desire.[2]
Saith Nanak : May I be a sacrifice forever to one,
That such vision obtains himself, and to others imparts. (4.12)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhrigu jīvaṇ dohāgaṇī mūṭhī dūjai bhāe

Cursed is the life of the woman abandoned, by duality deluded :
Like a wall of alkaline sand, day and night is she crumbling to fall.
Without the holy Word comes not joy; nor goes suffering
without the Beloved.
Deluded woman ! what good decking thy self without thy lord ?
At home shalt thou find no shelter; at the Divine Portal P. 19
into ignominy be fallen. (1) (Pause 1)
The Lord, holy master-cultivator is not neglectful :
First the soil He prepared, then sows in it the holy Name.
From this is realized the crop of Nine Treasures, holy devotion,[3]
And the mark of grace obtained. (2)
One not knowing the Master, is ignorant of the good ways,[4]
Purblind egoist, like one in dark dust-storm involved.
Such a one the Name has neglected;
Transmigration of such not annulled; they are born, die and in
ignominy remain. (3)
The wife that from the market gets sandalwood and saffron,
And with virmilion decks her parting of hair;
Scents and sandalwood-paste lays on thick,
And with camphor—scented petal-leaf—

1. How ?
2. Other desire.
3. Name.
4. (Or. what knows he of fine manners, decorum ?)

Should her lord be not pleased, worthless[1] is all her decking.
None whose heart by the holy Word is not penetrated,
Shall at the Master's Portal be exalted.
Saith Nanak : Blessed is the wedded woman that to her
lord bears love. (5.13)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sunjī deh darāwaṇī jā jīo vichunh jāi

Like a deserted house, fearful is the body when life from
it has departed;
The blazing fire has gone out, emitting no smoke.
Then wail in distress the five senses,
Shattered, still in duality caught. (1)
Foolish creature, utter God's Name; His attributes contemplate.
In egoism, deluding acquisitiveness, pride,
Is the world robbed of devotion to God. (Pause I)
Those that in involvement with the world
Have the Name neglected,
In duality are caught and ruined; within them burning the
fire of desire.
Such as by the Master are succoured are saved;
Others by the cheat worldly involvement, are robbed. (2)
By the Master's guidance have disappeared lure of the world,
attachment, strife and rancour;
Over are worldly affairs, dead are egoism, acquisitiveness,
maya-lure and wrath.
By grace is found truth;
The God-directed ever are restrained. (3)
With the Master's guidance, through truthful acting
Is acquired holy Truth.
Such a one from the cycle of transmigration[2] is liberated.
Saith Nanak : Exalted at the holy Portal,
Is he there invested with robes of honour. (4.14)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Tanu bali bali māti bhaiyā manu māyā mohi manūr

This body burnt in flames, with dust is mingled;
The self in attachment caught, becomes iron-rust.
Evils invest the self; falsehood blows his trumpet.
Without guidance of the Word is one deluded;

1. False.
2. Birth and death.

Large members by duality are sunk. (1)
My self ! to the Word attach thyself; thus swim across.
Those not realizing the holy Name by the Master's guidance,
In transmigration remain involved. (Pause I)
That body alone is pure in which is the holy Name enshrined—
The body that in fear of God and in truth is dyed,
With tongue in truth delighting—
On such is God's holy glance of grace cast.
The fire of torment touches it not. (2)
From the holy Creator has come air, from air water;
With water are the three worlds created,
And Divine Light in all beings pervasive.
He that in the Word is dyed, at the Divine Court is honoured,
His purity nevermore to impurity turned. (3)
Then is the mind with truth and contentment saturated,
And has a vision of God.
All five senses in truth and fear of God dyed, P. 20
The mind by Divine Light is illumined.
Saith Nanak : Evils then are discarded.[2]
The Master such a disciple's honour protects. (4.15)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Nanak beṛī sach ki tarīyai guru vichār

Saith Nanak : In the boat of truth, one by contemplation of the Master's teaching goes across,
Some into the world arrive, others depart,
In crowds full of arrogant pride.
By following promptings of the one's own mind one sinks;
By the Master's teaching does one cross over. (1)
Without the Master's guidance, how may one swim across and get joy ?
Lord ! save me as be Thy will; no other helper have I. (Pause I)
In front is a raging fire: behind are new shoots coming up.
He from whom comes creation, is also destroyer;
In each being is He pervasive.
Himself He grants union, in the Eternal Mansion that is His Presence. (2)
May I with each breath contemplate Thee, putting Thee out of mind never.

---

1. Palate is implied.
2. Forgotten.

As is the Lord in the self lodged, by the Master's
teaching amrita I quaff.
This self and body is Thine, Thou its Lord;
In Thee may I be absorbed, putting away egoism. (3)
He who made this universe, formulating the three worlds,
Is by illumination of the Master's teaching realized.
The egoist thoughtless, in darkness remains.
The illimitable effulgence, pervading all beings,
By essence of the Master's teaching is realized. (4)
Such as by the Master's teaching have realized Him, all hail
to them !
To the Eternal united, by His qualities are they illumined.
Saith Nanak : By the Name have they attained content,
Their self and body in the Divine Presence ever abiding. (5.16)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Sūni maṇa mitter piyāriyā milu velā hai ehā

Listern my self ! beloved friend,
To God be united—now is the occasion.
This body lasts only while youth and breath last.
Little use is it without good qualities. It shall fall, to a heap
of dust reduced. (1)
My self ! return to thy home, with profit earned :
By the Master's guidance laud the Name; thus extinguish
fire of egoism. (Pause I)
One may listen to scriptures,
Make elaborate interpretations,
Write and add to the heap of knowledge :
Yet with these, desire day and night increases,
And the malady of egoism and evil-thinking grows.
God is above desire, immeasurable;
By the Master's guidance alone is His essence realized. (2)
One may indulge in a million feats of cleverness,
And with millions make alliances :
Without holy company comes not fulfilment;
Without the Name goes not torment of suffering.
My self ! contemplate the Lord; thereby comes liberation—
Such contemplation by the Master's guidance comes. (3)
Body and mind have I to the Master sold;
With my head have I surrendered myself.
Over the three worlds have I searched—
By seeking Him under the Master's guidance have I His sight.

Saith Nanak : By the holy Preceptor is union with the
Lord granted. (4.17)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Marṇai kī chintā nahīṇ jivaṇ kī nahīṇ ās

Fear of death have we discarded; also passion for life.
All creation dost Thou cherish, Lord ! To all comes breathing
and sustenance[1] by measure set by thee.
Holy Lord ! within us art Thou lodged; cast us as it please
Thee. (1)
My self ! by contemplation of God's Name is the mind poised;
Then is fire in the mind assuaged,
And Divine realization attained. (Pause I)
By the Master's touch is illumination about the self
attained, P. 21
And doubt lifted.
Put on yourself the death into which after dying you would be
initiated.
By the Master's teaching is heard beautiful mystic melody,[2] (2)
By the mystic word[3] is egoism lifted.
May I ever be a sacrifice to such as to the holy Master are
devoted.[4]
At the Divine Portal would such be granted robes of honour,
And on their tongues[5] the Name Divine be settled. (3)
Wherever I cast my eyes, union of Shiva and Sakti I see pervasive.
The body by the Three Qualities is bound; each entering life,
in frolic is engaged.
Those to alienation destined remain away from God; union
to egoists comes not. (4)
The self from attachment freed, in its true home abides,
in truth and fear of God dyed.
Of the supreme joy of realization it tastes, its hunger
eternally banished.
Saith Nanak : To attain union, suppress thy ego :
No suffering shall thereafter come. (5.18)

1. Morsel.
2. Anhad Shabda.
3. Anhad Bani.
4. Serve.
5. Mouth.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Ehu mano mūraku lobhīyā lobhei lagā lobhān

The mind is thoughtless, avaricious, by lure of the world attracted.
The egoist to the holy Word is not attached,
By foul thinking in transmigration involved.
By contact of the pure, holy Preceptor is attained
the Lord, Treasury of Merit. (1)
My self ! pride and self-esteem discard.
Serve the Master, image of the Lord, the holy Pool :
Thus mayst thou at the Portal be honoured. (Pause I)
On God's Name meditate day and night.
By the Master's guidance obtain the wealth that is the Lord.
In joy in God lie all other joys :
By getting enlightenment in holy company is this obtained.
Those by the holy Preceptor granted devotion to the Name,
Day and night serve the Lord. (2)
Those that dog-like garner falsehood, and practise[1]
slander of the Master,
Lost in delusion, greatly suffer,
And at Yama's hand, like hay are battered.
To egoists no joy comes; the God-directed auspicious
joy receive. (3)
In life does man pursue worldly vocations.
In the hereafter only recorded good deeds shall be approved.
The man of God to the Master devoted, exalted his doings.
Saith Nanak : Of the Name is he never unmindful;
And by Divine grace with approval is marked. (4.19)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Iku tilu piyārā visarai rogu wadā mana māhen

Forgetfulness of the Beloved even for an instant[2]
is a great malady of the mind.
How, with the Lord not lodged in self, may one get
honoured at the Divine Portal ?
By the Master's touch comes joy, and in contemplation
of Divine attributes is the fire of desire assuaged. (1)
My self ! day and night contemplate the Lord's attributes.
Rare in the world are those that for a moment, for an instant,
Are of the Name not unmindful. (Pause I)

1. Absorb.
2. As much as a sesame grain.

As light to Light is united, and consciousness to the universal mind,
Violence and egoism then vanish;
Gone is also doubt and suffering.
Whoever by the Master's guidance in the self lodges the Lord,
Is with union blessed. (2)
The self that like a bride, to receive the Lord is decked,
With Him has bliss.
Attach not yourself to what is evanescent.
With the Lord is couched in bliss the fortunate Bride
that by the Master is guided. (3)
Extinguish the Four Fires;[1]
By the Master's guidance put these down with the water of
devotion to God.
Thus will the heart's lotus blossom, P. 22
And with *amrita* to the brim[2] be filled.
Saith Nanak : Make the Master your helper—
Thus at the Divine Portal shall you the holy abode[3] attain. (4.20)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Hari Hari japahu piyāriyā gurumati lei Hari boli

Cherished friend ! the Lord's Name repeat;
by the Master's guidance repeat the Name Divine.
Test your heart[4] on the touchstone of truth,
And of the true carat be found :
Then will it become invaluable—a jewel beyond price. (1)
Brother ! the jewel Lord in the Master's teaching is enshrined.
In holy company is the holy Preceptor met,
And laudation of the holy Word day and night. (Pause I)
The merchandize, wealth and capital of truth,
By illumination from the Master is attained.
Then, like fire assuaged with water, is desire subdued;[5]
Brutal Yama then torments not,
And the ocean of the world is crossed. (2)
The God-directed incline not to falsehood;
In truth dyed, to truth attached.
Truth to the egoist appeals not; false himself,
on foundations of falsehood standing.
Those dyed in truth by the Master are united;

---

1. These are : violence, attachment, greed and wrath.
2. To satiety.
3. I.e. the Vision Divine; liberation.
4. Heart is implied here, as *rid* (*hridaya* = heart) occurs in the following line
5. Lit. Becomes slave of slaves.

In truth absorbed. (3)
In the mind lie pearls, rubies, gems and valuable
substance of the Name.
The true capital and wealth is the Name, in each self deep embedded.
Saith Nanak : This by the Master's guidance, by grace
of the Divine jewel, the Lord, is attained. (4.21)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Bharmai bhāhi na vijhavai je bhavai disantar desu

By wandering is not assuaged the fire of desire, should
one wander in all ten directions.
Cursed be such a life and such garb; it washes not off
inner impurity.
No other way is there of devotion except by the holy
Preceptor's teaching. (1)
My self ! by the Master's guidance assuage this fire.
By lodging in mind the Master's Word, end egoism and
desire. (Pause I)
The jewel mind is invaluable; by devotion to the
Name Divine exalted.
In holy company is found the Lord. by devotion to Him
through the Master's guidance.
As egoism vanishes, comes joy :
Then is water of the self mingled with the Ocean Divine. (2)
Those neglectful of the Name, in sins bound,
In transmigration remain whirling.
Those that the holy Preceptor have not met,
In the ocean of the world are sunk.
This life, an invaluable pearl, for a cowrie-shell
is being thrown away. (3)
Those that taste of joy in the holy Preceptor,
Are men of perfect enlightenment.
By the Master's touch is the ocean of the world crossed,
And honour and approval at the Divine Portal attained.
Saith Nanak : Radiant their faces;
Around them arises melody and music of approval by the
holy Word. (4.22)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Vaṇaju karahu vaṇjāriho vakharu lehu samhāli

Ye merchants *of holy truth* ! in your commerce, with
care buy your wares;

Buy the substance that with you shall last.
In the hereafter the Merchant-Prince is wise—
Your wares will He check with care. (1)
Brother ! from depth of your heart utter God's Name.
Carry with you the wares of Divine laudation :
therewith will the Lord be pleased. (Pause 1)
To those carrying false wares, how may joy come ?
In false dealing, mind and body both turn false. P. 23
Like deer caught in snare, in great torment shall they wail. (2)
False wares in the store shall not find entry.
Those carrying these shall not get the Master's sight.
Without worth[1] and honour are the false ones;
Of little help are they to any.
The false in falsehood dealing, in ignominy come and go. (3)
Saith Nanak : By the Master's Word and Divine laudation.
Instruct the mind.
Those in God's Name dyed, from burden of suffering and
doubt are free.
In contemplation of the Lord lies immense gain;
The Lord above fear, in the mind is thus lodged. (4.23)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Dhanu jobanu aru phullaṛā nāthiyarei din chāri

Wealth, youth and bloom of flowers after four days vanishes :
Like water-cresses as they decline, they slump and fall. (1)
Cherished friend ! take delight in God while youth lasts :
Few days to thee are left; then thy vesture shall grow old
and decay. (Pause I)
Our beloved friends are gone, in the wild lying asleep.
With restless mind I wander along in piteous tone[2] wailing. (2)
Beauteous lady ! hast not heard with thy ears,
To the husband's home must thou come, nor for ever
canst thou in the parental home abide ? (3)
Saith Nanak : Thou thoughtlessly asleep in thy parents' home.
Know that thy house has been burgled.
The bundle of merits lost, with demerits packed shalt thou leave.
(4.24)

---

1. Caste.
Note : In this hymn 'parents' home' symbolizes this life; 'the husband's home' the hereafter. This symbol and some others related to it, are of frequent occurrence in Gurubani.
2. Low, distressed tone.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 2

Āpei rasīyā āh rasu āpei rāwaṇuhāru

Himself the voluptuary, Himself essence
of the pleasure and of pleasure the enjoyer.
Himself the female begowned, Himself the
Husband in couch taking delight. (1)
The Lord, in dye of delight soaked, is pervasive
completely in the universe. (Pause I)
Himself the fisherman, the fish, water and net;
Himself the net, the bead and the bait. (2)
Dear sister of my soul ! the Beloved is voluptuary of many delights.
The happily-wedded ones have perpetual delight with Him.
See how unlucky I am.[1] (3)
Thus prays Nanak : Thou art the Lake, the swan,
The Lotus and buds; night-buds;
Thy loveliness view and have delight. (4.25)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

Ehu tanu dharti biju karmāṇ karo salil āpāo Sāring pāṇi

Make the body the soil; put therein the seed of good deeds;
With the *Name* Divine irrigate it.
Let thy mind be cultivator, and raise crop of God's devotion :
Thus shalt thou obtain the state of nirvana. (1)
Thoughtless man ! why take pride in worldly pelf ?
Father, progeny, wife, mother—none in the end
shall succour thee. (Pause I)
Uproot malignant weeds of evil inclinations and thoughts—
Discarding these, the self contemplate.
As this cultivation with prayer, austerity and
self-control thou shalt guard,
The lotus[2] shall bloom and therefrom ooze nectar.[3] (2)
He that during the twenty-seven phases[4] of the noon,
Each day garners devotion;
In the three period of life[5] keeps death in mind;
In the ten scriptures[6] and eighteen Puranas seeks the
Creator without limit—

1. Look at my state.
2. Heart.
3. Honey; but amrita is implied.
4. Called nakshhatras=nachhattar.
5. Childhood, youth, age.
6. Four Vedas and six Shastras.

Saith Nanak—thus by the sole Lord
Shall he be taken across.[1] (3.26)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 3

Amalu kari dhartī bīju shabdu kari such kī āb nit dehi pāṇi

Make good actions the soil, put into it seed
of the holy Word; P. 24
From the stream of truth ever irrigate it.
Be such a cultivator; make firm thy faith.
Thoughtless man ! such is the way to heaven and hell.[2] (1)
Believe not that the Lord by mere prattle is attained :
Pride of wealth and conceit of beauty make waste of life. (Pause I)
Evil in mind is the mud; the mind a frog,
that knows not *merit* of the lotus.
The Preceptor humming-bee is making perpetual
call to the true path :
How without divine guidance may one know it ? (2)
To the mind Maya-dyed, all prompting is idle
as sound of wind.
Those that from heart's devotion on the Sole Lord meditate,
By His grace are visited. (3)
You observe the thirty *Ramadan* fasts, and make
five daily prayers your companions;
Keep these in a way that Satan violates not their merit.
Thus queries Nanak : On the path of God that thou
dost traverse,
For what hast hoarded this wealth ? (4.27)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Soī maulā jini jaggu mauliyā hariyā kiyā sansāro

He alone is the true Master[3] by whose bounty this
world is in bloom,
And is fresh and green.
Hail the Creator who earth and water compounded. (1)
Listen thou Mullah ! realize inevitable death.
Of the Creator bear fear, and none else. (Pause I)

---

1. Liberated.
Note : The vocabulary in this hymn is Muslim-oriented.
2. (The way to hell is contrary to this.)
3. Maula (Ar.) for Master, God. In this line is an echo of the woJd *mauliya* (in Punjabi 'bloomed').

Mullah and Kazi[1] wouldst thou only be by realizing
the Name[2] Divine.
Know that despite all learning, none shall last when
the pitcher[3] is full. (2)
The true Kazi is one who renouncing egoism, makes
the Name his prop—
The Name of Him who is Reality Eternal, the holy Creator. (3)
Thou dost perform the five prayers, and study the
Koran and other sacred texts.
Saith Nanak : The grave makes call, when all delight
in eating and drinking must end. (4.28)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Ek suānu doi suānī nāli

By my side is a hound and two bitches,
That each morning raise terrible howl.
The dagger of falsehood and robbed carrion with me
I carry.
Know Lord-Creator, a low-caste nomad[4] am I. (1)
Neither precept to the good life nor good actions
have I adopted.
Foul and frightful is my aspect.
Thy Name alone to the whole world brings liberation.
In that lies my hope; this my prop. (Pause 1)
My tongue day and night utters slanders.
Low my caste, house-breaker am I.
Lust and wrath, of the foulest among castes, in my self abide.
Lord ! thus abide I in low-caste nomad[4] form. (2)
My mind holding lassos; my aspect *deceptively* gentle.
A robber,[5] robbing the land am I.
Trying to be clever, with sin am I burdened.
Lord ! thus abide I in low-caste nomad[4] form. (3)

Note : (The above is a symbolic expression of the state of man caught in sin and violence.)

1. These are titles of Muslim divines; Kazi was the magistrate or judge, and ranked higher.
2. In the original, *Khuda* is used.
3. (The pitcher with hole in bottom used in ceremonial for the dead).
4. *Dhānak*, a caste reckoned low, living by plunder and hunting all manner of creatures, including those considered unclean.
5. Thug.

Ungrateful, I realize not Thy blessing, Lord !
Evil-doer, dishonest—with what face before Thee
shall I stand ?
Saith Nanak of low *actions*, after deep contemplation :
Lord ! no better than nomad[1] am I in my aspect. (4.29)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Eka surati jetei haiṇ jīya

All creatures with similar faculties have been endowed—
Of these, none has been deprived.
Each follows the path by his faculties indicated.
By the same law[2] are all sent on the path of
transmigration. (1) P. 25
My self ! why indulge in clever devices ?
God's reckoning and His grace brook no delay. (Pause I)
Lord ! Thine is all creation : of all art Thou Master.
Why then with Thy wrath are they visited ?
With Thy wrath on them,
They still are Thine, Thou theirs. (2)
We creatures are thoughtless in utterance;
By our words our state we make worse.
All dost Thou weigh by grace.
With good acts alone is wisdom perfected :
Without good acts, all is in decline. (3)
Nanak supplicates to know this : who is truly enlightened ?
He is one who his self realizes and realizes God.
By the Master's grace are his thoughts guided.
Such an enlightened one at the Portal is approved. (4.30)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Tūṇ dariyāo dānā bīnā maiṇ machhulī kaise antu lahāṇ

Thou art the ocean,[3] all knowing, all-seeing;
How may I a mere fish, Thy extent know ?
Wherever I cast my eyes, art Thou present—
Cast outside Thee, in gasps I die. (1)

---

1. *Dhānak*, a caste reckoned low, living by plunder and hunting all manner of creatures, including those considered unclean.
2. Reckoning.
3. Dariyao (Darya in Persian is ocean; applied meaning, river).

I know not the fisher, nor the net :
In distress, Thee I contemplate. (Pause I)
Thou who art all-pervasive, I took to be far.
All my doings, within Thy sight[1] lie.
What Thou seest, I try to deny—
Neither carrying out Thy commandments nor
Thy name contemplating. (2)
With whatever Thou dost provide, am I content.[2]
No other door is there for me to knock.[3]
Nanak this supplication makes :
May my life and body ever to Thee be dedicated ! (3)
Himself is He near, far and in midst *of all.*
Himself He watches over the world, listens to its praying,
And by His might creates it.
Saith Nanak : May His pleasure, His command be ever
to me acceptable. (4.31)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 4

Kītā kahā karei mani mānu

The creature in self-esteem indulges;
Yet all gifts in the Bestower's hands lie.
To give and not to give in His pleasure lies :
What power in the creature's will lies ? (1)
Himself holy Truth : truth pleases Him.
Man, purblind, with no illumination,[4]
Is all ignorant, raw. (Pause I)
He who is Master of trees and plants cherishes them.
Each according to its nature is named;
On it grow flowers—according to its devotion:
Its destined fruit too it gets.
Each raises the crop that he sows. (2)
Frail[4] the wall, of which the mason is raw.[4]
With poor realization, no joy in life will come.
Saith Nanak : Fulfilment by His grace alone comes.
Without devotion to the Name comes not Divine
approbation. (3.32)

1. Presence.
2. I consume.
3. Go to, resort to.
4. Raw i.e. inexperienced.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 5

Achhal chhalāī nāh chhalai nāh ghāo katārā kari sakai

How may *man* escape delusion of Maya that is not herself
deluded ?
How escape her rapier wound ?
Let man abide by the Lord's will.[1]
Greedy man a restless mind bears. (1)
How may a lamp without oil be lighted ?[2] (Pause I)
Let man live as by scriptures[3] guided.
Let the wick of fear of God in the self be put.
Let this wick with realization of holy truth be lighted. (2)
Thus will this oil and lamp be lit.
In its light will union with the Lord came about. (Pause I)
As the self with the holy Word is penetrated,
By devotion to God comes joy.
Know, the whole world is evanescent. (3) P. 26
By devotion in this world,
Shall ye get a place at the Divine Portal.
Then, says Nanak, in joy may you gambol. (4.33)

In the measure Sri (Raga) Score 4.
Of the composi ion of Sri Guru Amar Das

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace.

Haun Sati-guru sevī āpaṇā ik mana ik chitt bhāe

With devotion and singleness of mind serve I
the holy Preceptor —
The holy Preceptor who is the Wish-fulfilling Tirtha[5],
Conferring enlightenment on whomsoever He shows grace.
Service of the holy Preceptor brings fulfilment of desire[6].
Through it, all one seeks one finds.
Meditating on the holy Name, must man seek also

1. This is said in answer to affirmation in the foregoing : How may man, whose mind is greedy, abide by the Lord's Will ?
2. (Query as to how may the lamp of illumination be lighted ? To this the answer is given in the lines following.)
3. Pothi, Purana.
4. The introductory titles and Invocation are as found in the holy Granth Sahib.
5. Name of a holy bathing-spot—*Manakamana Tirtha.*
6. Refers not to worldly desires, but enlightenment and liberation.

devotion[1] to Him,
And through devotion[1] be absorbed in ineffable peace.[2] (1)
My self ! taste of the joy in the Lord,
Thus quenching thy desire,[3]
Those tasting of it by the holy Preceptor's guidance
abide ever in bliss.[4] (Pause 1)
Those serving the Holy Preceptor find treasure of devotion.[1]
In their souls is pervasive the joy in God,
Their egoism shed.
In their hearts is the lotus of *devotion to God* in bloom;
In God's contemplation are they absorbed;
Their pure hearts by God pervaded,
At the Divine Portal find they honour. (2)
In this world rare are those that serve the holy Master,
Banish egoism and acquisitiveness,
And lodge in their hearts the Lord.
May I be a sacrifice to such as to the holy Name
devote themselves.
Such alone are blessed in all four Ages,
As possess devotion to the holy Name,
That is without end, inenompassable. (3)
By the Master's instruction[5] is devotion found,
And are illusion and desire shed :
Thus is the mind absorbed in God,
And fixed in the world[6] has renounced[7] worldliness.
I am a sacrifice to such as in the Lord find joy.
Saith Nanak : The Eternal Name of God, repository of
noble attributes,
By His glance of grace is attained. (4) (1.34)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Bahu bhekh kari bharmāīyai mani hirday kapatu kamāe

One donning sectarian garbs, from place to place wandering,
His mind in duplicity engaged,
Attains not to the Divine mansion,

---

1. Original, Nām.
2. Original, Sahaj.
3. Original, (Tikh) (Skt. trishna; lit. thirst).
4. Original, Sahaj.
5. Original, meeting, contact.
6. Original, home.
7. Original, *udās* (*udāsin*).

And at death is thrown into filth of the womb. (1)
My self ! seek thou renunciation while engaged with the world.
Such alone engage in truth, self-discipline and noble endeavour,
As by the Master's grace are enlightened. (Pause 1)
Through the Master's instruction is the self conquered,
And man finds the supreme state and liberation amidst
life's activity.
In holy company the Name Divine contemplate. (2)
Should man lust with females a million,
And rule over the entire earth[1]
Without guidance of the holy Preceptor no joy shall find,
And again and again into transmigration be thrown. (3)
Those wearing round their neck the jewel[2] of God's love,
Through devotion to the Master's feet—
Miraculous powers follow them after,
Not tempting them. (4)
All happens as God wills : P. 27
None else has the power anything to effect.
Nanak, servant of God lives as he repeats God's holy Name :
Grant this Lord, to him in serene tranquillity. (5) (2.35)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

SCORE 1

Jis hī kī sirkār hai tis hī kā sabhu koi

All is the Lord's who is Ruler over all;
Through obedience to the Master's guidance is the light of
Truth in the mind manifested.
He alone is pure and of pure acclaim,
In whose heart is lodged God's holy truth.
Those to truth united never again from it are sequestered :
Ever after do they abide in their true home.[3] (Pause 1)
One attuned to the Word is with the Master united,
Through His grace.
One in Duality's grip finds not union,
And in transmigration is tossed about.
The One Reality is in all manifested,
In all pervasive :

1. Original, Nav-Khand, the nine continents according to ancient Indian geography.
2. Lit. Necklace.
3. (Implies the abode of peace and undisturbed bliss.)

Only one earning His grace
Is in the holy Name absorbed. (2)
Scholars[1] and astrologers with their voluminous study
engage in empty disputation;
With their perverted intellect they realize not the truth;
Inside are they full of the evil of avarice,
In millions[2] of incarnations they roam in ignominy.
One gets what is pre-destined,[3]
Which none may efface. (3)
Hard is devotion to the Master;
It comes through sacrifice of life[4] and egoism.
Through realization of the holy Word is the Lord attained,
And is devotion rewarded.
As are metals touching the philosopher's stone transmuted,
So is the devotee's light merged into the Divine Light.
Those alone are with the Lord united,
In whose destiny is this recorded. (4)
My self ! wail not in thy hunger.[5]
The Lord who created the eighty-four lakh species
of all is sustainer.
The Lord without fear is ever compassionate,
And of all heedful.
Saith Nanak : This truth by the Master's guidance is realized;
And thus is attained the Door of Liberation. (5) (3.36)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīn suni kai manniyā tinnhāṇ nij-ghari vās

Those listening to holy teaching
And having faith[6], find abode in their true home.
By God-given wisdom through laudation[7] of the Eternal Truth
Is found the Lord, repository of *noble* attributes.
Those dyed in God's devotion are the truly pure;
May I ever be a sacrifice to them !

1. Original, Pandit.
2. Lit. Eighty-four lakhs.
3. 'Pre-destination' is a Divine mystery.
4. Lit Head.
5. Stands here for the general pain of life's privation.
6. These steps in the spiritual ascent are the same as *Suniyai* (listening) and *mannei* (contemplation, faith) commended in *Japuji* (stanzas 8-15).
7. This is the step of devotion. (All the three steps commended herein constitute the spiritual way of sahaj).

Such in whose heart is lodged the Lord,
are alone enlightened. (1)
My self ! the Immaculate Lord contemplate;
Only such to the Lord are devoted by the Master's guidance,
On whose forehead is this blessing recorded. (Pause I)
Ye devotees of God !
Look with eyes attentive—
The Lord is so close, pervasive !
Those getting such vision by the Master's guidance
See Him ever-present.
In the hearts of those with noble qualities He ever abides,
From the evil-minded is He ever remote.
Egoists devoid of noble qualities
Without devotion to the Name ever in sorrow abide. (2)
Those listening to the Master's Word, putting in it faith,—
Are truly absorbed[1] in Him.
Day and night are they dyed in devotion—
Their mind and body rendered pure.
Frail is the dye of Kasumbha [2]— P. 28
As it is washed off, comes sorrow and wailing.
Those with the light of God's Name within
ever unshaken[3] abide. (3)
One blessed with the human incarnation,
Yet devoid of devotion to the Name —
As old age comes, and strength fails,
In the hereafter too will find no resting place.[4]
This life once gone shall not be retrieved;
In regret shall he depart the world.
Only one blessed with Divine grace
Shall swim across,
Through devotion to the Lord. (4)
The egoist, ignorant of true devotion, makes only a show of it.
Only the devotion of those blessed with purity of heart,
Shall be rewarded.
Those lauding the Lord ever,

---

1. Here Dhyana (absorption), the other great step in *Sahaj* is introduced (cf. Japuji).
2. Kasumbha, a flower with easily washable pale dye, symbolizing the treacherous love of the world.
3. That is, their state is equable.
4. That is, will wander about in transmigration.

Chanting the holy Word,
Singing His praise,
Shall in Him be absorbed.
Saith Nanak : Eternally true is the word of such,
As to the holy Name are devoted. (5) (4.37)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīṇ ikk mani nām dhiyāiyā gurumattīṇ vīchār

Those contemplating the Lord with minds devoted[1]
With the Master's Word ever in their thoughts,
Ever are their faces radiant in the Eternal Court Divine.
Through love of God's holy Name they ever quaff *amrita*. (1)
Brother ! devotion to God brings everlasting honour :
Contemplate the Lord ever—
Thus will egoism's filth be washed away. (Pause I)
The egoist contemplates not the Name :
One without the Name is ever in disgrace.
He has not found joy in the holy Word,
In duality[2] absorbed.
Like filth-worms, such abide ever in filth. (2)
Blessed is the life of those that obey the Master's behest:
Their race blessed,
Blessed is the mother that bore them.
Devotion to the Name comes to those
To whom He shows grace in His will. (3)
Those with devotion to the Name blessed,
With their ego shed,
Within and without are pure—
Pure themselves with the eternally Holy merged.
Saith Nanak : Their life alone is blessed,
Who by the Master's teaching,
To the Lord devote themselves. (4) (5.38)

In the Measure Sri (Raga)—Composition of Sri Guru Amar Das

Hari-bhagtān Hari-dhan rāsi hai guru pūchhi karehn vāpāru

God is His devotees' capital : In this they trade on the
Master's advice.
Ever they laud the Name Divine; this capital is their support.

1. Lit. With single mind.
2. The attitude that attaches value to Maya or Phenomena.

The holy Master the Name Divine has in the devotees' mind
confirmed :
To them is it an endless treasure. (1)
Brother ! instruct thy mind;
Why this lassitude ? On the Name must it meditate. (Pause I)
Devotion to God is love for Him, as by the Master's
guidance contemplated.
In hypocrisy lies not devotion; from words of duality
comes ignominy.
One with discrimination and wisdom endowed,
Of the crowd *of hypocrites* keeps free.[1] (2)
The true servant of the Lord is one that in his heart
cherishes Him;
Suppressing egoism, to the Lord dedicates mind and body.
Such a devotee is blessed and approved;
Never does he know failure. (3)
By grace is the Lord attained; without grace is He never
attained. P. 29
Creatures in eighty-four lakh species yearn for union—
Those favoured by Him, alone are to Him united.
Saith Nanak : By the Master's guidance is attained the Lord,
And everlasting absorption in the Name Divine. (4) (6.39)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Sukh-sāgar Hari-nām hai gurumukhi pāiyā jāi

God's Name is Ocean of Bliss,
By the Master's grace found.
Meditation on the Name day after day
Absorbs in itself spontaneously the self.
Thus is the heart in God's truth absorbed,
With utterance of God's laudation by the tongue. (1)
Brother ! the world is in agony through absorption in duality.
By seeking shelter with the Master, through meditation
on the Name may one find joy. (Pause I)
Meditation on God purifies the mind,
Cleansing it of all foulness.
Through Divine grace is known the holy path,
And absorption in life-giving Name found :

1. Lit. Does not join.

In the blaze of light of enlightenment
Is destroyed the darkness of ignorance.[1] (2)
The egoists are foul and filthy,
Involved in egoism, desire and evil thinking.
Without contemplation of the holy Word[2] this foulness goes not;
Those involved in it are born and die ever in ignominy;
In a false game are they involved,
And in midstream are drowned.[3] (3)
Those turning Godward are in prayer and austerities absorbed,
With minds restrained,
And with hearts to God devoted.
By Divine grace they ever meditate on God's holy Name unique.
Saith Nanak : Meditate ever on God,
Prop of all existence. (4) (7.40)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Manmukhu mohi viyāpiyā bairāgu udāsī na hoi

The egoist is in attachment[4] involved;
By dispassion and indifference to the world touched never.
Never contemplating the holy Word,
Ever is he in suffering,
And disgraced at the Divine Portal.
By the Master's guidance is egoism shed;
One dyed in the Name alone finds bliss. (1)
My self ! night and day art thou filled with desire—
Such delusion only by devotion to the Master is burnt away,
And even amidst the world is man's state a world-renouncing ascetic's. (Pause I)
Actions of one turned Godward bring joy of heart,
Renunciation and bliss;
Night and day is he *in devotion* absorbed—
With his egoism discarded
And relieved of all anxiety.
By supreme bliss is holy company attained,
And joy in God with serenity. (2)
He alone is holy, ascetic
In whose heart is lodged the holy Name;

1. (Indifference to God is implied.)
2. Original, *Shabda*.
3. Lit. Neither touch they one bank nor the other.
4. Moha : Delusion, (applied sense, attachment).

Who is untouched by dark sloth,[1]
And has shed egoism.
The holy Master has revealed Treasure of the Name;
Through him have we quaffed joy of devotion to satiety. (3)
One marked with supreme bliss and good fortune,
In holy company may shed lure of the world.[2]
Egoists wonder about in transmigration,
In ignorance of God,
Fouled by egoism.
Saith Nanak : God's devotees are in the Word dyed,
With the Name imbued :
From fear of God alone comes such passion. (4) (8 41)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Ghar hī saudā pāīyai antari sabh vatthu hoi

The merchandise of devotion one may find in one's own self,[3]
What man seeks[4] is inside him.
To meditate on the Name each moment is a rare gift from God.
The treasure inexhaustible of devotion
By supreme good fortune is attained. (1)
My self ! slander, egoism and conceit discard :
Meditate ever by the Master's guidance on the Lord, P. 30
The Supreme Being Indivisible.[5] (Pause I)
By meditation on the holy Word the faces of God's devotees grow radiant;
In this world and the next they find bliss
By faithfully[6] meditating on the Lord.[7]
By meditating on the holy Word, man finds a firm abode in his own self.[8] (2)
The face of those turning away from the Master are blackened;
Day and night fallen in agony, are they sought after by Yama with his snare;
Even in dream find they not joy,

1. Tamas, the lowest attribute of Maya=Darkness of soul.
2. Original, Vairagya (Bairagya).
3. Lit. In his home.
4. Lit. The commodity sought.
5. This is how the mystic syllable *Ek Oankar* has been rendered everywhere in these texts.
6. Lit. In the heart.
7. Original, *Murari*—One of Krishna's periphrastic names, signifying often the Supreme Being.
8. Lit. Own home.

Ever burning in anxiety. (3)
God[1] alone is the Bestower of all.
Himself He assigns to each his portion.
Man has no power to cavil at Him—
He bestows gifts[2] as lies in His will.
Saith Nanak : This gift from Divine blessing comes—
Himself He knows best what to give to each. (4) (9.42)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Sachā sāhibu seviyai sachu wadiyāī dei

Serve the holy Lord, who bestows truth and *spiritual* greatness.
Should He by Divine grace be lodged in the heart,
shed is egoism.
This wandering mind is stilled only if He may cast His glance
of grace. (1)
Brother ! seek Divine blessing and meditate on the holy Name.
Thus shall wealth of the Name in the heart abide,
And you find a place in the Divine Mansion. (Pause I)
The egoist is blind of mind and body,
No resting-place shall he find;
Through numerous incarnations shall he roam
As a raven in a house deserted.
By the Master's teaching is the heart enlightened :
Through the holy Word is devotion attained.
In the three qualities[3] lies the poison of spiritual blindness,
And the dust-clouds of Maya;
Those caught in avarice serve *other than* God—
Even from Scriptures find they not peace.[4]
Caught in this poison, are they without peace and anchor. (3)
In pursuit of the world, they forget
The universal Father, cherisher of all.
Those without the holy Master's teaching are fallen in
ignorance,
Caught in Yama's death-noose.
Saith Nanak ; Those by the Master's guidance meditating
on the holy Name,
Alone swim across. (4) (10.43)

1. Lit. The One.
2. Not worldly gifts, but devotion and bliss are implied.
3. For this see Glossary.
4. Lit. Wail and cry.

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Trai-guṉa māyā mohu hai gurmukhi chauthā padu pāi

To Maya of three qualities is man attached—
By the Master's guidance is the Fourth State[1] attained.
By Divine grace is found union,
And the Lord's holy Name in the heart lodged :
Those who have garnered treasures of goodness,
To join holy company are led. (1)
Brother ! through Divine guidance live truthfully :
Act only what is truth,
And thus in the holy Word be absorbed. (Pause I)
May I be a sacrifice to such as have realized the holy Name.
Discarding egoism, may I find shelter at their feet,
And live as they guide.[2]
Thus may I reap profit of devotion *to God*,
And with equable mind into the Name be absorbed. (2)
Without the holy Master's guidance is not found the
Divine Mansion;[3]
Nor is devotion[4] attained.
Seek the Master who may guide to Truth;
Destroy the demons of evil,
Guide to bliss :
All happens as He wills. (3)
Bliss comes by submission to the Master.[5]
Let none have any doubt of this—
Such bliss comes to whoever enters on the path of devotion.
Saith Nanak : Such a one and the Supreme are
two selves with one light,
And in the holy Word are united. (4) (11.44)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Amritu chhodi bikhiya lobhāṉei sevā karehṉ vidāṉī

Rejecting amrita, the worldly-minded by poison are fascinated,

P. 31

And serve what is alien to God;

1. For this, see Glossary.
2. Lit. As they will, desire.
3. Symbol for the highest state of Union and Enlightenment.
4. Lit. Name (Nām).
5. The original is couched in somewhat esoteric language, but has the sense as in the rendering here.

In ignorance leaving the path of righteousness—
Their nights and days in agony passed.
The blind egoist thinks not on *God*,
And is like one drowned *thirsty-lipped* without water. (1)
My self ! ever seek the Lord's protection :
With the Master's Word lodged in the heart,
The Lord never is out of one's thoughts. (Pause I)
This frame is a figurine of Maya,
Full with the evil of egoism.
The egoist, whirled about in transmigration
and the cycle of births and deaths,
In utter dishonour is involved.
Service of the true Master brings everlasting bliss,
And merges man's light with the Eternal Effulgence. (2)
Service of the Lord is the source of all bliss,
Fulfilling the heart's desires.
It brings continence, truth and austerity,
And purifying the physical frame,
Lodges the Lord in the heart.
Through such service one finds eternal bliss night and day,
And in union with the Beloved finds joy. (3)
May I be a sacrifice to such as come under the Lord's shelter,
At the holy Portal find they true honour,
And equably[1] serving the Lord, into eternal Truth are absorbed.
Saith Nanak : He is attained only through His glance of grace;
Through the Master's guidance comes union with Him. (4) (12.45)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Manmukh karam kamāvaṇei jiūṇ dohāgaṇi tani siṇgāru

The egoist's actions are as the abandoned female's decking of
her limbs,
To whose bed never will her lord come,
And ever will she be in ignominy :
Never will she reach her Lord's Mansion,
Never have sight of a home. (1)
Brother ! meditate single-mindedly on God :
In holy company shall such a one find joy,
In meditation on[2] the Name Divine.[3] (Pause I)

---

1. Original *Sahaj* : (This term so integral to Sikh thought, is explained n the Introduction.)
2. Original, japa.
3. Original, Rama-Nam.

The devotee is like the wife enjoying wedded bliss,
With her lord ever in her heart;
Ever sweet-spoken and modest,
Blessed in her lord's arms[1] :
Of noble repute and wedded bliss,
Is she whose love for the Lord knows no bounds. (2)
Through supreme good fortune opening out, is the holy
Master found.
Thus are sorrow and illusion removed,
And joy found.
Never shall those following the Master's will,
Have to endure suffering. (3)
In the Master's will lies amrita :
Rare are those with spontaneous[2] devotion; such alone find it.
Those finding it quaff it,
Their egoism thus is gone.
Saith Nanak : By the Master's guidance meditate
on the holy Name.
Thus alone will union with the Eternal come. (4) (13.46)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Jā piru jāṇai āpaṇa tanu manu agai dharei

A wife faithful to her lord[3] must devote herself body
and soul to him,
And must behave in all respects as the faithful wedded wives :
Thus through a life lived with realization[4] will she find
union with the holy Eternal[5]
And get honour through her pure life. (1)
Brother ! except through guidance of the true Preceptor
No devotion is possible :
Without the Preceptor's guidance no devotion may be,
However much the world may this seek to achieve. (Pause I)
Caught in duality, the self-female[6] is thrown into the
transmigratory circle,
In eighty-four lakhs of existences.

---

1. The figure in the original has reference to the connubial bed, though not precisely through this imagery.
2. Original, *Sahaj*.
3. Lit. One with the realization that he is her lord.
4. Original, *Sahaj*.
5. Original, *Sach*.
6. A characteristic feature of the idiom of the Sikh spiritual writings.

Except through the Preceptor's guidance
Rest she will find none,
And spend her nights in agony.
Without guidance of the holy Word the Lord may not be found,
And life shall go waste. (2)
Man[1] scours over the world caught in his ego, P. 32
Seeking wealth which eludes his grasp.
Blind, is he unmindful of *devotion* to the Name,[2]
And is bound by Yama's death-thongs :
Union with the Preceptor brings the *true* wealth of devotion—
Lodge[3] it in thy heart. (3)
Those dyed in the Name through the Preceptor's serene touch[4]
are the truly pure;
Their mind and body saturated with joy *in God*,
Their tongue tasting of the supreme bliss.
Saith Nanak : God's dye given in the primal hour fades not. (4)
(14.47)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Gurumukhi kripā karei bhagati kījai binu guru bhagati na hoi

By the Master's grace may one engage in devotion—
Without such guidance devotion cannot be.
The Lord Himself unites the seeker;
The seeker thus realizes Him, and is rendered pure.
Holy is the Lord; holy His Word—
Through the Word is union found. (1)
Brother ! those without devotion—what worth their
human birth ?
Such have not devoted themselves to the Lord, all perfection
And made waste of their lives. (Pause I)
The Lord, prop[5] of the universe, of all bliss is the source,
And through His grace to Himself unites the devotee :
What power have these poor creatures ?
To whom may one carry[6] one's prayer but to the Lord ?
The Lord Himself confers merit;
Himself He guides the seeker to devotion. (2)

---

1. In the original, the self is represented as the female lost in the lure of the world.
2. Original, Nam.
3. Lit. Remember, meditate.
4. Original, Sahaj subha (Lit. Daily demeaneur).
5. Lit. Life.
6. Lit. Relate, State.

Man is deluded by attachment to family and relations,
That go not with him at the last.[1]
Through devotion to the Lord is found the Treasure of
Noble Attributes, of incalculable worth.
The Lord alone is my friend and Master,
And will at the last befriend me. (3)
However one may brag, egoism is not removed except by
help of the Preceptor.
The Lord is bountiful, is beloved of His devotees;
Through His grace devotion He lodges in the heart.
Saith Nanak : The Lord grants noble repute and realization
And through grace confers merit.[2] (4) (15.48)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Dhannu jananī jini jāiyā dhannu pitā pardhānu

Blessed be the mother that bore *the Master*;[3]
Blessed the noble Sire—
Blessed the Master[4] through devotion to whom the holy
Preceptor found bliss and banished egoism :
At his portal stand in reverence groups of devotees,
Acquiring the treasure of *spiritual* merit. (1)
My self ! through the Master's guidance, ever contemplate
the Lord.
With the Master's Word lodged in mind,
Mind and body are rendered pure. (Pause I)
The Master, through his grace took abode in my mind;
Himself granted union.
Laudation of the Master through the holy[5] Word,
In spontaneous serenity dyes the self.
The devotee through truth with the Eternal[6] is merged
Never again to be alienated.[7] (2)
The Lord acts on His absolute will—
None has power to direct it;
The Master unites those separated for aeons

---

1. Lit. As he departs this life.
2. (As elsewhere, spiritual merit is implied.)
3. Traditionally, this hymn is interpreted as Guru Amar Das's tribute of laudation to his own Master, Guru Angad Dev.
4. Refers to Guru Nanak, preceptor of Guru Angad Dev.
5. Lit. The Master's.
6. Original, Sach.
7. That is, is freed from transmigration.

And enters them in the true accompt.
He directs man's endeavour—
None else worthy to wield power. (3)
Mind and body are dyed in joy in God;
Egoism and evil discarded.
Day and night the holy Name of God,
Without fear and without form,
The self[1] permeates.
Saith Nanak : Those devoted to God are united by Him.
Through His Word that is incarnation of perfection, limitless. (4)
(16.49)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Govindu guṇi nidhānu hai antu na pāiyā jāi

The Lord, Treasury of noble attributes, is inencompassable;
Not through learned exposition is He attained : P. 33
To attain Him banish[2] egoism ever.
One attaining the Lord is absorbed in fear of God,
As He takes dwelling in the self. (1)
Brother ! rare is the man who realizes the Lord :
Ritual piety[3] without realization is making waste of the valuable human incarnation. (Pause I)
Those tasting the Lord alone know this joy—
Those without it in delusion are lost.
The holy Name is the true amrita, beyond description.
Those tasting it are approved of God, in the holy Word absorbed. (2)
This blessing is in God's hand; none else has power to grant it.
In the Bestower's hand it lies, at the Lord's Portal is it obtained :
As man's actions, so is his reward. (3)
Devotion to the holy Name is true coutinence, purity and abstinence :
Without devotion is not purity obtained.
Only through supreme good fortune is the holy Name lodged in the self.
Through the holy Word is union *with God* attained.
Saith Nanak : True bliss comes from poise of mind—

1. Original, heart.
2. The original expression is not in the imperative.
3. *Karma*=Actions of empty ritual piety.

Those with it alone enter into God's attributes. (4) (17.50)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kāṇyā sādhai urdh tapu karai vichuhṇ haumai na jāi

Even with stern bodily discipline[1]
With austerities performed head downwards,
Egoism still may not leave the mind.
Ritual actions bring not realization.[2]
One dying to the world through the Master's Word,
Shall lodge God's Name in the self. (1)
Listen my self ! seek shelter with the holy Preceptor.
By the Master's grace liberation shall come,
And through the Master's Word the poisonous ocean of the world be crossed. (Pause I)
All that bears the three qualities is perishable;
Thoughts of Duality are evil.
The scholar[3] in his studies in bonds of illusion is engrossed—
In love of evil[4] of the world true realization he misses.
Contact with the holy Preceptor releases from three qualities
And in the Fourth State,[5] Door of Liberation is found. (2)
From the Preceptor's *guidance* is found the *true* path,
And dust of illusion lifted.
One dying through the Word is saved,
And finds the Door of Liberation :
Through the Preceptor's grace is found the Creator's holy Name. (3)
The mind is assertive in extreme,
And lets not go of its hold by any means.
Thoughts of Duality lead to suffering and chastizement.
Saith Nanak : Those given to devotion[6] are saved,
Discarding their egoism through the holy Word. (4) (18.51)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kirpā karei guru pāīyai Hari-namo dei driṛāe

By God's grace may the true Preceptor be found,
Who may confirm in the mind the holy Name.

1. Reference is to such discipline prescribed in Hatha-yoga.
2. Original, Nam.
3. Original, Pandit (Pundit).
4. Lit. Poison.
5. The state of superconsciousness.
6. Nam.

Without help of the Preceptor none ever found the way—
The life of such is a waste.
The egoist's actions bring only chastisement at God's Portal. (1)
My self ! discard thoughts of Duality.
The Lord abides in thee—
In devotion to the Preceptor lies *true* joy. (Pause 1)
Man's word and utterance are true only when
love of truth is in the heart :
God's Name is lodged in the mind as egoism and
wrath are discarded.
Through meditation on the Name immaculate,
is found the Door of Liberation. (2)
Gripped in egoism, the world perishes;
Is born, dies and keeps thus amove.
The egoist knows not the holy Word—
The end of his life dishonour.
Through devotion to the Preceptor comes realization
of the holy Name,
And man is absorbed in holy truth. (3)
By reposing faith in the holy Word through discarding egoism,

P. 34

Is the true Preceptor found.
This comes to one who in devotion engages day after day,
With fervour of heart.
Saith Nanak : Through absorption in the Divine Essence[1]
Is wealth of the Name in the heart lodged. (4) (19.52)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jinnhīṇ purakhīṇ satiguru na seviyo se dukīhyei jug-chār

Those without devotion to the holy Preceptor undergo
suffering in all four Ages :
With the Master[2] in their own home they recognised him not,
Robbed of merit by their own egoism.[3]
Those rejected by the holy Master remain bereft *of blessing*
all the world over :
These devoted themselves not to the holy Word,
That brings all success. (1)

1. Sahaji.
2. Reference to Guru Angad, preceptor and predecessor of Guru Amar Das, composer of these lines.
3. Pride of caste by Brahmins and Khatris is implied, who did not assent to the Guru's apostlehood.

My self ! ever witness the Lord's presence by thee :
This annuls the torment of transmigration,
And fills man's being with the holy Word. (Pause I)
Those lauding the holy Eternal are truly pure;
God's holy Name is their sole support;
Pure their doings, ever absorbed in love of God, eternally holy.
The writ of the Eternal Ruler none may efface.
The egoist finds not His Mansion—
Deluded are those engrossed in falsehood. (2)
The whole world by egoism is consumed;
Without the Preceptor utter darkness prevails.
In Maya-illusion gripped, the supreme Bestower, give of joy
has it forgotten.
By devotion to the holy Preceptor is man saved,
As truth in the heart he cherishes.
By grace is the Lord obtained, through contemplation of the
holy Word. (3)
Through devotion to the holy Preceptor is the mind
rendered pure,
And evil of egoism discarded.
By contemplation of the Master's Word is egoism discarded,
And man to the world dies.
Restless pursuit of the world is shed, and love for truth
inspired.
Those dyed in truth bear radiant faces at the Eternal Court. (4)
Those abjuring devotion to the holy Lord,
And love of the holy Word—
All their holy bathing and charities in the state of
Duality are made,
And dishonour bring.
Through Divine grace is love of the holy Name inspired.
Nanak, through love and devotion for the Master,
contemplate thou the holy Name. (5) (20.53)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Kisu haun sevī kyā japu karīṇ satiguru pūchhoṇ jāi

I shall learn of the holy Preceptor to whom to give devotion :
On what to fix meditation.
The holy Preceptor's injunction shall I accept in the spirit
of egolessness;

True devotion and service lies in the Name being lodged in heart.
True joy comes from devotion to the Name;
From the holy Word comes beauty in life. (1)
My self ! night and day keep awake in meditation on the Lord.
Save thy crop, lest *cranes*[1] devour it. (Pause I)
All desires of the heart filled with love of the Word are realized.
God's devotees day and night filled with Divine awe enter into devotion,
And each moment brings them a vision of the Lord;
All their illusions[2] shed;
They realize the Lord, immaculate and holy,
Treasure-house of noble attributes. (2)
Those keeping awake are saved;
Those fallen into sleep robbed.
These realized not the holy Word;
Their life's brief dream has passed off.
Like guests of deserted homes are they,
Departing without finding entertainment.
The egoist's life is a waste— P. 35
With what face will he enter the next life ? (3)
All lies in God's hands—the egoist realizes[3] not this
Realization of the Preceptor's Word banishes the suffering born of egoism.
I fall at the feet of those devoting themselves to the holy Preceptor.
Saith Nanak : They are the pure ones, standing at the holy Portal.
May I be a sacrifice to them. (4) (21.54)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Je velā wakhtu vīchārīyai tāṇ kitu velā bhagati hoe

Those engaging in devotion wait not to enquire the auspicious hours;
Those ever dyed in the Name bear noble repute.
Should one put the Beloved out of mind even for an instant,[4]

1. Symbol for death.
2. Illusion created by Maya.
3. Lit. Says.
4. Lit. As much as a sesame.

What devotion is that ?
With not a breath devoid of devotion,
Body and mind are ever in joy.[1] (1)
My self ! meditate on God's Name :
True devotion lies in God being lodged ever in mind. (Pause I)
True devotion lies in sowing the seed of the Name in the
soil freed of passions.[2]
With such plentiful crop the mind will have abiding feeling
of fulfilment.
God's Word is the amrita, which takes away all desire[3] :
The mind rendered pure, dyed in purity,
Abides ever in truth. (2)
God's devotees speak, see and utter all they say
through inspiration of the holy Word.
The holy Word resounding in all Four Ages,[4]
Proclaims the purest truth.
Egoism discarded, the mind is absorbed in truth.
Ever they abide in the Mansion of God's Presence who are
absorbed in holy truth. (3)
By grace comes devotion to the Name—
Without good fortune[5] is it not attained.
Through supreme good fortune is met holy company,
By touch[6] of the holy Preceptor.
By ever being dyed in the Name is the poison of suffering[7]
removed.
Saith Nanak, the holy Word unites to God,
And absorbs the devotee in the Name. (4) (22.55)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Āpṇā bhau tin pāiyonu jin guru kā shabda bīchāri

God has inspired with awe those contemplating the
Preceptor's Word.
Such are ever in holy company, absorbed in God's[8] qualities,

---

1. Lit. Cool.
2. Original, *Sahaj*.
3. Lit. Thirst.
4. I.e. Eternally.
5. Good fortune made by actions of previous births.
6. Meeting.
7. Being involved in evil is implied.
8. Original, Sacha.

Impurity of Duality washed off them through cherishing the
Lord in their heart.
Truth their word, pure their mind—
To God[1] are they ever devoted. (1)
My self ! with egoism's impurity art thou polluted.
The Lord, eternally pure, beautiful,
Through the Word purifies[2] man. (Pause 1)
The mind being ravished by the holy Word, the Lord
made union Himself;
Ever dyed in the Name, is my light merged with His Light.
Through the inner light alone is the Lord seen—
Such realization comes through the holy Preceptor alone.
Those so pre-destined have the Master's company. (2)
Those without the Name are perplexed,
Lost in illusion of Duality.
Without God the self lives not for an hour—
Its nights passed in agony.
One fallen in illusion is as blind,
And ever and again suffers transmigration.
Through His glance of grace the Lord makes union Himself. (3)
The Lord hears and see all—how may man deny truth ? P. 36
Ever engrossed in sin, in sin do mankind end.
The egoist sees not the Lord;
His eyes fail to see Him.
Saith Nanak : Only those favoured by Him have this sight,
Only those by the Master guided. (4) (23.56)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Binu guru rogu na tuttaī haumai pīr na jāe

Without the Preceptor's guidance the malady goes not,
Nor is suffering of egoism banished.
Through Divine grace is devotion lodged in the heart,
And man absorbed in the Name.
Through the holy Word is the Lord found;
Without the Word man in illusions is lost. (1)
My self ! seek the abode in God-absorption;[3]
Laud God's Name so thy transmigration be annulled. (Pause I)

1. Original, Sacha.
2. Lit. Decorates.
3. Original, *nijghar*—one's own abode.

God is the sole Provider without a second;
With God's laudation lodged in the heart,
Everlasting[1] joy is found.
God watches over all, and confers gifts as He wills. (2)
Egoism is all profit-seeking;[2]
In such calculation lies no joy.
Those engaged in this, earn only poison,
And in poison are absorbed.
Without devotion to God's[3] Name no resting-place for man shall there be—
In Yama's domain shall he suffer. (3)
Self and body is all God's;
God is the succourer.
One that realizes this through Divine grace, alone shall find the Door of liberation.
Listen, Nanak ! laud God's holy Name,
That is endless, inencompassable. (4) (24.57)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Tinhāṇ anandu sadā sukhu hai jinhāṇ sachu nāmu ādhāru

Those who seek prop of the holy Name,
Are ever in bliss and joy.
Through the Preceptor's Word is realized the Lord,[4] Annuller of suffering.
Such devotees chant the Lord's praise and cherish love of His Name :
Through grace has He granted them the treasury of His devotion. (1)
My self ! ever chant praise of the source of Bliss;
Through the true Word is realized the Lord,
And the seeker remains absorbed in Him. (Pause I)
True devotion makes the heart glowing red;
Spontaneously[5] *in beauty* dyed.
The Preceptor's Word has ravished the heart with joy beyond words :
The tongue[6] is dyed the colour of the holy Word,

1. Original *Sahajai* (in the equable, enlightened state).
2. Lit. Counting, calculation.
3. Lit. Name.
4. Lit. Sach=the Eternal.
5. Original, *Sahaj Subhai.*
6. The palate is implied.

Quaffing amrita and chanting the Lord's laudation in ecstasy.
Through Divine grace is attained such state,
Granted to whomsoever He wills. (2)
The world is an illusion, like night passed in dream.
Some by His will he extricates from this illusion,
And unites them to Himself.
Of His will He lodges Himself in the self,
Lifting the veil of Maya-illusion.
Himself He grants exaltation,[1]
Conferring realization by grace. (3)
He alone is the Provider of all—
This realization He grants to those deluded.
Some has He led astray,[2] absorbing them in Duality.
Through enlightenment granted by the Preceptor is the
Lord realized,
And light merged into His Light.
Such in the Name are ever dyed,
Absorbed in the Reality.[3] (4) (25.58)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Guṇavantī sachu pāiyā trishnā taji vikār

The woman of good qualities has realized the Lord,
Discarding desire and straying thoughts.[4]
In the Divine Lord is the heart dyed,
And the tongue[5] in love and devotion.
Except through the holy Preceptor none this realization has— P.37
This you test[6] for yourselves.
The egoist's impurity will not go till love for the holy
Word come to him. (1)
My self ! live in obedience to God's will.
Thus wilt thou abide in the Mansion of Peace,[7]
Quaff amrita and attain to the Palace Joyful. (Pause I)
The woman full of unapproved qualities shall be cast off from
sight of the Spouse.
Thus the egoist ignorant of the holy Word shall be kept
away from the Lord's Presence.

1. Spiritual realization is meant.
2. This is the doctrine of primal grace and damnation.
3. Original, Nām.
4 Vikar (This is how this word would be properly interpreted.
5. That is the palate.
6. Think out.
7. Lit. They own abode i.e. the state of equanimity.

Those realizing holy Truth are ever filled with holiness.
Their hearts pierced with the Preceptor's Word,
Ever are they in the Lord's presence. (2)
The Lord Himself dyes them in His love,
And absorbs them in His Word.
This fast dye of Truth shall not wash off,
Should the devotion be true.
Egoists wandering all the world over have not such realization.
He alone has union with the Lord whom He draws to[1] Himself
by absorption in the Word. (3)
Many helpers have I tried;
None has relieved my malady;
Through union with the Beloved is my suffering gone,
And realization through the holy Word found.
Truth is my profit, truth my capital—
Noble is the repute of those bearing truth.
Saith Nanak : Those united by the Master through holy teaching
Never again are separated. (4) (26.59)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Āpei kāraṇu kartā karei srishti dekhai āp upāe

He is Himself the Creator;
Having created the world, He cherishes it.
He is the sole might operating in the universe—
Beyond man's power it is to know Him.
He the merciful Lord, Himself brings realization to man.
Those in whose heart He is lodged through the Preceptor's
teaching,
Are left evermore absorbed in Him. (1)
My self ! obey God's will :
With the Name lodged in the heart,
Thy mind and body shall ever be in bliss.[2] (Pause I)
God who is the cause of the universe,
Cherishes it also :
This through the Preceptor's teaching is realized,
That by Divine grace is given.
Those thus favoured shall shine in beauty at the holy
Divine Court.
Such as are dyed in the holy Word,

1. Lit. Unites.
2. Lit. Cool.

By the Creator to Himself are united. (2)
The noblest action is to laud the holy Truth[1] without
end or limit,
Who through His Ordinance is lodged in each heart,[2]
Through His Ordinance judging all.
Him should man laud through the holy Word,
Banishing egoism from his mind.
The woman[3] without devotion,[4] given over to evil courses,
Has *at last* to wail and cry. (3)
May I laud the holy Truth, attach myself to the truth,
And in the holy Name fulfilment find.
Contemplate God's noble attributes, gather these and banish[5]
evil from within myself :
This way the Lord to Himself unites the seeker,
Never again to be parted.
Saith Nanak : I pay homage to my Preceptor,
By whom I found the way[6] to the Lord. (4) (27.60)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Suṇi suṇi kām gaheliyei kyā challenh bāṇh ludāe

Listen, thou female gripped by desire,
Waving thy arms in abandon—
Thou who art indifferent to thy Lord,
With what face wilt thou meet him ?
I touch the feet of such of my sisters[7]
As have cherished their Lord.
May I be such as they, merged in holy company. (1) P. 38
Foolish female ! deluded by falsehood, false art thou :
Know that the Lord holy and elegant,
Is through the Preceptor's teaching attained. (Pause I)
The egoists that their lords have discarded,[8]
how are their nights passed ?
Such as are filled with pride, burning with insatiable desire—

1. This is a manner of referring to God.
2. Lit. Vessel.
3. Refers to the human self.
4. Lit. Nam.
5. Lit. Wash off.
6. Lit. Rumour (clue).
7. For the sisterhood of female companions there is a special term in Hindi/Punjabi—Sakhi, Saheli.
8. Lit. Do not know.

Desire torments them, in duality they suffer.
Those dyed in the Word, blessed with their spouses' love,
Are freed of egoism;
Ever in joy with their lords, everlasting bliss is theirs. (2)
Those without realization, abandoned by their lords—
Such get not their love.
In ignorance lies darkness—
Bereft of their lords' sight are they ever unfulfilled.
Come, noble sisters mine ! to the Beloved unite me.
Union with the Beloved comes from supreme good fortune,
Through absorption in *holy* truth. (3)
Blessed are the sisters on whom He casts His glance of grace;
United in heart[1] with their lord,
Body and mind are they dedicated;
Discarding egoism, are they blessed with love of their
Lord and home.
Saith Nanak : Blessed are they, of good repute,
Ever in devotion engaged. (4) (28.61)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Iki piru rāwehṇ āpṇā haun kai dari pūchhauṇ jāe

Some *wives* get their lords' love—
Where shall I find out particulars of such ?
With devotion I served the holy Preceptor,
With prayer to unite me to my true Lord.
He Himself looks after all creation—
None to Him is near, none far.
Those realizing, the Lord is close to them,
Have evermore His love. (1)
Deluded woman ! live as the Master directs :
Thus wilt thou have thy Lord's love ever,
And in the state of Enlightenment get absorbed in truth. (Pause I)
The happily-wedded wives are the ones dyed in the holy Word—
The Word their ornament;
The Lord-spouse they find in their own home,[2]
Through love and devotion to the Preceptor.
Happy their bridal bed, full of their Lord's love;
Of devotion their treasure is full.
In their minds abides the Beloved, succourer of all. (2)

1. Lit. Know him.
2. Mystic phrase for the innermost self.

Those chanting their lord's praise—
May I be a sacrifice hundred-fold to such.
To them I dedicate mind and body and my head,
And touch their feet—
Touch the feet of those realizing the One sole Lord and discarding Duality.
Saith Nanak : By the Preceptor's guidance is the holy Name realized,
And absorption into truth gained. (3) (29.62)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Harijī sachā sachu tūṇ sabhu kichhu terai chīrai

Lord, eternal and holy, all is under Thy mantle[1] :
We have wandered through eighty-four lakh births, deprived of the Master-Preceptor's sight.
With the Lord's grace and blessing obtained, ever joyful is our life.
Through grace of the Preceptor have I entered service of the Lord, who is profound Truth. (1)
My self ! joy lies in being dyed in God's Name.
Through wisdom given by the Master, laud the holy Name, the sole Reality. (Pause I)
To Dharmaraj *God's* command is to dispense true justice :
The evil-minded fallen into Duality are thy subjects.
The spirituality inclined who meditated on the Lord, treasury of noble attributes,
The One without a second[2]—
Dharmaraj himself serves such. P. 39
Lauded be the Master who has ennobled them. (2)
One discarding straying thoughts, giving up attachment and pride,
Has truly realized the Supreme Self,
And with serene devotion[3] is merged in the Name.
None ever found liberation without the holy Preceptor;
The egoists stray demented.
One not contemplating the holy Word,
And giving vent to idle chattering,
In poison is absorbed. (3)

---

1. Original would imply any piece of cloth for tying up and securing things.
2. Original, *Murari*—one of Krishna's attributive names, here implies God.
3. Original, *Sahajai.*

The Lord is sole and supreme—
None His equal.
Let man utter words as the Lord directs;
Let his utterance be God-directed.
The God-directed man's Word is divine—
Through such Word is union with God consummated.
Nanak ! meditate on the Name,
Bringer of bliss. (4) (30.63)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Jagi haumai mailu dukhu pāiyā malu lāgī dūjāi bhāe

The world suffers through impurity of egoism—
Duality imposes on it this impurity.
Ritual bathing at a hundred holy bathing places even shall not
wash off this filth.
All manner of ritual actions only add to such impurity.
Learning will not wash it off either—
Ask this of the enlightened. (1)
My self! purity comes from taking shelter with the Master.
The egoists despite repeated prayers succeed not in shaking
it off. (Pause I)
With a mind impure devotion is not possible, nor is the holy
Name realized.
The egoists, impure in life as in death, shall depart this
life in dishonour.
Should the holy Name be lodged through Divine grace
in the heart,
The filth of egoism shall then be removed.
As the lamp the darkness, so the Preceptor's instruction
removes spiritual ignorance. (2)
It is only the greatly ignorant fools who assert their own
power to do this or that.
In attachment to duality, they forget the real Doer of all
that happens.
No greater *source* of suffering is than Maya—
Those seeking it wander over the world to exhaustion;
Through the Preceptor's instruction comes bliss,
By cherishing the holy Name in the heart. (3)
Realization comes to whos gets Divine grace :
May I be a sacrifice to such.
The mind, dyed in devotion is in poise,

By the holy Name propped up.
By chanting God's holy laudation are mind and tongue dyed
God's dye.
Prayeth Nanak : May I never neglect to contemplate God's Name;
May I thus into the Eternal be merged. (4) (31.64)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

SCORE I

Maiṇ mani tani birahu ati agglā kivṇ pritam milai ghari āye

In great torment of separation are my mind and body;
How may the Beloved make union with me in my home ?
By sight of the Lord, as I view Him, shall my suffering end.
I shall go along and ask my friends, by what means may union
with the Lord be found ? (1)
Holy Preceptor ! none but you is my helper :
We of poor understanding with you seek shelter—
In your grace, to the Lord unite us. (Pause 1)
The holy Preceptor, bestower of the Name Divine, with the
Lord provides union.
Himself has he realized the Lord : none the holy Preceptor's
greatness to equal.
To seek the Preceptor's shelter I fall low,
That out of grace, to the Lord he may unite me. (2)
None by stubbornness of *praxis* has found Him; all such
in their efforts are exhausted. P. 40
Thousands of devices have they tried; their blank hearts
the dye of devotion have not absorbed.
None by falsehood and fraud to Him has attained—
He alone, that sows the holy seed, raises[1] the crop. (3)
All, Lord ! seek Thee; all be Thy creatures—
Thou the wealth they seek.
None, Lord ! is by Thee turned away empty-handed;
The devoted at Thy Portal are commended.
Save us from sinking in this ocean of poison :
Thus supplicates Nanak, Thy servant. (4) (1.65)

In the measure Sri (Raga)—Compositions of Sri Guru Ram Das

Nāmu milai manu triptīyai binu nāmai dhrigu jīvāsu

By attachment to the Name is the mind contented;

1. Consumes, eats.

Without the Name, cursed is life.
I shall seek of some friend, some devotee that I meet, the
path to the Lord, Treasury of Merit.
May I be a sacrifice, may I be quartered, serving one
that about the Name may illumine me. (1)
Beloved ! in meditation on the Name lies my life.
Without the Name I find not life;
Holy Preceptor ! in the Name confirm me. (Pause I)
The Name is a priceless jewel, with the Master deposited.
To one devoted to him, the Master the radiance of this
jewel reveals.
Blessed are those fortunate ones who to the Master
make resort. (2)
Those that the Master have not sought,
Are truly unfortunate, victims of death;
In transmigration caught, into terrible filth fallen.
Go not near such as harbour in their minds revolting[1] wrath. (3)
The holy Preceptor is Pool of Nectar;[2] the supremely
fortunate alone have a dip in him.
Their impurity of numerous births is removed, as the holy Name
they repeatedly utter.
Saith Nanak, servant of God : Those in God absorbed by the
holy Preceptor's guidance,
The exalted state attain. (4) (2.66)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Guṇa gāwāṇ guṇa vitharāṇ guna bolī merī māe

Mother mine ! to sing the Lord's praise, to spread it and
ever to utter it,
May I meet the devotee, bestower of good,
That the Lord's praise I sing;
Then, by the fast dye of the Name,
Is the jewel of *my self* by the holy jewel of the Name
penetrated. (1)
Lord ! in singing Divine laudation is my mind contented.
Within is thirst for the Name Divine,
To which the Master by his grace unites. (Pause I)
Fortunate devotees; in devotion dye your heart,
That the Master in it be pleased to delight.
The Master with ecstasy confirms the Name.

---

1. *Chandāl* (a caste, considered low and revolting.)
2. Amritsar.

May I to the holy Preceptor be a sacrifice :
Without the holy Preceptor's guidance is the Name
Divine not obtained,
Even with performing a million[1] ritual acts. (2)
Without good fortune is not found the holy Preceptor,
Though he be at home, by our side.
Concealing him is our mind's ignorance and suffering of illusion,
That the curtain of separation has spread.
Without the Master's touch turns not to gold the
iron that is the egoist,
Who sinks though the boat be near. (3)
The holy Preceptor is ship of the Name Divine—
How may one get on to him ?
One following the holy Preceptor's will this ship
shall embark.
Nanak ! blessed are the fortunate ones,
That to God by the holy Preceptor are united. (4) (3.67)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Hauṇ panthu dasāī nit khaṛī koī prabhu dassei tini jāuṇ

I a female forlorn, keep asking the way, P. 41
That the way to the Lord I may take.
I pursue with queries those that with the Beloved have had bliss.
In deep yearning to meet the Lord,
I make supplication, entreaty to find the way to Him. (1)
Brethren ! I pray, someone among you to the Lord unite me :
To the holy Preceptor may I be a sacrifice, who has granted
me sight of the Lord. (Pause I)
With utter humility fall I before the holy Master, perfect
in enlightenment.
The holy Master, to the humble grants honour,
And gives them approbation.
I express without satiety, the Master's laudation,
Who with the Lord has granted me union. (2)
The whole world the holy Preceptor's favour seeks.
Without good fortune is not obtained his sight; the unfortunate
in a corner wail their misfortune.[2]
All happens as the Lord wills; His writ of primal
time none may efface. (3)

1. Lakhs and crores.
2. Sit down and wail.

He is Himself Preceptor and Lord;
Himself shall He grant union.
The Lord in His mercy, by attaching the seeker to the
holy Preceptor, shall grant union.
Saith Nanak : Himself life of the universe,
Water of the self with the ocean[1] mingles. (4) (4.68)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Rasu amritu nāmu rasu ati bhalā kiti bidhu milai rasu khāe

Exquisite is the delight of the amrita of the Name;
How may I taste of it ?
I ask the happily-wedded wives, how have you with the
Lord found union ?
Unconcerned, they answer not :
To win their pleasure, I wash their feet. (1)
Brother ! by contact with one sincere of heart, fix in mind the
Divine attributes.
The true friend is the holy Preceptor, who by casting
out egoism, suffering ends. (Pause I)
The happily-wedded wives, true devotees, took compassion on me,
Telling me : The holy Master's Word is a jewel; by faith
is its joy received.
Such are supremely fortunate as by following the Master's will,
Of this joy have tasted. (2)
This joy to every blade of grass is granted; of this the
unlucky remain deprived.
Without guidance of the holy Preceptor it comes not;
egoists keep wailing for it.
To the holy Preceptor they bow not, tormented by demon
of wrath. (3)
The Lord is Himself the supreme joy; turned into joy Himself.
Out of compassion He grants it; to the devoted it oozes as
drops of amrita.
Saith Nanak : When in the self He is lodged,
Body and mind bloom forth. (4) (5.69)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Dinasu chaṛhai phiri āthwai rayṇi sabī jāe

Day dawns, then sets, followed by night that passes.
Life declines : man realizes not that the mouse of death is

1. Water, volume of water.

consistently nibbling at the string.
Maya like sweet molasses is spread;
Egoists to it like flies are stuck. (1)
Brother ! the Lord alone is thy friend and companion.
Attachment to progeny, wife is poison,
None of these at the end is of any avail. (Pause I)
Those devoted by the Master's guidance are saved;
Seeking God's shelter, by Maya they remain undefiled.
Their departure hence ever they keep in sight; for the last journey they make provision, and are honoured. P. 42
The God-directed at the Divine Portal are exalted :
The Lord takes them in His clasp. (2)
To the devoted the path is manifest;
On way to the Portal no impediment they meet.
The Name they laud; in their selves is the Name borne;
To the Name are they attached.
At the Divine Portal, amid sounds of mystic music are they exalted. (3)
Those that by the Master's guidance have lauded the Name,
Are universally acclaimed.
Lord ! this is the prayer of this supplicant;
Grant me association with such.
Saith Nanak : Supremely fortunate are those devotees of God,
Who bear within their selves illumination of the Name. (4) (6.70)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE I

Kyā tūṇ rattā dekhi kai putra kalatra sīṇgār

Man ! What is this absorption of thine in progeny, wife and various attractions ?
Involved in delight art thou taking pleasure,
absorbed in innumerable pastimes.
Many are thy commands made with arrogance.
Thou egoist, purblind, ignorant ! the Creator hast thou not borne in mind. (1)
My self ! the Lord alone is Bestower of joy.
By the Master's grace, by good fortune,[1] is He attained. (Pause I)
In wearing fine dresses art thou absorbed,
And in gold and silver : know these to be dust.

1. Karma : Good fortune made by good deeds.

Houses, elephants, swift chariots of multiple hues hast
thou gathered.
Absorbed in these, hast thou forgotten all; disregarded dear
and near ones.
The Creator hast thou forgotten : know that without the Name
art thou unholy. (2)
Amidst curses art thou garnering wealth.
This wealth that thou dost cherish, along with thee, is
evanescent.
In pride involved, self-willed hast thou become.
One that the Lord has cast off from Himself,
For him what pride of caste or honour ?[1] (3)
God, the sole helper who has with the holy Preceptor, the
noble being, granted union,
Is alone the devotee's helper—what is man, in egoism wailing?
The Lord is compliant to His devotee's wishes—
None at the Portal rejects his prayer.
Saith Nanak : One dyed in joy in God,
To the whole world gives light. (4) (1.71)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mani bilās bahu rangu ghaṇā drishti bhūl khushiāṇ

Those having numerous delights that the mind absorb,
excessive pleasures that lure the sight,
Great imperial power[2]—all in anxiety remain caught. (1)
Brother ! in holy company alone is found joy.
By the writ of the Supreme Being, Creator,[3]
all suffering and anxiety vanish. (Pause I)
Over all lands have I roamed :
Everywhere the wealthy and lords of vast estates in
restless greed[4] are caught.
Should man be ruler without impediment, and have
power to behave arrogantly to all;
Be lord of everyone—
Still, without the Name his end is only dust. (3)
Should one, *like Ravana*, be served by thirty-three crore deities,
And by siddhas and practitioners[5] of various paths;

1. Is without caste or honour.
2. Kingship with large umbrella waving.
3. Purakh-Bidhātai.
4. Cry 'mine, mine'.
5. (Siddhas are accomplished yogis; Sadhakas those that 'practise' the path of attainment of various powers, including the occult.)

Have huge stores of wealth and vast authority— P. 43
In the end, says Nanak, all this shall vanish as dream. (4) (2.72)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Bhalkei utth papoliyai viṇu bujjhei mugadh ajāṇi

Each morning thy body dost thou pamper—thou who
art without realization, thoughtless and ignorant.
The Lord hast thou forgotten; this body in a wild
place shall lie deserted.
To the Lord attach thy heart—thus mayst thou everlasting
bliss enjoy. (1)
Man ! into the world hast thou come to earn profit :
Into what mean courses art thou fallen !
Know, the night of life is fast ending. (Pause I)
Beasts and birds in gambols engage, all ignorant of death—
Like to them is man, in Maya-snare caught.
Such alone shall be liberated as the holy Name contemplate. (2)
To this home that you must one day desert is your heart attached.
Of the home where you are to live, no thought you take.
From this snare only such shall escape as at the Master's
feet worship. (3)
Know that none but the Master can save, nor is any visible.
After searching in all four directions, to his shelter have I come.
The holy King has saved Nanak, who was drowning. (4) (3.73)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ghaṛī muhat kā pāhuṇā kāj swāranhār

Man who in this world is a passing[1] guest, in settling
affairs is engaged.
Ignorant, he realizes not that Maya-passion has gripped him.
At departure shall he be in regret, in Yama's
brutal minions' grasp. (1)
Blind man ! on the brink art thou sitting :
Should it in thy destiny be recorded, live the holy
Master's teaching. (Pause I)
All manner of crops may be reaped—that which is still green,
half-ripe or ready to reap.
With sickles ready, Yama arrives with reapers.
As commanded by the Landlord, are the reaped fields
measured. (2)

7. Of an hour or minute.

The first hour of night in affairs is spent;
in the second art thou in sound sleep.
In the third art engaged in low pursuits.
With the fourth is it dawn.
Never dost thou recollect Him who has granted thee life
and body. (3)
May I be a sacrifice to holy company; may my life be to it
dedicated.
From this is enlightenment acquired, and the All-knowing
Being[1] met.
Saith Nanak : Thereby is beheld ever manifest the Lord,
Controller of our selves. (4) (4.74)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sabbhei gallāṇ visaranu ikko visari na jāu

Be all else forgotten;
Lest I forget the One above all.
Burning away all worldly concerns, the holy Preceptor has
conferred on me the Name, holiest of pre-occupations.
Discarding all other desires one hope alone I pursue.
Those to the holy Preceptor devoted, in the hereafter shall
find places of honour. (1)
My self ! laud thou the Creator.
Leaving aside all cleverness, fall at the Master's feet. (Pause I)
Sorrow and desire[2] afflict not me, with the Bestower of Joy
in the mind lodged.
Nothing brings decline in body, with the holy Eternal in the
heart borne.
One protected by God's mighty arm, from all harm is immune.
Service of the Master, Bestower of Joy, all evil qualities
drives out. (2)
Thy servant seeks *blessing* of devotion to Thee—
In Thy service engage him.
May I, labouring to serve the holy congregation, please the
Lord and attain Him.
All in the Lord's power lies; He the sole Doer of all. P. 44
To the holy Preceptor may I be a sacrifice, who all desires
fulfills. (3)
Now to me there is one sole helper, one brother and friend.

1. (The Supreme Being is implied : Purakhu Sujanu).
2. Hunger.

All substance to Him belongs; His is the sole law.
To the mind attached to Him, has come poise.
Saith Nanak : Those that truth have made their prop,
Holy is their food, holy their wear. (4) (5.75)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sabbhei thok prāyatei je āwai iku hathi

With the attainment of the One Supreme Objective,
no desire in the mind is left.[1]
With utterance of the holy Word, the supreme
objective of life is achieved.
By the writ on the forehead recorded,
Through the Master's guidance is attained the
Abode of Poise. (1)
My mind ! to the sole Master attach thyself.
Without this sole object all else is worldly ends,
false Maya-lure. (Pause 1)
In the Master's grace lie million joys and kingly greatness.
Should he for an instant grant devotion to the Name Divine,
In mind and body feel I joy.
None but those pre-destined cling to the Master's feet. (2)
Blessed is the moment, the hour, in devotion to the
holy Eternal passed.
One by the Name Divine propped, feels not pain or torment.
Those by the arm by the Master pulled up above,
are from drowning saved. (3)
Lovely and holy is the spot where God's devotees assemble.
Only those finding the holy Preceptor obtain succour.[2]
Nanak has erected his home at the spot,
Where death, birth and decline[3] torment not. (4) (6.76)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Soī dhiyāīyai jīyaṛei siri shāhāṇ patishāh

My self ! on Him alone meditate who is King of Kings.
On Him pin thy hopes who is prop of all.
Leave all cleverness aside; at the Master's feet fall. (1)
My self ! in joy and serenity the holy Name repeat.
In all hours of night and day on the Lord meditate;
Ever sing thou the Lord's praise. (Pause I)

---

1. All other objectives are attained.
2. Shelter, prop.
3. Old age.

My self ! seek shelter with Him who is supreme over all;
Whose contemplation brings fulness of joy, banishing
completely pain and suffering.
Ever serve the Lord, the holy Master. (2)
In holy company attain purity; thus will Yama's
noose be snapped.
Thy supplication make to the Bestower of joy, Annuller of fear.
Success attends him on whom the beneficent Lord's grace
falls. (3)
However highly may His greatness be described,
His station still is higher than the highest.
Without mark or feature,
His greatness[1] beyond my power of delineation remains.
Lord : show to Nanak Thy grace;
Grant him devotion to Thy holy Name. (4) (7.77)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Nāmu dhiyāe so sukhī tisu mukh ūjjala hoe

Happiness from meditation on the Name arises—
the countenances of those thus engaged are radiant.
The Name from the holy Guru is obtained, which in
all the worlds is manifest.
The sole holy Supreme Being abides where the holy
congregation lives. (1)
My self ! on the holy Name repeatedly meditate.
The Name ever is our succourer; and in the hereafter
shall bring liberation. (Pause 1) P. 45
What use is worldly greatness ?
Frail is Maya-dye, in the end dissolving.
True greatness to him belongs in whose heart
the Lord abides. (2)
Make thy self dust of the feet of God's devotees.
Discard all clever devices; at the Master's feet fall;
This jewel to him comes on whose forehead is recorded
good fortune. (3)
Brethren ! this blessing to such alone comes as of the
Lord Himself are favoured.
Such in the holy Preceptor's service engage, whose fever of
egoism is shattered.
The Master has met Nanak, whereby is all agony ended. (4) (8.78)

1. Value.

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ik pachhāṇū jīya kā ikko rakkhaṇhār

To Him alone is known the state of each being;
He alone the saviour.
His is the sole prop to the self; He the support of life.
In seeking shelter with the supreme Creator lies
everlasting joy. (1)
My self ! discard all other effort.
Meditate ever on the holy Preceptor;
To the sole Supreme Being attach thyself. (Pause I)
He alone our brother, friend, mother, father;
His the sole support, who life and body on us has conferred.
May I forget not the Lord to whom all are subject. (2)
In the home, outside, in all places—He alone abides.
Meditate day and night[1] on Him who of all creation
is Master.
To be dyed in that sole Supreme Being is of sorrow and
suffering to be free.
He the sole Supreme Being, no other.
Our self and body all is His—
Supreme His will.[2]
Nanak ! perfection by devotion to the holy Lord comes,
Who by guidance of the Master, perfectly-endowed[3]
is contemplated. (4) (9.79)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Jinnhān satiguru siūṇ chittu lāiyā sei pūreipardhān

Those are truly exalted who to the holy Preceptor are devoted.
By His grace arises illumination in the mind.
Such obtain blessing of the Name Divine as have
this on their forehead recorded. (1)
My self ! on the one sole Name meditate :
By this comes all joy, and the devotee at the
Divine Portal with the robe is honoured. (Pause I)
By love and devotion to the Lord[4] is annulled
fear of transmigration.
Himself He cherishes one who in holy company is purified.

1. Eight *pahars*.
2. All happens as He wills.
3. Guru *pūra* (The all-perfect Master).
4. Gopal.

One blessed by the Master's sight is of the curse of
birth and death released.[1] (2)
In all places and spots is pervasive the Supreme
Transcendent Lord.
One Sole Bestower is there—no other.
By seeking His shelter comes liberation :
All happens as He wills. (3)
The truly exalted are those in whose minds is lodged
the supreme Lord.
Pure their repute—over the whole world is it manifest.
Saith Nanak : I am a sacrifice to such as on the Lord
have meditated. (4) (10.80)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mili satiguru sabh dukhu gaiya Hari-sukh wasiyā mani āye

By the Master's touch[2] is gone all suffering : P. 46
In the mind is settled joy in God.
By attachment to the sole Supreme Being the self
within is illuminated.
The holy man's contact[2] has made my face radiant—
thus has pre-ordination[3] been fulfilled.
Ever praise I the Lord's qualities, and the immaculate
holy Name repeat. (1)
My self ! in devotion to the Master's Word lies joy.
Never does service to the holy Preceptor go waste. (Pause I)
In acquiring treasure of the Name are all desires of mind
fulfilled.
Realize the Controller of the Inner Self, the Supreme Doer,
Who ever is by thy side.
Through repetition of the Name, charity and holy bathing,
By the Master's grace does the face become radiant;
Lust, wrath, greed vanish;
Pride gets discarded. (2)
In earning profit of the Name, are all objectives achieved.
The Lord in His grace has granted union, and favoured me
with devotion to His Name.
Through His grace is transmigration annulled.
In the Eternal Mansion have I found abode, and the Master's
Word realized. (3)

1. His impurity of birth and death is removed.
2. Meeting.
3. Pre-recorded or Divine Writ.

In His grace His devotees He cherishes.
In expresssing the holy Lord's praise their faces in this
world and the next are radiant.
Day are night[1] His praise they express, in the imperishable[2]
dye of God drenched.
Nanak is ever a sacrifice to the Supreme Being,
Ocean of Joy. (4) (11.81)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pūrā satiguru je milai pāiyai shabda nidhānu

By touch of the holy Guru, perfectly-endowed is obtained
treasure of the Word.
Should the Lord be gracious, the immortalizing Name
may one repeat.
Thereby is annulled suffering of transmigration and serene
meditation obtained. (1)
My self ! seek the Lord's shelter.
Meditate on His sole Name—none else is real. (Pause I)
Inexpressible His worth—
Immeasurable Ocean of Merit.
By good fortune join devout company, in the
holy Word hold commerce.
Serve the Ocean of Bliss, King over kings. (2)
His lotus feet are the true prop—no other shelter is there.
Lord Transcendent ! Thy support alone have I; by Thy
strength I live.
Of the humble art Thou esteem—
In Thee may I be absorbed ! (3)
Let man night and day[3] utter Name of Lord,
cherisher of the universe.
He is succourer of self and life, body and substance—
In His grace lies protection of *our* life.
Saith Nanak : The Lord Transcendent, forgiving,
For all sins grants absolution. (4) (12.82)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Preeti lagī tisu sach siūṇ marai na āwai jāe

My devotion to the holy Truth that is immortal,
immutable is attached.

---

1. Eight *pahars* (Pahar is a unit of time, equivalent to three hours).
2. Endless.
3. Eight *pahars*.

Separated from the self He may not be—in all is He pervasive;
Annuller of sorrow and suffering of the humble,
For His devotees cherishing love.
Mother mine ! unique is His aspect, immaculate
By the Master's guidance is union with Him obtained. (1)
Brother ! make the Lord your true friend.
Cursed be Maya-attachment and worldly attraction—
none thereby gains happiness. (Pause I) P. 47
All-knowing, giver of benefits, of noble temper;
pure His Immeasurable form;
True friend and succourer; supremely great, lofty,
Neither knows He childhood nor age—
Immutable His court.
All boons He grants;
Of the helpless is He prop. (2)
He whose sight removes sin and evil, and to mind
and body brings joy,
On Him with single mind you meditate—
Remove thus your restlessness[1] of mind.
Everlastingly is He treasure of merit, ever youthful;
Flawless His gifts :
Meditate on Him ever, forgetting Him never day or night. (3)
The Lord is friend of such as to this are predestined.
To Him I dedicate body, mind, substance and all of life.
By our side is He ever watching and listening;
In all beings pervasive.
Saith Nanak : The Lord, gracious, cherishes such as to
Him are ungrateful[2] even. (4) (13.83)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Manu tanu dhanu jini prabhi dīyā rakhiyā sahaji sawār

The Lord that has bestowed on you mind, body and substance,
And in perfect order cherished your being;
Who of all faculties has made you master, and placed
within you His endless effulgence—
Contemplate Him ever; in your hearts cherish Him. (1)
My self ! none other than the Lord such boons can grant :
Abide ever under the Lord's shelter—no suffering
shall then touch thee. (Pause I)

---

1. Bhranti=Restlessness (applied meaning, doubt).
2. (These are the God-deniers).

Beside Him are jewels, wealth, pearls, gold,
silver, no more than dust.
Mother, father, progeny, relations all are evanescent.[1]
Man, neglectful of his Creator is no more than an
unclean beast. (2)
He who pervades within and without him, man thinks Him far;
To his desires attached, carrying within egoism;
Of those heedless of devotion and the Name, swarms are
born and depart. (3)
Lord-Creator ! in Thy mercy save Thy creatures.
Other than the Lord no saviour is—terrible is Yama.
Lord ! in Thy grace grant,
That of Thy Name may Nanak never be neglectful. (4) (14.84)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Merā tanu aru d͟hanu merā rāj rūp maiṇ desu

Man's possession[2] of his body, substance, authority and land;
Progeny, wife, haremful of women,
Clothing of many hues and all pleasures—
Should the Name Divine be not in the heart lodged,
Are all of little avail. (1)
My self ! meditate ever on the Name Divine;
Join ever holy company, and to the Master's
feet attach thy devotion. (Pause I)
Meditation on the Name, valuable treasure, comes
from good fortune on the forehead recorded.
By devotion to the Master's feet are all desires fulfilled;
Annulled is malady of egoism and doubt,
And transmigration ceases. (2)
Company of the holy equals bath at the sixty-
eight sacred spots.
This is the true gain, whereby the self, life,
mind and body, all are revived.[3]
Thus comes honour in this world,
And at the Divine Portal a resting-place. (3)
All in the Lord's power lies; all is in His hand. P. 48
Himself He takes life and gives it back;

1. False.
2. In the original, 'Mine'.
3. Made green or fresh.

Within the self and without is He pervasive.
Lord of all beings ! with Thee Nanak seeks shelter. (4) (15.85)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev
Saraṇi pae prabhu āpaṇei guru hoyā kirpālu

By the Master's grace have we come to seek the
Lord's shelter.
By the holy Preceptor's teaching are all bonds snapped.
To the Lord's Name is the mind devoted;
And by the immortalizing glance of grace,
with joy are we saturated. (1)
My self ! perform thou devotion to the holy Preceptor.
By the Lord's grace, put Him not out of mind for
an instant. (Pause I)
Chant ever praise of the Lord, Annuller of Sins;
Without the Lord's Name comes not joy—this have we
tested times manifold.[1]
In serenity to be dyed in divine attributes is to swim
across ocean of the world. (2)
In dust of the holy man's feet lies merit of sacred
baths, fasts and millions of vows fulfilled.
From whom dost conceal thy sins when the Lord is ever
present and watchful ?
With the Lord, all-pervasive, are all places filled. (3)
Holy His rule, holy His Ordinance; holy the spot where
He abides.
Holy the might assumed by Him, holy the universe by
Him created.
Saith Nanak : Repeat ever His holy Name,
To which may I everlastingly be a sacrifice ! (4) (16.86)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev
Uddamu kari hari jāpaṇa wadbhāgī dhanu khāti

To endeavour in the way of repeating the Lord's Name,
Is being supremely fortunate in acquiring true wealth.
Contemplation of the Lord in holy company
Removes impurity of successive births. (1)
My self ! repeatedly utter the Name Divine :
Thereby shall thy heart's desires be fulfilled,
And all sorrow and pain be ended. (Pause I)

---

1. In detail.

The Lord, the supreme cause of our incarnation,
Is beheld ever to be by us;
In water and on land is He pervasive,
And by grace confers bliss. (2)
With love for holy truth are mind and body rendered pure.
Devotion to the feet of the Supreme Being equals ritual
utterance of holy texts and austerities. (3)
The Lord's Name is valuable as gems, diamonds, pearls,
And immortality confers.
Saith Nanak, servant of God : In chanting the Lord's praise
Lies joy, serenity, bliss. (4) (17.87)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Soī sāsatu saunu soe jitu japīyai Hari-nāoṇ

Holy is the scripture[1] and auspicious the occasion
That to the holy Name inspires devotion.[2]
The Master has conferred wealth of devotion to his lotus feet,
And from him have the shelterless received shelter.
Day and night[3] to chant the Lord's merit is the true
capital, true self-discipline.
By Divine grace is the Master met :
By his guidance are annulled death and transmigration. (1)
My self, to the Lord be single-mindedly devoted :
Each being He pervades; is ever by our side to succour. (Pause I)
No count of joy may be made that from contemplation
of the Lord results.
Those tasting of it are filled; their self alone knows of it.
In holy company, in the mind comes to abide P. 49
The Lord beloved, gracious.
Those serving the Lord are the true kings and
rulers of mankind. (2)
The occasion to discourse on the Lord's attributes
Equals millions of holy dips and baths.
The tongue's utterance of *Divine* laudation, no charity equals.
By His glance of grace abides in mind and body
The Supreme Being[4] bountiful, gracious.
His are the self, body and wealth—to Him am I a sacrifice. (3)
One to the Creator united never is alienated.

---

1. Shastra.
2. In which the Lord's Name is uttered.
3. Eight *pahars*.
4. *Purakh* (*purusha*) is so rendered.

By the holy Creator are His devotees' bonds snapped.
Without reckoning of merit and demerit
The strayed ones He guides on the Path.
Nanak seeks shelter with Him who in all conditions is
our prop. (4) (18.88)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Rasnā sacchā simarīyai manu tanu nirmalu hoe

By utterance with the tongue, of the holy Lord's Name
Are mind and body made pure.
He is our sole mother, father, and numerous relations.
By His grace may He not for an instant be put out
of my mind !
My self ! contemplate the holy Lord while breath is in the body.
Without the holy Lord all is false, in the end perishing. (Pause I)
Without the Lord immaculate, life for me may not be.
Mother mine ! my mind and body for the Lord intensely hunger;
Would someone to Him unite me !
In all four directions have I sought—
Without the Lord is no resting-place for me. (2)
Lay thy supplication before *the Master* who with
the Creator may grant union.
The Master out of his full store is bestower of the holy Name.
Laud him over who is without limit or extent. (3)
Laud the Cherisher, of innumerable miracles.
Meditate on Him everlastingly; in this lofty[1] wisdom lies.
Saith Nanak : Such alone have joy of the Lord in
mind and body,
As on their forehead bear the writ of good fortune. (4) (19.89)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sant-januh mili bhāīho sacchā nāmu samāli

Devotees of God, brethren ! in congregation the holy Name
contemplate—
Thereby pack for the self provision for this life and the next.
This from the holy Lord by His grace is obtained.
By grace is it obtained by whoso has His pleasure. (1)
My self ! none has greatness to match the Lord's.
No other shelter is there—the Master with the holy
Eternal grants union. (Pause I)

1. Distinguished.

All boons come to such as seek the Master to have a
sight of him.
Mother mine ! supremely fortunate are those whose hearts
to the Lord's feet are attached.
The Lord is Bestower, Almighty, in all beings pervasive.
He is the Supreme Being, transcendent Lord,
And saves those that are drowning. (2)
What power[1] have we to laud the Lord almighty ?
Immutable are the foreheads that by touch of the
Lord's hand are blessed.
The Lord has granted *sip of*[2] the immortalizing Name,
that *malady* of transmigration cures.
By devotion to the Lord supreme,
Shattered is fear and gone is suffering. (3)
The Lord is deep beyond measure, ocean of bliss,
annuller of sins. P. 50
Those that the Lord have served, are immune from
Yama's chastizement.
None the Lord equals—over the universe thus have we
discovered.
Treasure of the Name has the holy Master granted.
Nanak ! in thy heart have joy of it ! (4) (20.90)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Mitthā kari kai khāiya kaurā upajiyā sādu

The world's pleasures[3] in the end taste bitter.
Attachment to brothers and friends formed, leads
only to poisonous acrimony.
Their support instantly vanishes—
Without attachment to the Name man dumb-founded is left. (1)
My self ! serve the holy Preceptor.
All that is visible is bound to die—discard thy
ego-inspired thinking. (Pause 1)
Man like a rabid dog in ten directions runs.
The avaricious man, of discrimination bereft, grabs things,
righteously and unrighteously.[4]

---

1. Tongue (mouth).
2. (This word, not in the original is added in the rendering).
3. Whatever is consumed as sweet.
4. Eats what is permissible, along with what is forbidden.

Intoxicated with lust and wrath, in transmigration
remains caught. (2)
Maya its snare has set, with grain scattered beneath.[1]
Mother mine ! the bird of man's mind by desire is ensnared,
helpless to escape;
Forgetful of the Creator, in transmigration remains bound. (3)
This world is in various ways by attachment gripped.
Such alone escape as by the almighty, inencompassable
Lord[2] are saved.
Men of God by devotion to the Lord are saved :
To such is Nanak ever a sacrifice. (4) (21.91)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 2

Goili āyā goilī kyā tisu damphu pasāru

Thou art like a pasture-grazer, come for a brief while—
Why this show and display ?
When thy time is up, go thou must :
Forget not thy real house and home. (1)
My self ! sing the Lord's praise,
And in the holy Preceptor's devotion and love engage thyself.
Why feel elated at these things, so short-lived ? (Pause I)
Like a guest for the night, at dawn must thou depart.
Why this involvement with thy family and its affairs ?
All this is short-lived like display of flowers.[3] (2)
What use this passion for possessions ?
Seek the Lord who has given all these.
Inevitably hast thou to go—all thy millions behind shall be left.(3)
Wandering through eighty-four lakh births, hast thou
obtained the human birth.
Saith Nanak : Contemplate thou the Name :
The *inevitable* day of thy departure hence is close at hand. (4)
(22.92)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Ticharu vasaihṇ suhelaṛī jicharu sāthī nāli

Listen, my bodily frame[4] ! with delight dost thou
live so long as thy spouse[5] is with thee.

1. Within.
2. *Purakh* (*purusha*).
3. A display or garden-plot of flowers.
4. The vocative form as to a female implies this.
5. Sathi=companion; implied sense, also spouse.

As this companion departs, with dust must thou mingle. (1)
From the world is my mind in dispassion turned away,
yearning to behold a sight *of the Lord.*
Blessed is the spot where Thou dost abide. (Pause I)
Listen, my bodily frame !
Whilst thy spouse in the home is with thee,[1]
all do thee honour :
After he departs, none for thee shall care. (2)
In thy parents' home[2] serve thy Lord, so thou
in the husband's home have happiness.
At the Master's *feet*[3] learn thou good ways—
Thus shalt thou never have suffering. (3)
All *self-females* must inevitably for the husband's
home depart;
All to their spouses must be delivered.[4]
Saith Nanak : Blessed is the happily-wedded wife, P. 51
That to her lord bears love. (4) (23.93)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 6

Karaṇ kāraṇ eku ohī jini kīya ākāru

He alone has the might who all existence[5] has created,
My self ! on Him meditate, who is the prop of all. (1)
With thy mind on the Master's holy feet meditate.
Leave all clever thinking aside;
To the holy Word be devoted. (Pause I)
With the Master's mantra[6] in the mind borne,
No suffering, calamity or fear grips man.
Despite million-fold efforts, none without the
Master's guidance has been saved.
By sight of the Master does the mind get propped,
And all sins vanish.
May I be a sacrifice to such as at the holy Master's
feet do homage.[7] (3)

---

1. Lives with thee.
2. Symbols for this world and the next.
3. Meeting (by touch of) the Master.
4. (The original refers to the post-nuptial ceremony when the bride must depart for consummation of marriage).
5. Lit. Forms.
6. A sacred or esoteric chant, incantation or formula; a group of potent words or sounds.
7. Fall.

In holy company the Lord's holy Name
In the mind comes to abide.
Saith Nanak : Supremely fortunate are those that to
holy company are attached. (4) (24.94)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sanchi hari-dhanu pūji satiguru chhodi sagal vikār

Garner the wealth that is God; the holy Preceptor venerate:
Discard all evil thinking.
Contemplate the Lord who created thee—thus shalt thou
be saved. (1)
My self! utter the sole inencompassable Name of God,
Who has bestowed on thee life, mind and body,
And thy heart propped up. (Pause I)
In the intoxication of lust and wrath, is worldliness
to the self clinging.
Seek shelter with the holy, fall at their feet—
Thus will suffering and darkness *of mind* vanish. (2)
The purest action is to act in the way of charity,
contentment and compassion :
Discarding egoism, be dust of feet of all—
This by grace of the Formless Lord comes. (3)
All that is visible is Thyself in Thy expanded aspect.
Saith Nanak : The Master my illusion has removed,
And all that is visible,
Now to my consciousness is the Supreme Being. (4) (25.95)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Dukrit sukrit mandhei sansāru saglāṇa

The whole world in matters of ill-doing and well-doing
is involved.
Devotees of God from each are emancipated—
Rare are such. (1)
In all is the Lord pervasive.
Lord ! what to Thee can I say or listen,
Thou that art the all-knowing Supreme Being.[1] (Pause I)
One moved by thoughts of honour and dishonour is
not a true devotee.
Devotees of God ! one in millions is enlightened to
realization of the essence. (2)

---

1. *Purakh* (*purusha*).

Discoursing on religion is a way of getting self-adulation.
Rare is the God-directed man that above discoursing stands. (3)
I heeded not thoughts of liberation or bondage.[1]
Saith Nanak : My great blessing is dust of the
feet of devotees of God. (4) (26.96)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 7

Terai bharosai piyārei main lād ladāiya

Beloved Master ! with trust in Thy bounty did I freely gambol.
To me, ignorant infant, art thou father and mother. (1)
To talk of Thee is easy;
Yet hard it is Thy favour to win. (Pause I)
In Thee repose I my esteem and strength,
Knowing Thee to be mine own.
Pervading all, yet from all apart—
Thou art, Father ! above all desire. (2)
Father ! I know not by what *device* to win Thy favour.
Ye devotees of God ! the Lord who from all bonds is free, P. 52
My love[2] for Him cherishes. (3)
By the Lord's pleasure is my transmigration annulled.
By touch of the Master, saith Nanak,
The transcendent Supreme Being have I realized. (4) (27.97)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 1

Sant janāṇ mili bhāīyāṇ kattiyaṛā jam-kālu

Brethren ! by association with God's devotees is Yama's
and death's bond snapped.
As in the heart the holy Master has taken abode,
the Lord's grace has come.
By touch of the holy Preceptor is the mighty snare[3]
snapped. (1)
Holy preceptor ! to thee may I be a sacrifice !
A sacrifice to thy sight may I be :
By thy pleasure have I obtained the Name immortalizing. (Pause I)
True enlightenment to such belongs as from devotion
have served thee.

1. *Gati, avigati* (There are varying interpretations of these two terms : Not quest after liberation, but devotion is the cherished ideal).
2. Mamta—claim (on His love).
3. Janjāl=Jamjāl : Lit. Yama's snare.

Liberation comes by following such as hold within
themselves Treasure of the Name.
None is greater bestower than the Master who has granted
the boon of realization.[1]
The birth of such alone is blessed as the Master's
pleasure have won.
Thus is one in the holy Lord dyed and at the Portal
finds a place to rest.
All honour in the Creator's hand lies—
Man gets what is predestined.[2] (3)
Holy is the Creator, holy the Maker of all;
Holy the Lord—holy His shelter.
Us it behoves to discourse of His holiness;
From His truth comes true realization.[3]
In all creation is He pervasive :
Nanak by contemplating Him alone lives. (4) (28.98)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Guru parameshuru pūjīyai mani tani lāye piyāru

Worship* the holy Master, image of the Supreme Lord,
with full devotion of mind and body.
The holy Master, bestower of inner light[4] of all is prop.
Of all resolves the purest is the holy Master's Word to live.
Without the dye of holy company all is Maya-illusion,
all is dust. (1)
My friend ! the Lord's Name contemplate.
Should love for holy company in thy self be lodged,
thy life's endeavour shall be fulfilled. (Pause I)
The Master, wielder of all power, inencompassable—
By supreme good fortune is his sight obtained.
Unknowable, immaculate is the Master—
None his greatness to equal.
The Master of all happenings is doer, wielder of might—
By his guidance comes noble repute.
Nothing without the Master's will occurs :

---

1. Ātam-dān (Lit. Gift of the self, i.e. awakening of the self).
2. Destiny made by deeds is implied.
3. *Buddhi-bibek* (understanding with discrimination).
*Note : Doctrinally, in this hymn the identity of the Master's (Guru's) self with the Supreme Being is expressed. For a detailed comment on this hymn, see Bhai Vir Singh, Santhya Pothi I, page 508.
4. Jiya.

All happens as he wills. (2)
The Master is holy bathing-spot, the wish-fulfilling[1] tree,
Fulfiller of desires.
Bestower of the Name Divine, Saviour of the whole world.
Almighty, Formless Lord is the Master,
Lofty, inaccessible, inencompassable.[2] (3)
Inaccessible, inexpressible is the Master's praise.
All desires that the mind cherishes, with the holy Preceptor lie.
By pre-destination are these obtained.
By depositing capital of the holy Name,
To those with the Master seeking shelter,
Death comes not.
Lord : never from Thee alienate Nanak :
His life, body, breath—all is Thine (4) (29.99)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Sant januh suṇi bhāiho chhūtanu sāchai nāeṇ

Devotees of God, brethren ! listen !
Liberation by devotion to the holy Name comes.
The Name Divine, true bathing-spot[3] by devotion to the
Master's holy feet is obtained.
Those so devoted, at the Divine Portal are honoured; P. 53
To the shelterless is this the shelter. (1)
Brother : sanctifying is devotion to the holy Preceptor :
By pleasure of the holy Preceptor is obtained the Lord,
unblemished,[4] inaccessible, of profound mystery. (Pause I)
May I be a sacrifice to the holy Preceptor, who the
holy Name has conferred.
Thereby laud I everlastingly holy truth,
And chant the holy Lord's praise.
My sustenance, my wear is *now* truth;
Ever contemplate I the eternal Lord's holy Name. (2)
My I never put out of mind for a breath, for the
duration of a morsel,
The Preceptor, the embodiment of supreme fulfilment.[5]
None to equal the Master's greatness—day and night
contemplate him.

1. Parijat.
2. These epithets imply identification of the Guru (Master) with the Supreme Being in spirit.
3. Tirath.
4. Perfect.
5. Liberation is implied.

By his grace is obtained the holy Name, store of merit. (3)
The Master, the Supreme Lord is one and sole,
In all creation pervasive.
Those predestined alone on the holy Name meditate.
Saith Nanak : One with the Master seeking shelter,
From death and transmigration is emancipated. (4) (30.100)

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's grace

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 1

Ashtpadiyan (Octets)

Ākhi ākhi manu wāvāṇā jiuṇ jiuṇ jāpai wāe

To the utterance of *God's Name* the instrument of the
self I play;
With each new insight is it played.
He to whom it is played—how great is He ?
What His abode ?
All that play it, in mute ecstasy are expressing their devotion. (1)
Friend ! inaccessible, limitless is the Lord.[1]
Holy His name, holy His abode—He is holy cherisher
of all. (Pause I)
None the extent of Thy Ordinance has power to perceive;
To state it none has power :
A hundred poets, with all their exhausting[2] endeavours
add not up to a sesame grain.
None His extent[3] knows—all from hearsay speak of Him. (2)
Saintly men, prophets, seekers, devotees and those
bearing witness[4] to Him;
Mystics,[5] Kazis, Mullahs and anchorites that to the
Divine Portal have access—
All such have on them His great blessing,
As His laudation they utter.* (3)
He creates not, nor demolishes by anyone's direction;
No direction guides what He gives and takes away—

---

1. Allah. In the 'Pause' couplet, the vocabulary is Perso-Islamic. This feature recurs in the later portions of this Octet.
2. Efforts that make them cry.
3. Worth.
4. *Shaheed.*
5. Sheikh, *mashaikh* (Sheikh was the usual honorific for a sufi).

*The terminology in stanza 3 is Islamic.

Note : The Heading-signs in the text are hereafter omitted.

His creative might to Him alone is known;
Of His will is He supreme master.
All He beholds; all within His gaze lies;
His blessing He confers on whomsoever He pleases. (4)
His abode and names none knows;
None the exaltation of His Name among names realizes.
How exalted is the abode of my King ?
None has power there to approach—
Who may guide me there ?[1] (5)
God approves not the distinction of high caste and low caste—
None has He made higher than others :
All greatness in the hand of the Supreme Master lies—
This He confers on whomsoever He pleases.
By His Ordinance He without a moment's delay confers
exaltation. (6)
All beg of Him manifold boons;
He the great Bestower, without reckoning gives.
Saith Nanak : Lord ! in each age lie Thy stores, P. 54
That know not diminishing. (7) (1)

Sabbhei kanṭ maheliyāṇ sagalīyāṇ karehṇ sīṇgāru

All are the Lord's wedded wives,[2] decking themselves :
Clad in Maya's vermilion, are they calculating
the power of their appeal.
By false show is not attracted true love;
From such false show comes ignominy. (1)
Thus does the woman attain bliss with the Lord-Spouse.
Those pleasing Thee alone have true wedded bliss—
In Thy grace dost Thou exalt them. (Pause I)
Decked with the Master's Word, their body and mind
to their beloved dedicated.
With hands folded such on Him wait,
And His grace supplicate with sincere heart—
In His love dyed deep red, in truth and fear of Him absorbed,
Are they by His love decked. (2)
The Beloved's true devotee is one who like a handmaid
to His Name is devoted.
Her love is true, unshakeable;

1. Of whom shall I enquire ?
2. Symbol for the seeker.

To the holy eternal united.
In the holy Word dyed; herself with love penetrated—
To such am I ever a sacrifice. (3)
Never shall the woman be widowed, should she in
the holy Preceptor be absorbed.
Her Beloved to dalliance given, youthful, holy,
From death and destruction immune—
With Him shall she ever have bliss.
In submission to His will shall she have His true glance
of grace. (4)
Let her coiffure with truth be decked,
Of devotion her elegant dresses;
His abiding[1] presence her sandalwood scent,
Her chamber absorption in God;[2]
With the holy Word let this chamber be lit;
Be the necklace of God's Name her wear. (5)
Among females will such a one be beauteous—
On her forehead worn the jewel of love.
Noble her repute and thinking, absorbed in love of the holy Lord.
Absorbed in devotion to the holy Master,
Other than her lord none she knows. (6)
Thou who in the dark night of ignorance art asleep,
How without love of the Beloved is thy *life's* night passed ?
Of such a one burn mind and body, burnt also her
mind and substance.
A woman having not bliss with her Lord,
Her youth has wasted. (7)
In her couch is asleep the Lord's wife,[3]
in ignorance involved.
I that am asleep, with the Beloved awake—
Of whom shall enquire the way of union ?
Such a one by the holy Preceptor is granted union,
In the Lord's fear absorbed, His love her companion. (8) (2)

Āpei guṇa āpei kathai āpei suṇi vīchāru

Himself the merits, Himself thereof the expositor,
Himself these He judges.

---

1. Lodging God in consciousness.
2. The Tenth Door (Dasam Duar).
3. Symbol for the self.

Thou art the jewel, the evaluation and immeasurable value;
Thou the pure honour and exaltation,
That by Thee is conferred. (1)
Holy Lord ! Creator and Maker of all art Thou—
Keep me as lies in Thy will.
Let devotion to the Name Divine my life's
tenor guide. (Pause I)
Himself the pure gem; Himself the fast madder[1] dye;
Himself the radiant pearls, Himself guide[2] to devotion.
By the Master's Word is He lauded—
Abiding in all vessels, visibly and invisibly. (2)
Himself the ocean and the ship; Himself the distant shore.
Thou the holy Path; thereof the knower Thou;
Thou by the holy Word the Pilot to the other shore.
Those without fear of God, of this ocean are afraid—
All without the Master's guidance is darkness. (3)
The Creator alone is immutable;
all else in the world is evanescent.
Thou alone art immaculate; all else in
worldly concerns are involved.
Those by the Master saved are liberated, P. 55
Through devotion to the holy Eternal. (4)
By the holy Word is the Lord realized;
By the Master's teaching is the self in truth dyed.
Never is fouled by impurity the self that
in the parlour of truth is settled.
By His grace is found truth;
Without devotion to the Name are
worldly realationships worthless. (5)
Those realizing truth, in all four Ages in bliss abide;
Subduing egoism and desire, truth in their heart they bear.
The sole Name Divine is true gain in this world—
By the Master's teaching attained. (6)
Loading the merchandise of truth,everlasting
gain and capital unendingly pure brings.
By devotion and sincere prayer does man
at the holy Portal find abode :

---

1. Majith.
2. Commission agent at a sale.

Then closes one's reckoning with honour, by illumination
of the Name Divine. (7)
Higher than the highest, no way is He visible :
Wherever I look, Thee alone I behold—
Such vision by the holy Preceptor is granted.
Then, saith Nanak, by spontaneous illumination
is beheld the Light unending. (8) (3)

Machhuli jāli na jāṇiyā saru khārā asgāhu

The fish thought not of the net, in the endless
salt ocean disporting;
She that is so clever and fine-looking—pity,
in it she put trust.[1]
By her own actions is she ensnared :
Death no way may be warded off from one's head. (1)
Brother ! know death to be of such aspect :
As the fish, so is man in its net caught unawares. (Pause 1)
The whole world in grip of death lies;
Without the Master's guidance is death inevitable.
Those dyed in truth swim, as duality and evil-thinking
they discard.
To such am I a sacrifice—
At the holy Portal are they judged pure. (2)
As hawks on birds swoop, so in the Hunter's hand is
held the net.
Those by the Master saved, swim; all others by
allurement of the feed are caught.
Those without the Name are one by one cast off—
None their associate or helper. (3)
The Lord is holy of holiest; holiest of all is His abode.
Those that in the holy Eternal put faith,
In meditating on truth are their selves absorbed.
Their minds and tongue pure; by the Master's
guidance true illumination have they acquired. (4)
Supplicate the holy Preceptor to the Divine friend to unite thee.
From union with Him comes joy,
And Yama's minions die of of swallowing poison.
Saith the Lord : "In the Name I abide".
May the Name in my self be lodged. (5)

1. That is, why was she so heedless ?

Without the Master's guidance is all darkness;
Without the holy Word comes not realization.
By the Master's teaching comes illumination,
And the self in devotion to truth abides.
There enters not death.
The light of such in the Divine Light is merged. (6)
Thou our true friend, all wise;
Union by Thee is granted.
By the Master's Word is uttered Thy endless laudation.
Death steps not where abides the Master's Word illimitable. (7)
All beings by Divine Ordinance arise;
by the Ordinance in actions engage.
Some by the Ordinance to death submit;
Some by the the Ordinance in truth are absorbed.
Saith Nanak : This happens as the Lord wills—
Nothing in the hands of mere creatures lies. (8) (4)

Mani jūthai tani jūth hai jihvā jūthī hoe

By a false mind are limbs[1] and tongue fouled.
How may man be purified when with false mouth
falsehood he utters ? P. 56
Such mouth without water of the holy Word is not cleansed;
From holy teaching alone comes purity. (1)
Thou ignorant woman without merit ! what joy for thee ?
With thy Beloved given to dalliance shalt thou have joy
As to the holy Word thou in love art attached. (Pause 1)
With the Beloved gone to strange lands, the lonely wife pines;
Like a fish in shallow water she wails :
Should the Beloved be pleased, by His grace comes joy. (2)
One that lauds the Beloved in company of her sister-friends,
Her limbs acquire beauty; love-suffused her mind—
Dyed in love, ever she beholds Him.
By the Word decked, made lovely,
With the Beloved by her good qualities has she bliss. (3)
The woman of false mind, of bad ways is found of little merit;
In the father's home and in the husband's,[2]
With her false and bad ways is she ever in torment.
Her coming and going away is hard;

1. Body.
2. Symbols respectively for this world and the next.

By her Lord is she abandoned. (4)
The woman of beauty, wedded to her Lord—
For what temptation is she discarded ?
Of no use to her Beloved, her speech all worthless, contentious.
At home no shelter she finds—for attraction to duality
abandoned. (5)
The learned Brahmin in study of texts engaged,
Realizes not true teaching;
Instructing others, yet is he engaged in pursuit of lucre.
For falsehood does the world into transmigration fall;
In following the holy Word lies true living. (6)
Many are the Brahmins and astrologers expounding the Vedas,
To contentions inclined—such only to transmigration lead.
Despite all discourses, without the Master's grace
comes not liberation. (7)
All other wives bear merit; I alone am without any.
The wife that wins her Lord's pleasure, is in His eyes
truly beautiful.
Saith Nanak : Those united by the holy Word never again
are parted. (8) (5)

Japu tapu sanjam sādhīyai tīrath kīchai vāsu

Recitation of holy texts, penance, residing at sacred
bathing-places,
Charities and meritorious acts—without devotion to the
holy Lord what good ?
One reaps what one sows—without doing good is life a waste. (1)
Listen, thou woman ! joy from submitting to doing good comes.
One that discarding ill-doing, in doing good is absorbed,
Perfection has attained in following the Master's
teaching. (Pause I)
A merchant without capital only looks vacantly in
all directions.
Not realizing his true essence,
He knows not, what he seeks is at home.[1]
Without such capital into great torment shall he fall—
False, by falsehood beguiled. (2)
Should man value the jewel of true contemplation
day and night,

1. I.e. within.

Increasing his gains shall be;
Wealth shall he bring home, and his objectives be fulfilled.
Enter thou in commerce with the merchants of God-realization,
By guidance of the Master's Word. (3)
Company of the holy by favour of the Maker of union
is attained;
One to God united, one in whom resides light of the Infinite,
Seated on the cushion of truth, in purity abides,
In holy devotion absorbed. (4)
Those that in their own pure self behold the true essence,
Dyed with the holy eternal, garner truth.
In all three worlds the Lord they behold— P. 57
Eternal, of the holy Name. (5)
Truly beautiful is the woman who beholds the Beloved
by her side.
Into the mansion[1] is she called, to have bliss with Him.
Hers is true wedded bliss, who to her Lord's merits is
attached. (6)
Straying, the sand-dune I ascend, then go up the mountain.
Then straying in the forest, without the Master no way I find.
Forgetful of the Name, ever in transmigration I wander. (7)
Go enquire of those that the Master's way have
taken in service :
Him they know to be true king—no obstacles stop them.
Saith Nanak : One sole Supreme Being is everywhere
pervasive—none beside Him. (8) (6)

Guru teinirmalu jāṇīyai nirmal deh sarīru

By the Master's teaching is realized the
Supreme Being immaculate :
Thereby are limbs and body made pure.
The holy Immaculate in the self abiding,
the yearning pain in my heart knows.
From realization is found joy abounding,
And immunity from Yama's shafts. (1)
Brother ! by bathing in pure water is not impurity relieved.
Thou, Lord ! alone art pure and holy;
All other spots are impure. (Pause I)

1. The Divine Essence is meant.

The world, beautiful temple of the Lord, by the Creator is made.
Sun and moon, lamps of unique effulgence,
Over the three worlds spread their light illimitable.
In the shops, market-squares, citadels, chambers *of the self,*
Is carried on holy commerce of *devotion.* (2)
Shatterer of *Yama's* fear is the collyrium of realization :
With gaze of love, view thou the Immaculate.
With the mind in poise, is viewed the Lord hidden and
manifest in all spots.
Should the holy Preceptor bestowing such poise be met,
By granting illumination he confers union. (3)
By the firm touch of the touchstone, with test of devotion,
Are the base coins rejected;
The genuine in the treasure find place.
With desire and anxiety banished, is impurity of mind ended. (4)
All seek pleasure; pain none seeks.
The desire for pleasure brings suffering unending.
The egoist of this has no realization.
Should one look upon pleasure and pain alike,
and by the holy Word be penetrated,
Thereby comes joy. (5)
Contemplate what the Vedas, Brahma's creation,
proclaim in their text, by Vyas composed.
Men of enlightenment, God's devotees in praxis engaged—
All in devotion to the Name, repository of merit, are dyed.
Those dyed in truth are the true victors—
Ever to such am I a sacrifice. (6)
In all four Ages are impure, foul
Those that utter not the Name Divine.
Those without devotion and love bear visages darkened,
And in ignominy suffer.
Those forgetful of the Name by their evil qualities are robbed,
And wail and cry. (7)
After long quest have I attained Him,
Through fear is union with Him attained.
By realization of the self is He therein[1] lodged,
Banishing egoism and desire.
Saith Nanak : Immaculate and pure are such as in
the Name Divine are dyed. (8) (7)

1. In this house.

Suṇī mana bhūlei bāwarei guru kī charṇiṇ lāgu

Listen my deluded, demented self !
At the Master's feet fall.
Contemplate the Lord; on the Name meditate—
Thereby will Yama fear *thee*, and all suffering flee.
Much suffering falls to the wife abandoned ;
How may her conjugal bliss last ? (1)
Brother ! no other resting-place have I. P. 58
The treasure of the Name is my true wealth—
For this blessing, to the Master may I be a sacrifice ! (Pause I)
From following the Master's teaching comes honour
and acclaim;
To him I yearn to be united.
Without Him I live not an hour;
Deprived of the Name am I as dead.
May I, who am blind, forget not the Name :
With this prop alone can I find my true abode. (2)
Without anchor[1] shall be disciples of the preceptor
without vision.
Without the holy Preceptor's guidance is not attained
devotion to the Name—
No attainment without devotion[2] may come.
For such, entering and leaving life brings only regrets,
As to the crow in house deserted. (3)
Without devotion[2] is the body in *dissolution*[3]
as alkaline wall of sand.
The holy mansion without truth in the mind borne
is not attained.
One dyed in the Word alone attains the true abode;
Ever in state of liberation[4] abiding. (4)
I ask the Master *the way*; as he guides[5] I act.
As the holy Word, worthy to laud, in the self takes abode,
Burnt is the malady of egoism.
Then in the state of trancendence[6] comes union,
And truth to holy Truth is united. (5)

1. Without any place.
2. Nām.
3. In suffering.
4. *Nirbani-pad.*
5. After taking his ccunsel.
6. *Sahaj*=transcendence of Maya's three qualities.

Those in the holy Word dyed are truly pure—
Their lust, warth and egoism discarded,
Ever lauding the Name, the Lord they cherish in their hearts.
Why be forgetful of Him who is prop of all creation ? (6)
One dying in the Word is ever to the world dead—
Death touches him not again.
From the holy Word comes the *supreme* attainment,
And love for the holy Name inspired.
Without the Word is the world deluded,
In transmigration ever whirled.[1] (7)
The world, puffed up with worldly greatness,
in self-praise is engaged.
Without the Master's guidance is not realized the self—
This by empty talk is not attained.
Saith Nanak : One with realization of the holy Word,
Shall from egoism be immune. (8) (8)

Binu piru dhun sīṅgārīyai jobanu bādi khuāru

The wife in the husband's absence decking herself,
Only makes waste of her charm[2] in ignominy.
Never shall she enjoy the couch of bliss—
Without her husband is all her decking wasted.
To the wife abandoned shall come much sufferi
In the husband's home or couch shall she not li
My self ! contemplate God : thereby attain joy.
Without the Master is not found the joy of devc
To one through the Word united comes joy. (F
In devotion to the Master lies joy,
And by decking with serenity is attained the Lor
Those to truth given have bliss in their Lord's c
In deep love and affection.
Sucb by the Master's guidance attain realization
With the Lord of noble qualities, by the Master
they granted union. (2)
Woman ! by truth attain thy husband's *love*,
And affection with joyful dalliance.
Of the mind and body abloom in truth,
Is the value indescribable.

1. Dying and being born again and again.
2. Youth, beauty.

The wife abiding in the home of the Lord-Spouse,
By devotion to the holy Name attains purity. (3)
Should her mind running after desire be subdued,
Does the husband to the wife grant bliss :
Like a necklace of pearls, are they united as one.
In holy company, with the Name Divine for prop
comes bliss. (4)
Man's life in an instant arises, in an instant vanishes;
Each instant coming and going.
One realizing the holy Word, to it attuned,
Is from death made immune.
The Lord immeasurable, none can measure— P. 59
Nor by mere talking attain. (5)
Man like a merchant, into the world has come,
With his gains pre-ordained.
By acting truthfuly, by Divine will
Comes gain to him.
By the capital of truth is attained the Master,
Who is above desire and greed. (6)
By the Master's guidance is all merchandise measured
in scales of truth :
By truthful utterance are restrained
Desire and greed that delude.
Such measure He Himself ordains—
He whose weighment is perfect. (7)
Not by expounding texts, nor study of ponderous
tomes comes liberation;
Nor is purity of self
Without loving devotion to the Lord attained.
Saith Nanak : Those ever mindful of the Name,
By the Lord-Creator to Himself are united. (8) (9)

Satiguru pūrā je milai pāīyai ratanu bīchāru

By contact with[1] the holy Preceptor all-knowing
is obtained jewel of contemplation.
By heart's devotion to the Master,
Does one win universal love.
Then is obtained the boon of liberation,
That all evil qualities annuls. (1)

---

1. Meeting, contact.

Brother ! without the Master's guidance comes not illumination.
Know this from Brahma, Narada[1] and Vyas,
author of the Vedas. (Pause I)
From the Master's utterance are obtained
illumination and meditation :
Such a Master is of praise beyond utterance.
He is a rich fruit-bearing tree, of deep shade.
Rubies, gems, pearls of divine wisdom in the Master's
treasure lie. (2)
In the Master's treasure may be found devotion to the
immaculate Name.
There the wealth of truth by endless good fortune[2]
may be obtained.
The holy Master is bestower of bliss, annuller of suffering,
And destroyer of demons. (3)
The ocean of the world is hard to cross, fearful,
Without shore or limit;
Neither avails in it boat nor raft; neither oar nor pilot;
Of this ocean the holy Preceptor is the ship,
By his glance of grace, carrying across the seeker. (4)
Forgetfulness of the Beloved for an instant even,
Brings agony, takes away comfort.
Worthy to burn is the tongue that utters not in
ecstasy the holy Name.
Of such as the vessel of the body breaks, great torment
it brings;
With Yama's grip come regrets. (5)
Many that to possessions are attached,
Their body, wealth, womenfolk accompany them not in death.
Without the holy Name is wealth of no worth—
Man on Maya's path thus strays.
Serve the holy Lord !
By the Master's guidance may be expressed the inexpressible. (6)
In transmigration is man whirled,
Acting as directed by his tendencies of former deeds.
How may what is pre-ordained be effaced ?
By Divine will is the writ recorded.
Without devotion to the Name Divine comes not liberation;

---

1. These two are deities in the Hindu Pantheon.
2. *Karam* may be Karma (good fortune made by man's good deeds) or Karam (Ar. grace).

By the Master's teaching comes about union *with God.* (7)
None do I cherish other than He,
Whose are my life and breath.
May egoism and acquisitiveness be burnt;
Burnt be greed and pride.
Saith Nanak : By contemplation of the holy Word
Is obtained the Treasure of Merit. (8) (10)

Re mana aisī hari siūṇ preeti kari jaisī jal kamalehi

My self ! to the Lord bear such love as the lotus's for water,
That buffeted by waves still in love blooms :
In water born, without the water it dies. (1)
My self ! how without love may liberation come ? P. 60
On those in whose self by the Master's guidance the
Lord is pervasive,
The stores of devotion He bestows. (Pause I)
My self ! to the Lord bear such love as the fish for water—
In excess of water joy and serenity of body and mind it finds.[1]
Without water it lives not a fraction of an hour—
Its heart-ache known to the Lord. (2)
My self ! to the Lord bear such love as the chatrik's
for the rain.
With lakes full and plains green, to it without one drop what joy ?
All is obtained as by fortune ordained—
Man's deeds over him[2] rule. (3)
My self ! to the Lord bear such love as milk for water.
In boiling it burns itself, saving milk from evaporating.
The Lord Himself makes union and separation—
By truth conferring exaltation.
My self ! to the Lord bear such love as the chakwi for the sun :
For an instant gets it not sleep;
While the sun is far, it takes it to be close at hand.
The egoist of Divine Presence has no awareness;
The God-directed ever before their eyes behold Him. (5)
The egoist in calculations is engaged;
All happens as the Creator wills.
Despite the whole world's effort, His worth incalculable remains.
By the Master's guidance is He attained :

1. Mind and body.
2. Over his head and body.

In attaining eternal[1] truth lies bliss. (6)
True love by touch of the Master formed,
Never is snapped.
Thereby is obtained the boon of illumination,
And awareness of the three worlds.
Should one be a seeker after merit,
Never is the immaculate Name cast out of mind. (7)
Ended are gambols of the birds that pecked at grain in sunken fields.
In a short hour shall be departure hence—
Such gambolling in a day or two ends.
Those favoured by Thee find union,
And in the play-field of holiness are established. (8)
Without the Master's guidance arises not devotion,
Nor is impurity of egoism washed off.
Those penetrated by the holy Word[2], in truth know,
From the Lord are they indistinguishable.
By the Master's teaching comes self-realization—
No other effort avails. (9)
One united by the holy Word in deep conviction,
Of no further effort at union has need.
The egoist devoid of God-consciousness,
Thrown away from Him, is buffeted about.
Saith Nanak : One Sole Portal and Abode is there to seek—
No other. (10) (11)

Manmukhi bhulai bhulāiyai bhūlī ṭhaur na kāe

The egoist is misguided, strayed;
For one strayed no shelter may be.
Other than the Master none is there to show the way;
All others in blindness move about—
The boon of illumination missed,
Beguiled, are they robbed. (1)
Friend ! *Maya* beguiles *one* into illusion :
The woman of cursed wedlock, in illusion lost,
From her lord's side is cast off.[3] (Pause I)
The woman forsaken, forgetting the way,

1. Sach, implying God's holy Essence.
2. Also, Those entering into the secret of the holy Word.
3. Clings not to her lord's side.

Into various directions strays about—
In her illusion discarding her home.
Strayed from the Path, hills and sand-dunes she climbs,
Her mind by delusions shaken.
How may one, in primal Time alienated, find union ?
Beguiled by pride, she wails. (2)
Those alienated shall by the Master be granted union,
Should they have joy in the Lord and bear love to the Name.
By truth and poise comes great repute, P. 61
And prop of the Lord's qualities and Name found.
Lord ! keep me as be Thy will—
Other than Thee no lord have I. (3)
Learning brings only delusion;
Followers of diverse sects with pride are filled.
What good bathing at *tirthas*, with the mind
full of impurity of pride,
Arrogant as a king, a monarch ?[1] (4)
By contemplation of the Essence by the Master's guidance
Is obtained boon of devotion.
The seeker-female, decking herself with the Master's Word
Of her egoism is rid.
By supreme devotion to the Master,
Is the Lord met in one's own self.[2] (5)
By service and devotion to the Master
Is the mind purified and joy obtained.
As in the self is the Master's Word lodged,
Egoism is cast out of the mind.
As is found boon of the holy Name,
Ever is the self the gainer. (6)
By grace alone is He obtained, not by man's own effort.
At the Master's feet worship, your egoism casting off.
By dyeing the self with the holy Eternal,
Is earned the profit of truth. (7)
All to error are subject—the Master and the Creator alone,
are infallible.
By the Master's guidance is the mind instructed,
Thus inspiring it to devotion.

---

1. Raja,
2. Home.

Saith Nanak : Those by the Eternal[1] Word united,
Never from holy Truth are alienated. (8) (12)

Trishnā māyā mohaṇī suti bandhap ghar nāri

Desire and delusive *Maya* to progeny,
relations, home and wife attaches man;
Wealth, attraction for beauty,[2] attachment, greed and pride
The world have deluded, lulling it to sleep.
By the drug of attachment that pervades the world,
Am I undone. (1)
Beloved ! other than Thee none else have I.
Nothing else do I love; in Thy grace lies my joy. (Pause I)
Laudation of the Name in ecstasy, and the Master's Word
brings contentment.
All that is visible must one day depart;
Fix not thy gaze on objects of false attraction.
Man is a wayfarer on the path :
Behold the moving concourse. (2)
Many expound religious texts;
None other than the Master true realization can grant.
One exalted by the Name and dyed in truth,
true honour obtains.
Lord ! those pleasing Thee are truly pure—
None in himself is evil or good. (3)
By seeking the Master's shelter comes liberation;
The egoist's capital is all base coins.
All eight metals[3] are the king's;
By utterance of the Word are they shaped into coins.
These by the coin-tester[4] are judged, and the genuine
into the treasure[5] entered. (4)
The whole world have I tried,[6] no way can
Thy value be reckoned.
Words cannot give the measure :
To one fixed in truth comes honour.

---

1. Illimitable.
2. 'Lit. Youth; implied meaning' beauty of *youth* truth.
3. Gold, silver, copper etc. that are used for minting coins, here implies humanity at large.
4. I.e. God.
5. The Divine Essence is implied.
6. The original implies striking of earthenware vessels with finger knobs to test soundness.

True holy teaching in Thy laudation lies—
Other than this nothing avails Thy value to express. (5)
The self that loves not the Name,
With contentions of egoism is filled.
Without the Master comes not illumination—
Delight in all else is poison.
Except the Master's *teaching* nothing avails—
Tasteless are Maya's pleasures. (6)
In desire is man born;
From desire he consumes objects of various[1] tastes.
By desire is he led away bound,
Buffeted across the face.
Bound by evil qualities is he chastized—
By the Master's teaching fiinding release. (7)
Thou who art all-pervasive,
Keep us as may please Thee. P. 62
By the Master's teaching is the holy Eternal in the self lodged;
By devotion to the Name comes true honour and credit.
By utterance of the holy Word
Is shed the malady of egoism. (8)
In the sky and nether regions,
In all the three worlds art Thou pervasive.
Thou art Thyself loving devotion,
Thou maker of union.
Thus prays Nanak : Never may I be forgetful of the Name;
Keep me as in Thy will may please Thee. (9) (13)

Rama-nāmi manu bedhiyā awaru ki karī vīchāru

With the heart penetrated by the Name Divine
What need to bring anything else to mind ?
With the consciousness resting in the Word arises joy—
In dyeing in God lies essence of joy.
Lord ! keep me as be Thy will—
The Lord's Name is my sole prop. (1)
My self ! inevitable is the Lord's will :
Attach thyself to Him who created thy body and mind,
and gave it such an aspect of beauty. (Pause I)
Should one make burnt offering of one's body, cut
into grain-weight particles;
Should mind and body in the sacrifice be made into ritual firewood,
Each day in fire burning—

1. Lit. What tastes sweet and pungent (bitter).

All this, with millions of ritual acts, equal not
devotion to the Name Divine. (2)
Should one have one's body sawn in two, with the
saw from the head down moving;
Should one freeze one's limbs in Himalayan snows—
Still would not go the mind's malady.[1]
No such act equals devotion to the Name Divine :
All rituals have I tested. (3)
Should one give away in charity citadels of gold,
With splendid horses and elephants;
With gifts of land and herds of kine added[2]—
Still would the mind not be free of pride and arrogance.[3]
The mind by the Name Divine penetrated—
Such is the true gift, in charity by the Master granted. (4)
Many are the ways of the self-guided intellect,
Many the expositions of scriptures.[4]
Many are bonds of the self—
By the Master's guidance is attained the Door of Liberation.
Realization of Truth is higher than all else—
Higher still is truthful living. (5)
All creatures are noble, none low.
One sole Maker has all vessels fashioned;
In all three worlds is manifest the same Light.
By grace is holy Truth attained—
None has power the primal blessing to efface. (6)
When the holy meet the holy,
From devotion to the Lord is contentment in the mind lodged.
From absorption in the holy Lord comes knowledge
of the inexpressible.[5]
Thus acquiring content by quaffing amrita,
Is one with honour robed at the Portal Divine. (7)
Spontaneously[6] ever in each vessel is tuned
by God-consciousness the mystic harp.
The few that by the Master's guidance are instructed,
Of this have awareness.

1. This is, egoism, attachment to duality.
2. These are considered holy offerings.
3. Still would pride etc. remain within.
4. Vedas.
5. Inexpressible tale.
6. Shabdi subhai.

Saith Nanak : Of the Name may I never be unmindful.
From living the holy Word comes liberation. (8) (14)

Chittei dissehṇ dhaulhar baggei bank duār

Painted mansions striking the sight, with elegant portals,
Erected with delight, from attachment to duality—
Inside are they empty without loving devotion.
These in heaps shall collapse;
Their occupants to ashes consumed. (1)
Brother ! bodily vigour and wealth accompany not man
in death;
God's Name is the purest wealth—
This blessing from the bountiful Lord comes. (Pause I)
God's Name is the purest wealth, by the Bestower granted.
One with the Lord-Creator to friend, in the hereafter
shall not be questioned.
Himself He grants liberation, Himself gives absolution. (2)
The egoist thinks progeny and relations to be his; P. 63
The sight of his wife pleases him;
Not realizing, in this with joy lies sorrow.
The God-directed, dyed beautiful in the holy Word
Live day and night in joy. (3)
The materialist by loss of wealth, is in mind upset;
Seeking wealth outside, he falls into suffering—
The *valued* object lies within at the proper spot.
The egoist by egoism, of this is robbed; the God-directed
gain it. (4)
Thou egoist devoid of merit, know thy essence.
This body made of a drop of blood is in the end to
flames consigned.
The body on breath depends—this truth on each forehead
is recorded. (5)
All seek longevity of life, none to die.
Happy is the life wherein God,
By the Master's guidance, in the self comes to dwell.
Why count as living those without devotion,[1]
Who never have sight of the Lord-Enlightener[2] ? (6)
While sleep lasts, one in dream is straying,

1. The Name.
2. Hari-Guru.

Subjected thus to the she-serpent[1] is the self,
Afflicted within with egoism and duality.
By the Master's teaching is realized the dream-character
of this and other worlds. (7)
With pouring of water is extinguished fire,
As the babe's hunger with mother's milk.
Without water blossoms not the lotus, nor lives the fish.[2]
Prayeth Nanak : May I by the Master's guidance obtain
joy in the Lord,
And in chanting the Lord's praise find life. (8) (15)

Dūṇgaru dekhi darāwaṇo peīyaṛai darīyasu

Beholding the awesome mountain *to traverse*,
in the father's home[3]
Am I struck with fear :
High is the forbidding mountain-top to which
leads no manner of ladder.
By God-given illumination within, with union
by the Master granted,
Am I saved.[4] (1)
Brother ! hard to cross and fearful is the ocean
of the world :
Should the holy Preceptor be pleased to grant his touch,[5]
By inspiring devotion to the Name Divine may he save. (Pause I)
What good wailing again and again ? this world must we leave.
All that are born, must one day depart :
The Lord-Creator alone is immortal.
Laud ever the holy Eternal,
In holy devotion and worship. (2)
Elegant portals, houses, mansions;
Thousands of strong citadels;
Elephants, accoutred steeds, vast hosts numbering millions—
In death these shall not accompany any;
Men for these in ignorance exhaust themselves. (3)
Hoarding gold and silver is only thick snare of wealth.

---

1. Maya is implied.
2. The fish dies.
3. (This world is implied, Crossing over to the next is like scaling mountain-heights. This image harks back to days when the maiden after marriage had to traverse on foot long distances to the husband's home).
4. Swim across.
5. Meet.

Cry the world over—
Without the Name death shall hover over man's head.
This sprightly playful body must one day end :
What retribution shall then overtake evil-doing? (4)
Man at the sight of progeny blossoms;
So the woman in the husband's couch.
What worth applying scents, sandalwood paste,
Decking oneself with endless elegant dresses?
In the end dust with dust shall mingle;
Left behind shall house and home be. (5)
Let man be styled chief, lord, king, noble—
Headman, prince—in pride of titles he continues to burn.
The egoist, forgetful of the Name is like a reed burnt
by forest-fire. (6)
All born in this world, after display of vanity shall depart. P. 64
The world is a house of black soot;
Body, mind and limb therein turn to ashes.
Those by the Master saved, unpolluted remain—
This fire by the holy Word is assuaged. (7)
Saith Nanak : By devotion to the holy Name, King of kings,
Does man swim across.
Never may I of the Name Divine be forgetful;
The Name Divine is the jewel I have bought.
Egoists in the ocean of the world are drowned and destroyed.
The God-directed this endless ocean swim across. (8) (16)

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 2

Mukāmu kari ghari baisaṇa nit chalṇai kī dhokh

Thoughtless it is to settle down in this world
As though it were a lasting abode or home,
With all the time our stay uncertain from impending departure.
Our true abode is in the realm that is immutable, eternal. (1)
How can the world be reckoned a lasting abode?
By truthful doing your journey's provision gather;
In devotion to the Name engage yourself. (Pause I)
The yogi practising yogic postures, the mullah
adopting the pious stance;
The Brahmins that scriptures expound;
The Siddhas[1] that in temples of deities are settled; (2)

1. Accomplished yogis of various sects.

Gods, Siddhas,[1] the divine choristers, keepers of
vows of silence,
Muslim divines and leaders in tradition—
All must depart far away; others too for departure are poised. (3)
Kings, lords, chiefs, nobles—all these have departed.
In a short while shall come departure to all—
Know, my self ! thou too must leave. (4)
In holy texts is this truth expounded, which few realize.
Thus submits Nanak : In water and on land is He pervasive. (5)
Allah is beyond our knowing, inaccessible,
Almighty, Creator, gracious :
The whole world is evanescent;
The merciful God alone is immutable.[2] (6)
God[3] alone is immutable, who to no writ is subject.
Heaven and earth *one day* must vanish—
He alone is immutable. (7)
In the day moves the sun, at night the moon,
And millions of stars that speed.
Nanak : proclaim this truth :
None is immutable but He alone ! (8) (17)
(Of Guru Nanak Dev's composition seventeen Octets
are recorded).[4]

In the measure Sri (Raga)—Ashtpadiyan[5] (Octets) of the composition of Sri Guru Amar Das

Score 1

The Sole Supreme Being
Realized by grace of the holy Preceptor

Gūrmukhi kripā Karei bhagati kījai binu guru bhagati na hoe

By grace of the Preceptor alone may one engage in devotion :
Without the Preceptor guidance *inspiration* to devotion may
not come.
Should the Lord Himself unite the devotee
And confer on him realization,
Then may purity came to him.

---

1. Accomplished yogis of various sects.
2. In this passage the vocabulary is Muslim-oriented.
3. He.
4. This entry is in the original text.
5. Ashtpadi (Lit. Of eight stanzas) is a poetic form, in which the various units are of eight stanzas each. Their length varies from composition to composition.

Holy is the Lord : holy His utterance : By the Word comes
about union. (1)
Brother ! worthless is the life of man without devotion :
What use his birth ?
Bereft of service to the Master, perfectly-endowed,
His life is a useless waste. (Pause I)
The Lord is giver of life and through grace, maker of union :
His creatures are all so insignificant—
Insignificant, beyond words.
The Master himself confers merit, and directs the devotee
to service. (2)
Man is engaged in attachment to his family :
This shall not last with him.
Through service to the holy Preceptor is found the Mint[1]
of noble attributes— P. 65
To this is man indifferent.
The Lord is my *true* friend,
Who in the last moment shall succour me. (3)
The Bestower of all life abides in this world—
Yet through indifference to him the egoist all honour loses.
Except the holy Preceptor, none knows the true Path[2]—
One blind to his teaching shall have no place of shelter.
The Lord, Bestower of Bliss, in his heart has he not lodged,
And so at last in regrets departs this life. (4)
The devotee while living,[3] through Divine prompting lodges
in his heart the Bestower of all life;
Night and day is he engaged in devotion,
And egoism and attachment has discarded :
He becomes one with Him whose dye he takes,
And with eternal Truth is merged. (5)
By grace and His glance of benevolence
Through contemplation of the holy Word, devotion He confers.
Through service of the holy Master is attained the serene state,
And egoism and desire discarded :
In the devotee's heart ever abides the Lord, Bestower
of noble qualities,
And in it is truth lodged. (6)

1. Lit. Treasury.
2. *Magg*, Prakrit for *marga* (Skt. path) occurs also in Japuji 14.
3. Lit. In the father's home (said of the woman before marriage).

The Immaculate Lord by the pure heart is found :
With the wealth[1] of the Lord's Name lodged in the heart,
Is suffering through egoism banished.
The holy Preceptor enunciated to me the Word—
May I be a sacrifice time and again[2] to him ! (7)
One cogitating from his own prompting
Without the Master's guidance—
His egoism shall not be shed.
The Lord, Beloved of devotees, Bestower of bliss,
By His grace lodges devotion in the heart.
Saith Nanak : The Lord confers good repute, enlightenment
And greatness by the Master's guidance.[3] (8) (1.18)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Haumai karam kamāwaṇde jam ḍaṇḍu lagai tin āye

Those acting from egoism bear the blows of Yama's mace
on the head :
Those serving the holy Preceptor, through devotion to the
Lord, are saved.
My self ! meditate through the Master's gudiance on the Name.
Those blessed[4] in the Primal Hour by the Creator through the
Master's guidance in the Name get absorbed. (Pause I)
Without the holy Preceptor's aid faith shall not arise,
nor devotion to the Name :
Those without the Preceptor get joy not even in dream;
All their sleep by pain is attended. (2)
One repeating God's Name seeking too much *may still fail*,
Since recorded destiny[5] effaced may not be.
The devotees submitting to God's will,
At the Divine Portal find acceptance. (3)
The Preceptor communicates his message[6] with ecstasy—
The listener without aid of grace cannot absorb it.
Despite a hundred vessels of amrita poured,
The fruit of poison[7] may still grew on it. (4)

---

1. Lit. Treasure.
2. For ever.
3. Original, Gurumukhi.
4. Lit. Recorded (in destiny).
5. Destiny made through *Karma* is implied.
6. Original, Guru-Shabda.
7. Evil is implied.

True and pure are those to the holy Preceptor devoted :
In obedience to God's will they act,
Discarding the poison of egoism and evil thinking. (5)
Egoistic arrogance *and learning* brings not release,
Despite learned study[1] of scriptures.[2]
The devotee is saved through association with the devoted
congregation,
And living the Master's Word. (6)
God's Name is an endless treasure :
Such alone of the devotees[3] have true beauty,
As by the Creator are shown grace. (7)
Saith Nanak : There is only one Bestower—none other,
His favour by the Master's grace obtained,
And by good fortune.[4] (8) (2.19)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Paṇkhī birkhi suhāwaṛā sachu chugai guru bhāe

The self is a bird, on *the body's* lovely tree settled. P. 66
Through devotion to the Master it picks up fruit of truth :
By quaffing joy in God in state of *enlightened* peace[5] it abides,
Its flight annulled.[6]
Lodged in its own home,
Is it absorbed in the holy Name of God. (1)
My self ! act the Master's will;
Thus wilt thou ever in God's Name remain absorbed. (Pause I)
Some birds on the lovely tree[7] wander in all four directions.
As they wander about, their suffering abounds,
Bringing burning sorrow and wailing :
Without the Preceptor's guidance one finds not the true Mansion,
Nor the immortal fruit. (2)
Through devotion is found the immortal tree of
God-consciousness,
And spontaneous absorption in the Eternal;

---

1. The original would imply study with a view to critically examining the text.
2. Original, Simritis and Sastras.
3. Gurumukh.
4. 'God Fortune' as elsewhere, implies fortune made by accumulated force of good actions of the present and previous births of the individual.
5. Sahaj.
6. That is, its transmigration is ended.
7. The earlier symbolism is repeated.

The three branches[1] get broken through immersion in the
holy Word :
The Lord unique is the immortal fruit,
Tested through His grace. (3)
The egoists stand and lose all sap,
Bereft of shade and fruit :
Spurn the company of such.
They neither have home nor habitation.
Mere fuel are they, chopped and burnt,
Alienated from the holy Word and the Name. (4)
By Divine Ordinance is man in action absorbed,
Tossed about through recorded actions.
By Divine Ordinance is given to man the holy vision,
And obedience to the Divine will.[2]
By Divine Ordinance is the Lord in the heart lodged,
And the devotee in eternal truth absorbed. (5)
Poor benighted fools know not the Ordinance,
And stray, their way lost;
Their actions ego-directed,
In ignominy are they *wrapped*—
Getting neither peace nor joy in truthful *living*.[3] (6)
Those God-directed bear lovely aspects through love of God,
Through true devotion are they in truth dyed,
And are reckoned pure at the holy Portal :
Approved their birth,
Their whole family emancipated. (7)
None acts but as God directs,
None from His sight concealed.
Each is as the glance God casts on him.
Saith Nanak : Greatness through devotion,[4] by
Divine grace comes. (8) (3.20)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Gurmukhi nāmu dhiyāīyai manmukhi būjh na pāye

By the Master's prompting, on the Name meditate.
The egoist has not this realization.

1. The 'Three Qualities' of Maya.
2. Lit. He goes wherever he is sent.
3. Lit. Truth.
4. Nām.

The God-directed bear radiant faces through the Lord
in their hearts abiding.
Through spontaneous devotion[1] comes bliss,
and absorption in God. (1)
Brother ! be thou slave to slaves of God !
Service of the Master is devotion —
To rare ones given. (Pause I)
Never shall the self be widowed,
That follows path of the holy Preceptor's pleasure;
Ever shall it have bliss
With the Lord immortal, eternal.
One united to God through the holy Word never is separated,
And is ever by His side. (2)
God, immaculate and ever pure,
Without the Preceptor's guidance is not found;
Votaries of sects lost in delusion find Him not through mere
recitations.
Through the Master's guidance is He found,
With absorption in joy in God. (3)
Through the Master's blessing and spontaneous devotion.[2]
Is Maya-illusion lifted.
Without *knowledge of the holy* Word is the world fallen in
suffering; P. 67
The egoists are by Maya consumed;
Through the holy Word is the Name contemplated;
Through the holy Word too is *the seeker* in the Eternal
absorbed.
Seekers after miraculous powers are Maya-deluded—
Their minds not prompted to seek spontaneous meditation.
Maya all three worlds pervades;
These has it enmeshed completely.
Without the Preceptor's instruction is liberation not achieved;
Nor is Maya-induced duality eliminated. (5)
What is this Maya, what actions are Maya-prompted ?
In joy and sorrow is the self bound,
By acts prompted by egoism :
Without the holy Word is illusion not lifted,
Nor egoism from the mind banished. (6)

1. Original, Sahajai.
2. Sahaj-Subhai.

Without love *of God* no devotion can be;
Nor without the holy Word is the equable state achieved.
Through the holy Word is egoism removed,
And Maya-illusion lifted;
Blessing of the Name is found by divine grace,
Through spontaneous devotion. (7)
Without the Preceptor's guidance are noble qualities not
revealed,
Nor may devotion be without such qualities.
With God the Beloved of devotees lodged in the heart,
Effortlessly[1] is union with Him made.
Saith Nanak : Through the holy Word is the Lord lauded;
Through good fortune[2] is found. (8) (4.21)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Māyā mohu merai prabhi kīnā āpei bharami bhulāe

The Lord has Himself created Maya-illusion;
In such illusion He leads the self to wander.
The egoist acts without realization *of holy truth*—
His life gone waste.
The holy Word is light of the world—
Through good fortune[3] in the self is it lodged. (1)
My self ! repeatedly utter the Name to find joy;
Laudation of the holy Master brings about union
effortlessly. (Pause I)
Devotion to the Lord's holy feet casts out illusion and fear.[4]
The Lord takes abode in the heart through living the Word
by the Master's guidance.
Through absorption in the holy eternal
Yama and death touch[5] not the devotee. (2)
Namdev the dyer and Kabir the weaver[6] got the exalted state
through the preceptor perfectly-endowed.
Those enlightened about God realize the *holy* Word;
Their egoism and caste stigma is shed;
Gods and men[7] chant their words—

1. Sahaje.
2. Fortune made through accumlated good actions.
3. See note (2) on preceding hymn.
4. Fear of Yama's retribution.
5. Eat, consume.
6. These are held to be low castes.
7. Also, Men of divine qualities.

None can efface them, brother ! (3)
The demon's son[1] took not to ritual performance,
And from duality was emancipated;
By contact with the Preceptor was he rendered pure,
And meditated on the Name ever.[2]
The One was his study, his learning—
Other than this he knew not. (4)
All the six Orders,[3] Yogis and Sannyasis
Without the Preceptor's teaching wander about in illusion;
Only one serving the holy Preceptor attains the supreme state,
Through lodging the Lord in the heart.
Man absorbing himself in the holy Word, of
transmigration is freed. (5)
The learned fall only to disputation from their study—
Without the Preceptor's guidance remaining deluded.
In eighty-four lakh births they wander—
Without the holy Word emancipation they find not.
Only by contemplating the Name comes the supreme state,
Or as the holy Preceptor grants union. (6)
In holy company is devotion to the Lord inspired, P. 68
Should the Preceptor by good luck be found.
To him may I dedicate my self and very life;[4]
For him all sacrifice am I,
And follow the path he desires.
May I be a sacrifice for ever to my Preceptor,
Who devotion to God inspires. (7)
A Brahmin is one who realizes God,
And in devotion is dyed.
Within all, nearest to the self is the Lord—
Rare are those blessed with such knowledge by the
Master's guidance.[5]
Saith Nanak : True greatness in devotion to the Name lies,
That by the Master's Word is realized. (8) (5.22)

1. Refers to the child-saint Prahlad.
2. Lit. Every day.
3. The monastic orders.
4. Lit. Mind the body.
5. Original, Gurumukh (i).

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Sahajai noṇ sabh lochadī binu guru pāiya na jāe

The whole world seeks to attain the transcendent state[1]—
Without the true Preceptor's aid is it not attained.
Exhausted with learning pandits and astrologers[2]
Fall into sects and in delusion are lost.
The transcendent state[1] is attained only on meeting the
Preceptor,
Should he of his will show grace. (1)
Brother ! except through the Preceptor the transcendent
state may not arise.
From the holy Word arises the transcendent state,
And the holy Lord found. (Pause I).
Divine laudation with spontaneous[3] devotion brings fulfilment—
Without it is all utterance useless.
Devotion arises in the serene state;
Love of the serene state is true dispassion towards the world.
From the serene state arise joy and peace—
Without it is the whole life a waste. (2)
One in the state of spontaneous devotion is ever
absorbed in Divine laudation,
And is in complete absorption[4] in *the Eternal.*
One in the state of serenity expresses God's qualities,
And in deep devotion is absorbed.
Through the holy Word is the Lord lodged in the heart,
And joy in God tasted.[5] (3)
In the serene state is death annulled,
Through seeking shelter in the Eternal.
In this state is the Name Divine in the heart lodged,
And man in pure actions engages.
Supremely fortunate are those that attain this state,
And in it are absorbed. (4)
One absorbed in Maya attains not the transcendent state.
Maya to duality leads.

1. Original, Sahaj : Stands for the state of *turiya*, above the 'Three qualities'. It stands also for enlightenment, serenity, spontaneous devotion.
2. Those represent ancient Brahminical learning.
3. (In this hymn the key-term is *Sahaj* and stands for various phases of the supreme state).
4. Original, Samadhi.
5. Lit. The tongue (palate) tastes of God's joy.

The egoist's actions bring torments of egoism.
Of such is transmigration not ended,
And ever are they born and die. (5)
In the 'three qualities' lies not the transcendent state;
In these lies straying in delusion.
All learning and intellectual exposition outside this
state is worthless;
One outside it is from the beginning lost.
In the fourth state lies transcendence—
Through the Master's guidance is it obtained. (6)
God's unattributed Name is the true treasure—
The realization thereof comes in the serene transcendent state.
Those with noble attributes have praised it—
Through truth they get true honour.
Through the transcendent state shall the lost ones be united;
Through the holy Word shall such union be. (7)
Without attaining the transcendent state all is blindness,
And storms of Maya-delusion.
Through this state comes realization,
By means of the immeasureable holy Word.
In his grace the immaculate Lord-Creator shall unite them. (8)
Through the transcendent state is realized the invisible.
Essence of the Formless, without fear.
For all created beings is one sole Provider, uniting their
light with Divine light.
By the holy Word laud this Reality that is endless,
immaculate. (9)
The Name is *sole* wealth of the enlightened;
In this they hold commerce in the state of serene poise.
Ever get they profit of the Name Divine,
And ever is their treasury full. P. 69
Saith Nanak : In this treasure, God-endowed,
No loss ever occurs. (10) (6.23)

In the measure Sri (Raga)—Composition of Sri Guru Amar Das

Satiguru miliyai pheru na pawai janam maraṇ dukh jāe

Through the Preceptor's touch[1] is transmigration annulled.
And the suffering of birth and death banished.

1. Lit. Meeting, contact.

Through the Precetpor's perfect teaching comes full enlightenment,
And the seeker in God's Name is absorbed. (1)
My self ! absorb thy thoughts in the holy Master :
Thus will the Immaculate Name, ever fresh,
In the heart abide. (Pause I)
Lord ! keep me ever under your shelter—
We shall live as you direct.
Through the Preceptor's teaching accept death while living,[1]
And by Divine grace the ocean of existence cross. (2)
By supreme good fortune is the holy Name attained,
And the mind ennobled through God-given wisdom and the holy Word.
The Lord-Creator thus by His grace enters the heart,
And the serene state pervades the self. (3)
The egoists love not the holy Word,
And in bondage are tossed about from birth to birth.
In eighty-four lakh species they wander—
Their life a waste. (4)
Devotees of God feel bliss ever in their hearts,
Dyed in joy of the holy Word.
Ever chant they laudation of the Immaculate *Creator*,
And in poise in the Name are absorbed. (5)
By Divine prompting their utterance is the immortal Word,
Seeing in all creation God who is pervasive.
One sole God they serve,
Him alone they contemplate—
Inexpressible their state.[2] (6)
Through service of the holy Master the Lord enters the mind—
Those thus serving are ever dyed in joy of the Eternal,
By Divine grace to God united. (7)
All happens as He wills—
Some He awakens from sleep.[3]
Saith Nanak: He unites to Himself
Those in the holy Word absorbed. (8) (7.24)

---

1. Lit. Die while living.
2. Lit. Tale.
3. The unawakened spiritual state is implied.

In the measure Sri (Raga)—Composition of Sri Guru Amar Das
Satiguru seviai manu nirmalā bhaye pavitu sarīr

By devotion to the holy Preceptor is the mind rendered pure,
And the physical body immaculate.
The mind abides ever in joy and bliss,
Through union with the Lord, profound beyond measure.
In holy company is the mind kept in poise
By the holy Name. (1)
My self! serve with thy whole might the holy Master;
Through such service is the Lord lodged in the heart.
And it is rendered totally[1] immune from impurity. (Pause 1)
Through absorption in the holy Word and God's holy Name
comes true honour.
May I be a sacrifice to those who, subduing[2] their ego
have realized God :
The egoists realize not truth—no shelter shall they find
anywhere. (2)
Of the God-inspired the food, clothing and abode is truth:
Ever do they laud the Supreme Truth, and abide
in the holy Word.
In all creation they see the Divine Self,[3]
And through wisdom granted by the Master abide in
their true home.[4] (3)
Ever do they see and speak truth : thus are their body and mind
rendered holy.
Their teaching, their preaching is truth;
Through truth comes to them noble repute.
Those disregarding truth depart this life wailing and
crying. (4)
Those neglecting the Master's service—
What good is their birth ?[5]
Bound at Yama's door are they chastized—
None heeding their wailing.
Fruitless their birth—ever and again are they born and die. (5) P. 70

1. Original, patang. There are varying interpretations of this word. But *pratyanga*, (Skt. to any limb) as found in Bhai Kahan Singh's *Mahan Kosh* appears to be the most appropriate original.
2. Lit. Destroying.
3. Original, Atam-Ram
4. That is, in unshakeable spiritual poise.
5. Lit. For what have they came into the world ?

Viewing this burning world, have we run to the holy
Master's shelter :
The Master has firmly instructed us in truth,
And abiding by the discipline of truth.
The Master is the ship of truth,
Through whose holy Word is the ocean of worldliness crossed. (6)
Beings wander through the eighty-four lakh incarnations—
Without the holy Preceptor find they not liberation.
Scholars and those vowing silence have studied sacred texts
in vain.
Through duality are they involved in dishonour.
The holy Master's Word proclaimed the One True God.
Without a second. (7)
Those engaged in truth are ever in truth absorbed:
true their doing.
In their true home they abide;
In the eternal Mansion is their abode.
Saith Nanak : The devotees of God are ever *in bliss*,
in God's holy Name absorbed. (8) (17.8.25)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Jā kau mushkalu ati baṇai dhoī koe na dei

Should anyone into extreme of hardship be fallen,
Without succour from anyone;
By foes pursued; by relatives deserted:
All support fleeing and props from him falling—
Should he then the Supreme Being contemplate.
Not a whiff of hot air shall touch him. (1)
The Lord is strength of the helpless—
He who is eternal, immutable.
This truth by the Master's Word realize ! (Pause I)
Should anyone be weak, by destitution[1] and hunger oppressed;
Without a copper coin *in hand*; without consolation from any:
Without ability to help himself or make achievement:
Incapable anything to accomplish—
Should he the Supreme Being contemplate,
Immutable shall his glory[2] be. (2)

1. Being unclad.
2. Rule.

Should anyone be victim of great anxiety, his body
with maladies racked;
In problems of home and family involved,
With pleasure and pain alternating;
Wandering in all four directions, without peace or rest—
Should he then the Supreme Being contemplate,
Peaceful[1] shall his mind and body become. (3)
Anyone that in grip of lust, wrath, attachment is fallen;
To stingy greed attached;
Guilty of the four cardinal[2] sins and evils,
And demoniac sins like murder;
Should he never to scriptures, holy music or
sacred verse have attended—
By contemplation of the Supreme Being,
With a moment's remembrance *of God* shall he be saved.[3] (4)
Anyone that from memory on Shastras, Simritis,
and the four Vedas can discourse,
Visits anchorites and yogis and holy bathing spots;
Should he practice of the six ritual acts redouble,
Engage twice over in worship and ritual baths—
Without devotion to the Supreme Being inevitably
in hell must he fall. (5)
One that wields rule, holds estates, authority
And in surfeit of pleasures indulges;
Possesses lovely gardens, wields arrogant power;
In various kinds of delights and pastimes engages—
Without contemplation of the Supreme Being,
Into serpent's incarnation must enter. (6)
Anyone that is extremely wealthy, comports himself well
with people,
Is involved in attachment to mother, father, progeny,
brothers, friends;
Is paid homage by armies, bowmen and all others—
Should he of the Supreme Being be unmindful,
To the lower hell shall be dragged away. (7) P. 71
Anyone with healthy frame without blemish, from pain
and worries free;

1. Cool.
2. (These are : drinking liquor, stealing gold, seducing one's teacher's wife, killing of cow and Brahmin).
3. Swim.

Of death unmindful, day and night in pleasures absorbed:
Making large acquisitions without scruple or hesitation—
Should he of the Supreme Being be unmindful,
Into power of Yama's minions must fall. (8)
Anyone with the Supreme Being's grace on him must holy
company enter;
Increase of this increase of devotion to the Lord shall bring.
The Lord is master of this world and the next—
No other shelter is *for man.*
Saith Nanak : By the holy Preceptor's favour
The holy Name have I attained. (9) (1.26)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

SCORE 5

jānauṇ nahīṇ bhāvai kavan bātāṇ

I know not what ways His pleasure to win.
My self ! seek thou the path to Him. (Pause I)
Mystics[1] into contemplation engage:
Savants the way of learning adopt :
Rare are those to whom realization of the Lord comes. (1)
The Vaishnavite[2] follows ritual:
The yogi claims liberation by his praxis,
The ascetic in penance is engaged. (2)
The silence-vower keeps silent:
The anchorite celibacy maintains:
The practitioner of dispassion[3] in dispassion is involved. (3)
Nine* forms has devotion which many practise.
The Brahmin-scholar the Vedas recites.
The householder to householder's duty clings. (4)
Some are one-slogan-raisers; some disguises assume:
Some clothing have discarded:
Some peculiar robes wear;
Some rhymes declaim.[4]
Some night-long vigils keep:
Some at bathing-places take dips.[5] (5)

1. Dhyani.
2. Bhagauti.
3. Udasi.
4. Kauti—Kavi : Makers of rhymes (with implication of idle rhymesters).
5. (These are all various Hindu ascetic and other, mostly Vaishnavite, sects).
* These are : listening to holy texts, kirtan (laudation), contemplation, worshipping at the deity's feet, prayer, supplication, feeling of companionship with the deity, feeling of sevitude towards it, self-surrender.

Some *abjure* food, avoiding touch;
Some hide themselves, remaining invisible.
Some to silent contemplation are given. (6)
None considers himself inferior to any—
All God-realization claim.
The true devotee is one to whom He himself grants union. (7)
All polemic, ritual have I abjured;
Shelter of His feet I seek.
Nanak at the Master's feet falls. (8) (2.27)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

In the measure Sri (Raga)—Composition of Sri Guru Nanak Dev

SCORE 3

Jogīṇ aṇdar jogīyā tūṇ bhogīṇ andar bhogiyā

Among ascetics art Thou the *supreme* ascetic; among worldly people the *supreme* worldly-minded being.
Measure of *Thy greatness*, Sire ! in heaven, earth and the nether regions,
None has found. (I)
To Thy Name may I be dedicated; be a sacrifice ! (Pause I)
The universe that Thou hast created,
Each to a task hast assigned :
Thy handiwork dost Thou watch over;
Thy operative[1] might hast Thou created,
Instituting this game of dice.[2] (2)
In all visible forms art Thou manifest.
The whole world devotion[3] to Thy Name seeks after :
This without the Master's *guidance* is not attained.
The whole world in Maya-snare is caught. (3)
To the holy Preceptor may I be a sacrifice,
By whose contact[4] is attained the supreme state:
Of that which God-like devotees, vowers of silence seek, P. 72
Has the holy Preceptor granted *me* realization. (4)
What qualities has holy company ?
Such it is wherein the sole Name of the Lord is expounded.

---

1. Kudrat : Maya is implied, that is operative in the phenomenal universe.
2. With the 'Three Qualities' the universal scene represents a struggle as in a game of dice, governed by uncertainties, though not without rules.
3. Nam.
4. Meeting.

By the sole Name Divine is known the Ordinance.[1]
Of which the Preceptor, realization has granted. (5)
This world in delusion is straying.
By Thee into delusion cast.
In agony has fallen the woman of cursed matrimony.[2]
By misfortune afflicted.
By what signs to know women of cursed matrimony ?[2]
Abandoned by the Spouse, in ignominy they wander along:
Soiled their wear, in agony are their nights passed. (7)
By what deeds is one in matrimony blessed ?
Of their pre-ordained writ the reward they got.
As the Lord's glance of grace falls, Himself He grants union. (8)
Those that to the Divine Ordinance are compliant.
First in their selves is lodged the *holy* Word.
Of blessed matrimony are the sisterhood.[3]
That to their Lord bear love. (9)
Those that in God's will find delight.
Their illusion is shed.
Saith Nanak : The true Preceptor is one.
By whom all in union are bound. (10)
By touch of the holy Preceptor is found the true reward.[4]
Whereby is banished egoism from the self.
The malady of evil-thinking eliminated.
Good fortune on the seeker's forehead is settled. (11)
In Thy words lies amrita:
In that Thy devotees' hearts are absorbed.
To such joy of devotion dost thou grant:
By Thy grace find they liberation.[5] (12)
Know this to be the true Preceptor's sign :
By his contact is inspired discourse of the Name.
Without the Preceptor's guidance this comes not—
The whole world fruitlessly in ritual actions has
itself exhausted. (13)
To the holy Preceptor am I a sacrifice,
Who to one strayed into delusion the true way has shown
By his grace himself to the seeker he grants union. (14)

---

1. Hukam.
2. Symbol for those thrown away from God.
3. Symbol for company of the devout.
4. Fruit.
5. Make them swim across.

In all art Thou pervasive;
Yet the Creator from gaze has concealed Himself.
Saith Nanak : By the Master's guidance does He
become manifest.
To such as by the Creator's light are illumined. (15)
The Lord Himself has exalted us;
With self and body blessed.
Himself His servant's honour He protects,
Blessing[1] with both hands his forehead. (16)
Continence and clever devices are of little avail :
All[2] to the Lord is known.
His blessing He makes clearly manifest,
That the whole world acclaims. (17)
The Lord His own way never forgets—
My merits and demerits He never reckons[3] :
With His heart He cherishes the devotee,
From all harm sheltering Him.[4] (18)
With mind and body the Lord have I contemplated.
Obtaining my heart's desire.[5]
Lord ! above all kings and monarchs art Thou;
Nanak in contemplation of Thy Name finds life. (19)
Thyself hast Thou created;
Withal hast manifested the play of duality. P. 73
Holy is the Order thou dost operate—
Realization of this dost Thou give to whomsoever
in Thy will may lie. . (20)
As by the Master's grace He is attained, is Maya-illusion lifted :
In His grace the seeker into Himself He absorbs. (21)
Krishna's milkmaids, the river Yamuna and the cowherd
Krishna—
Thou art all :
Thou dost Thyself the earth uphold.
By Thy ordinance is all existence created;
By Thy will is it demolished and again in beauty made. (22)
Those whose heart in the holy preceptor is fixed,
Duality from their selves is banished :

1. Placing on forehead (by way of blessing).
2. All, everything.
3. The two lines here are transposed.
4. Lit. To his neck He clasps him, so that hot air touches him not.
5. Fruit.

Immaculate the light of such beings;
Their lives ennobled, as this life they depart. (23)
Thy eternal merits, Lord !
Night and day have I lauded.
Unasked dost Thou confer Thy bounty—
Nanak resolves ever on Thee to meditate.[1] (24.1)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pai pāi manāe soe jīo

To win the Lord's favour at His feet I worship;
The holy Preceptor, noblest of beings,[2]
This union has brought about—
None so great as he. (Pause I)
The beloved Lord,
Sweeter in love than mother and father,
Sisters, brothers—none loved as He. (1)
By Thy decree has rainy Savan approached,
Wherein have I yoked plough of truthful doing:
Therewith sowing holy devotion,
In hope Thy grace may help grow a plentiful crop.[3] (2)
By the Master's touch know I the one sole Lord:
No other recorded[4] name know I.
This task hast Thou to me assigned—
In this keep me as by Thy will. (3)
My brethren ! enjoy ye yourselves to your fill.[5]
In His court has the Master put on me the Robe;[6]
The village headman has He appointed me,
My five foes[7] in bonds are brought in. (4)
Under Thy shelter have I come :
Five peasant-tillers[8] under me are labouring.
May I circumambulate Thee in sacrifice to Thee !
Ceaselessly[9] on Thee I meditate.
The ruined mound of my self hast Thou rehabilitated—
To Thee may I be a sacrifice ! (6)

---

1 Remember.
2. Purakh.
3. Vast heap of grain.
4. What is written on paper.
5. Eat your fill.
6. Kawa=Qaba (Ar.) a gown.
7. The five sources of evil—lust, wrath, greed, illusion, pride.
8. The five sources of enlightenment are implied.
9. Without stopping for breath.

On the beloved Lord ever I meditate:
Thereby are my heart's desires fulfilled:[1]
All my purposes achieved, my hunger satisfied.[2] (7)
Leaving aside all other concerns, the holy Lord
alone I serve :
Treasure of the Lord's Name, *bringer* of the Nine Treasures,
Have I secured tight by my scarf.[3] (8)
The Preceptor in myself the holy Word has lodged,
That supreme joy has brought
The holy Preceptor, noblest among men, on my forehead
placing his hand.[4]
The Lord's vision to me has granted. (9)
The temple of truth have I established:
God's devotees therein after assiduous search I assemble:
Their feet I wash, wave over them the fan,
And humbly touch their feet. (10)
Listening to his holy discourse, to the Master I came;
In devotion,[5] charity and holy bathing has he confirmed all. P. 74
The whole world, saith Nanak, embarking the boat of
truth, liberation has obtained. (11)
The entire creation day and night worships Thee !
With Thy full mind listen to its supplication.
The whole world have I tested—Thou alone in
Thy grace mayst grant liberation. (12)
Now is the gracious Lord's ordinance promulgated :
None to another shall cause hurt.
All mankind now in peace shall abide—
Gentle shall the governance be. (13)
In showers is amrita raining !
I speak as the Lord directs me.
Great is my esteem in trusting to Thy grace—
Thyself shalt thou reward my labour. (14)
Thy devotees ever after Thee hunger.
Lord ! my desire[6] fulfil !
Grant me, Bestower of bliss ! a sight of Thee,

1. I get the fruit that my heart desires. (Refers to spiritual gains.)
2. (This too refers to spiritual fulfilment.)
3. (Refers to securing money in this manner in old-world India.)
4. By way of blessing.
5. Nām.
6. (This is for devotion and liberation.)

To Thy bosom[1] clasp me. (15)
None that I may seek is great as Thou.
Who dost pervade the continents and worlds and
the nether regions.
All space with Thee is filled.
Saith Nanak : To Thy devotees art Thou the holy prop. (16)
The Lord's champion am I;
After meeting the Master is my tassel[2] held high.
The tourney of champions assembled,
The Lord Himself is witnessing. (17)
Trumpets and drums are playing;
Champions in the arena are moving around :
Five wrestlers[3] have I overthrown:
The Master my back has stroked. (18)
All came in together, but by diverse ways[4] departed.
The God-directed carried away gain;
Egoists departed, losing even their capital. (19)
Without form or feature,
Yet art Thou visible, manifest.
Listening to Thy *laudation*,
Thy devotees on Thee meditate;
With Thee, Store-house of Merit ! are they dyed. (20)
Age after age the Lord have I served;
The Master my bonds has snapped.
Nevermore in this tourney shall I play.[5]
Nanak the right occasion[6] for release has found. (21) (2.29)

PAHREI—THE HOURS

In this composition, which in its imaginative sweep treats of the folly and inanity of a life passed in absorption in worldly pursuits, Man is apostrophized as the Merchant. His sojourn on this earth is meant for making the true gain, which is spiritual merit. Instead, he lets it go waste in ignorance and the pursuit of that which does not last. Human life figures as the night, at the end of which appears the hour of 'reaping'—with the sickle

1. Neck.
2. (As in the case of the champion-wrestlers in India, who carry their turban high.)
3. (The five sources of evil.)
4. Refers to retribution for deeds and rebirth in different species.
5. Dance.
6. (The human birth, devoted to prayer and love of God.)

of death. In its imagery, its tragic undertone and its rhythm, this composition makes a deep appeal.*

By grace of the Sole Supreme Being, realized by the holy Preceptor's Grace.

Sri Raga—Pahrei—Composition of Sri Guru Nanak Dev

SCORE I

Pahilai pahrai rayṇi kai vaṇjāriyā mitrā hukami paiya garbhāsi

In the first quarter of night, my Merchant-Friend,
by Divine will into the womb wast thou cast:
Suspended by the head, didst thou undergo penance therein—
Supplicating the Master for release :
Suspended downward didst thou supplicate and absorb thy
thought in the Master.
Camest thou in shame[1] into the world; unclad shalt thou return.
Man gets what is recorded by God's pen on his forehead.
Saith Nanak : In the first quarter in the womb was man[2] cast. (1)

Dūjai pahrai rayṇi kai vaṇjariyā mitrā visari gaiyā dhiyānu

In the second quarter of night, Merchant—Friend,
hast thou put God out of mind. P. 75
By diverse hands wast thou fondled with love as Krishna
in the home of Yashodha :
By diverse hands fondled, thou bubble of breath,[2]
thy mother showered love on thee ![3]
Think, think thou involved in forgetfulness, nothing
shall last with thee:
He who created thee, Him hast thou forgotten—
contemplate Him with thy mind !
Saith Nanak : In the second quarter hast thou put
God out of mind ! (2)

Tījai pahrai rayṇi kai vaṇjāriyā mitrā dhan joban siūn chitt

In the third quarter of night, Merchant-Friend,
Is thy heart fixed on wealth and desire for pleasures of youth.[4]
Thou thinkest not on the Name Divine, liberator from bondage,
Forgetful of God, thou creature ! in Maya's maze baffled,

---

* Translators' note.
1. Lit. Without decent ceremony, i.e. naked.
2. Prāni.
3. Lit. Thy mother fondled thee as her own child.
4. Lit. Youth i.e. young females.

Lured by wealth and drunk in desire, hast thou
cast away thy life.
Thy merchandise has not been Righteousness; nor
hast thou made good deeds thy friends.
Saith Nanak : In the third quarter is man absorbed
in wealth and desire.

Chauthai pahrai rayṉi kai vaṉjāriyā mitrā lāvī āiyā khetu

In the fourth quarter of night, the Reaper comes to the field.
Led by Yama, Merchant-Friend, none thy destination[1] knows.
In the grip of Yama none would know thy destination
or God's will.
Victims of illusion would cry round the bier—in a moment
wouldst thou a stranger *to them* become.[2]
Thy attainment would be as thy desire in life.[3]
Saith Nanak : Listen thou Man ! in the fourth quarter
the Reaper comes to reap the field. (4.1)

Pahilai pahrai rayṉi kai vaṉjāriyā mitrā bālak buddhi achetu

In the first quarter of night, Merchant-Friend, is the
infant in ignorance engulfed;
He sucks milk, is fed and, Merchant-Friend, wrapped in
father-mother's affection.
Good fortune has brought him the human incarnation,
Reward of good deeds—now again involved in round of
action :
Emancipation may come not without devotion to God—
attachment to world brings ruin.[4]
Saith Nanak, contemplating the first quarter, Man, meditate
on God—that alone may bring liberation. (1)

Dūjai pahrai rayṉi kai vaṉjāriya mitra bhari jobani mai-mati

In the second quarter of night, Merchant-Friend, art thou
intoxicated with prime of youth and egoism;
Day and night pursuing desire, Merchant-Friend, in
blindness minding not the Name Divine:
Thy mind forgetful of God, absorbed in pleasures sweet
and pungent.[5]

1. Secret (destination).
2. I.e. Be cast off as a stranger.
3. I.e. Retribution would be as the course of life had been.
4. Lit. Makes one sink.
5. Lit. Bitter. (The sources of pleasure lie in experience agreeable and disagreeable).

Without enlightenment, meditation, inclination to restraint,
Wrapped in falsehood, shall ye be involved in birth and death unending.
Ablutions, fasts, codes of purification,
Rites of piety—none of these have you performed.
Saith Nanak : Emancipation follows love and devotion—in Dualism lies transmigration. (2)

Tījai pahrai rayṇi kai vaṇjāriyā mitrā sari hans ulathṛei āye

In the third quarter of night, Merchant-Friend, swans settle on the pool's marge—
Youth melts, age wins, Merchant-Friend: life runs out, day declines.
In the last hour, thou blind of sight, shalt thou repent, gripped by Yama's *minions*: P. 76
All thy coveted possessions in a moment shall from thee fall away.
With thinking and wisdom gone, evil deeds shall bring thee only regrets.
Saith Nanak : Listen Man, in the third quarter on God meditate deeply. (3)

Chauthai pahrai rayṇi kai vaṇjāriya mitrā biradhi bhaiyā tanu khīṇu

In the fourth quarter of night, Merchant-Friend, shalt thou grow old, thy limbs enfeebled:
Thy eyes deprived of sight, thy ears dead to sound—
Eyes blind, palate gone tasteless, thy strength and effort gone :
How may one without merit get joy ? For the egoist[1] is transmigration.
The crop ripened, snaps and falls—in the hour of departure, pride all snaps broken.
Saith Nanak : Man, in the fourth quarter seek Divine grace to know holy truth.[2] (4)

Oṛaku āiyā tin sāhiyaṇ vaṇjariyā mitrā jaru jarwāṇā kannhi

At last comes breathing to end, Merchant-Friend;
Old age, of great might, at the shoulder stands.
My Merchant-Friend, thou didst not absorb a grain of merit;

1. Lit. Ego-guided one.
2. Lit. The Word.

thy demerits shall haul thee away bound !
Whoever through restraint has garnered merit shall not
suffer; nor be born and die.
Death and Yama's snare touch him not; through loving
devotion and fear shall he swim across.
With honour he departs and in supreme peace is absorbed
in God—all his sorrows annulled.
Saith Nanak : Listen, Man ! by Divine grace does man find
liberation; from the holy Eternal finds he honour. (5.2)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Pahilai pahrai rayni kai vanjariyā mitrā hari pāiyā udar manjhāri

In the first quarter of night, my Merchant-Friend,
The Lord in the womb cast thee.
In that state, my Merchant-Friend, on the Lord didst
thou meditate,
His Name repeating;
The Lord's Name didst thou constantly in mind bear.
Uttering the Lord's Name, on it meditating,
In fire of the womb didst thou survive by repetition
of God's Name.
As at birth thou didst emerge, and to father and mother
become visible,
Great was their delight.
Thou creature of God;[1] remember Him whose is the gift—
By the Master's guidance in thy mind contemplate this.
Saith Nanak : Thou creature of God[1] !
Concerning the first quarter of night utter by
His grace the Name Divine. (1)

Dūjai pahrai rayni kai vanjariyā mitrā manu lāgā dūjai bhāe

In the second quarter of night, my Merchant-Friend,
In duality was thy mind involved.
In possessiveness wast thou brought up, my Merchant-Friend,
Thy mother and father clinging to thee ever :
Thy mother and father cling to thee,
In hope thou wilt some day for them provide.
Man in his folly realizes not the Giver of all,
But to the gift clings.

1. One that breathes (*prāṇī*).

One by the Master directed alone may have such wisdom.[1]
And in devotion of heart on the Lord meditate.
Saith Nanak : in relating of the second quarter,
Never shall death touch such a one. (2)

Tījai pahrai rayṇi kai vaṇjārīyā mitrā maṇu laggā āli jaṇjāli

In the third quarter of night, My Merchant-Friend,
In entanglements was thy mind caught;
On wealth thinking, wealth garnering, my Merchant-Friend,
Remembering not God or God's Name :
God hadst thou forgotten, who in the last hour
would thy helper be;
Garnering worldly wealth, delusive Maya, that in the
end would desert thee, in regrets leaving thee.
Only those that by Divine grace the Preceptor find, P. 77
To contemplate God's Name are inspired.
Saith Nanak, in relating the third quarter, thou
creature of God,
Such alone with the Lord find union. (3)

Chauthai pahrai rayṇi kai vaṇjāriyā mitrā hari challaṇ velā āṇdī

In the fourth quarter of night, my Merchant-Friend,
Is sent by God the hour of departure.
With thy hands the perfectly-endowed Master thou serve,
Merchant-Friend !
The whole night is passing off.
Each instant serve the Lord; herein delay not—
In all ages shalt thou be immortal.
With the Lord everlastingly have bliss,
Your malady of transmigration annulling.
Think the holy Lord and the holy Preceptor not distinct,
By whose touch is devotion to the Lord rendered joyful.
Saith Nanak, on the fourth quarter *discoursing*,
Fruitful is life's night of God's devotees. (4) (1.3)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Pahilai pahrai rayṇi kai vaṇjāriya mitrā dhari paitā udarai maheṇ

In the first quarter of night, my Merchant-Friend, wert
thou in the womb conceived.[2]
In the tenth month, my Merchant-Friend, wert thou made
a human being,

1. Thinking.
2. Placed, laid.

That when the occasion comes, thou in actions engage.
Occasion was made for thee in actions to engage.
In the way in primal Time the writ has run,
To mother, father, progeny and wife,
Did the Lord relate thee.
He Himself thy actions guided good and bad—
Nothing in the hand of any creature lies.
Saith Nanak : Listen thou man[1] ! in the first quarter
in the womb wast thou conceived. (1)

Dūjai pahrai rayṇi kai vaṇjāriyā mitrā bhari juvānī lahrīṇ dei

In the second quarter of the night, my Merchant-Friend,
Thy prime of youth full tide[2] runs.
Discriminating not bad from good, my Merchant-Friend,
Thy mind with egoism is intoxicated.
This creature evil from good knows not—
Ahead an arduous journey lies.
The holy Preceptor, perfectly-endowed, never has he served;
Over his head stand Yama's brutal minions.
Mad man ! when the righteous judge[3] arraigns thee,
What reply wilt thou make ?
Saith Nanak : In the second quarter of night, thou
creature of God !
Thy prime of youth full tide runs. (2)

Tījai pāhrai rayṇi kai vaṇjāriyā mitrā bikhu saṇchai aṇdhu agyānu

In the third quarter of night, my Merchant-Friend,
In blind ignorance[4] dost thou garner poison.[5]
In attachment to progeny and wife art thou involved,
my Merchant-Friend !
In thy mind tempest of acquisitiveness rising :
Within thee tempest of acquisitiveness, thou creature of God—
Of the Lord ever art thou forgetful.[6]
In holy company not joining,

1. One who breathes; is living.
2. Its waves are rising.
3. Dharmarai (Dharmaraja).
4. Ajnan (agyan)=spiritual ignorance.
5. Worldly wealth.
6. Comes not to thy mind.

In transmigration[1] must thou bear torment.
The Lord-Creator hast thou forgotten—
For one instant on Him not meditating.
Saith Nanak : In the third quarter, thou creature of God,
In blind ignorance dost garner poison.

Chauthai pahrai rayṇi kai vaṇjāriyā mitrā dinu neṛai āiyā soe

In the fourth quarter of night, my Merchant-Friend,
is opproaching the appointed day.[2]
By the Master's guidance, thou creature of God, on the
holy Name meditate,
That in thy last hour may thy helper be.
This Maya to which thou art attached, with thee
shall not last—
False is attachment to it.
Thy whole life's night in darkness is passed— P. 78
Know, from service to the holy Preceptor comes light.
Saith Nanak : In the fourth quarter
Is approaching the appointed day.[2] (4)

Likhiyā āiyā govind kā vaṇjāriyā mitrā uṭhi challei kamāṇā sāthi

As my Merchant-Friend ! arrives the Lord's writ,
Man, along with consequences of his deeds, departs.
A grain's[3] delay Yama's minions permit not, my Merchant-
Friend, who in their strong grip hold thee.
As arrives the writ, in bonds the living being they march—
Egoists in this state ever are miserable.
Those that the holy Preceptor, perfectly-endowed, have served,
At the Divine Portal feel blessed.
In this age[4] is our body the field of our actions—
Man reaps what he sows.
Saith Nanak : At the Divine Court in splendour shine
the devotees;
In perpetual transmigration are egoists whirled. (5) (1.4)

1. Numerous births.
2. That day; i.e. day of death.
3. *Ratti*=a small weight.
4. Kali-yuga is meant.

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Mundh iyāṇi peīaṛai kiūṇkari hari darshanu pikkhai

Thou immature damsel[1] ! in thy parents'
home[2] how mayst thou behold the Lord's sight ?
Should the Lord show grace, by the Master's guidance
Mayst thou learn tasks to do in the husband's home[3] :
To learn the husband's home's chores,
By the Master's guidance shouldst thou ever on the Lord meditate;
Then among thy sister-friends mayst thou disport in joy,
Thy arms ecstatically waving.
Dues of Dharmaraj may by meditation on the Name Divine be cancelled.
Thou damsel immature ! *thus* mayst thou in the parents' home[3] have sight of the Lord ! (1)

Vyāhu hoā mere bābulā gurumukhei hari pāiyā

Father dear ! in wedding bliss by the Master's grace
the Lord have I espoused.
Darkness of ignorance lifted[4], Divine enlightenment
by the Master given,
Has blazed forth :
As has blazed Divine enlightenment,
Is darkness shattered,
And the boon obtained of jewel of the Lord's devotion.
Gone is malady of egoism, ended all affliction:
By the Master's guidance is egoism consumed.
The Spouse eternal, immortal,
Immune from death and sequestration, have I wedded.[5]
Father dear ! in wedding bliss by the Master's grace
the Lord have I espoused. (2)

---

1. As elsewhere in Gurubani, symbol for the unawakened human self.
2. Symbol for life in the flesh.
3. Symbol for the life after death.
4. Cut.
5. Obtained.

Hari sat-satei mere bābulā harijan mili janj suhandī
Father dear[1] ! holy, immaculate, is the Lord :
By concourse of the devotees of God
Is the wedding group exalted.
I that in the parent's home on the Lord meditated,
In the husband's home bliss have found.
Blessed is the entire life of such,
As by the Master's guidance the self have subdued,
And made the right throw[2].
The devotees of God in unison this wedding have exalted:
Thereby have I wedded the Master of all Bliss.
Father dear[1] ! holy, immaculate is the Lord;
By concourse of the devotees of God is this wedding group exalted. (3)

Hari prabhu merei bābulā hari dewuh dān main dājo
Father dear[1] ! with the holy Lord for my wedded spouse,
Grant me dower of devotion to Him. P. 79
Grant me robes of devotion, of devotion the objects of docoration,
That blessed I may feel.[3]
By devotion to the Lord is the wedding-ceremonial[4] blessed;
The Lord by guidance of the Master this dower on me has conferred.
In the world and the universe has the acclaim risen—
No dower such as this is anywhere else.
Other dowers by worldlings displayed,
Are all false, worthless self-display.
Father dear[1] ! with the holy Lord for my wedded Spouse,
Grant me the dower of devotion to Him. (4)

Hari Rāma-Rāma merei bābulā piri mili dhan vel wadhandi
Father dear[1] ! by union with the Lord God,
Does the woman have increase of progeny.[5]
The Lord, eternal through all Ages—
Everlasting is His dynasty of the holy and devoted.[6]

1. Interpreted as devotees of God, who guide the seeker to devotion.
2. Reference is to chess and other such games.
3. My tasks may be accomplished.
4. Kāj (Kāraj, Kārya) is the usual expression for the wedding ceremonial.
5. Creeper, new shoot.
6. Guru.

In all ages flourishes dynasty of devotees of the holy
Preceptor,
Who by the Master's guidance on the holy Name have
meditated.
The Lord, Supreme Being, is immortal, eternal—
Ever increasing is His bounty.
Saith Nanak : Between God's devotees and the holy Lord
no difference is :
Through contemplation of the Name Divine comes exaltation
to all.
Father dear ! by union with the Lord God,
Does the woman have increase of progeny.[1] (5) (1)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mana piyāriyā jīo mitrā gobind nāmu samālei

My beloved self ! friend !
Contemplate the Name Divine.
My beloved self ! friend !
The Lord ever shall stand by thee.
Meditate on the Lord's Name that ever shall be thy
companion and friend :
This noway shall go waste.
Such as attach their minds to God's lotus feet,
Shall have their heart's desires fulfilled.[2]
The Lord on sea and land pervasive,
Into each vessel[3] casts His glance.
Nanak thus instructs thee, my beloved self !
In holy company thy illusions burn away. (1)

Mana piyāriyā jīo mitrā hari binu jhūthu pasārei

My beloved self ! friend !
Unreal is all visible existence[4] other than the Lord.
My beloved self ! friend !
The world is ocean of poison :
Make the Creator's lotus feet thy ship—

---

1. Creeper, new shoot.
2. Receive the fruit their heart's desires.
3. Symbol for the individual self.
4. All expanse of existence.

Thus shall no doubt or suffering assail thee.
Should by supreme good fortune the Master, perfectly
endowed, be met,
Day and night[1] does one the Lord contemplate.
In all time is He succourer[2] of His servants—
To His devotees is His Name the true prop.
Nanak thus instructs thee, my beloved self !
Other than the Lord is all visible existence unreal. (2)

Mana piyāriyā jīo mitrā hari laddei khep sawallī

My beloved self ! friend !
Load merchandize of God's *devotion* that is truly profitable.
My beloved self ! friend !
Take to the Lord's eternal Portal.
By devotion at the Lord's Portal, of profound mystery,
Is attained the station immutable;
Thereby no more is birth and death, nor transmigration—
Doubt and suffering *thereby* annulled.
The record of Chitra and Gupta[3] torn,
Yama's minions powerless are rendered.
Nanak thus instructs thee, my beloved self !
Load merchandize of God's *devotion* that is truly profitable. (3)

Mana piyāriya jīo mitrā kari santāṇ sangi nivāso

My beloved self ! friend ! with God's devotees abide.
My beloved self ! friend ! by contemplation of the
Name Divine comes illumination.
Contemplate the Lord, be thereby blessed; P. 80
All thy desires shall *thus* be fulfilled[4].
By good actions in earlier births done, is met the Lord:[5]
To the Lord[6] are united the long-separated ones.
Within and without everywhere is He pervasive—
This conviction in the mind has arisen.
Nanak thus instructs thee, my beloved self !
With God's devotees abide. (4)

---

1. All eight *pahars*.
2. Master, Lord.
3. Celestial recorders of men's deeds.
4. (Desire for liberation is meant).
5. Sri-Ranga : One of the periphrastic names of Vishnu, here symbolizing God.
6. Hari.

Mana piyāriya jīo mitrā hari-prem bhagati manu līnā

My beloved self ! friend !
In loving devotion to the Lord is my heart[1] absorbed.
My beloved self ! friend !
As the fish, I find life in absorption in the water that is God.
The self amrita accents of the Lord to satiety has quaffed—
All blessings thereby in mind are lodged.
As is met the Lord,[2] paeans of joy have I sung;
My yearning is fulfilled by getting the holy Lord's pleasure.
By the Lord's cherishing[3] the Nine Treasures[4]
have I found—
The Lord has granted *devotion* to the Name,
source of all blessing.
Saith Nanak : By instruction of God's devotees
In loving devotion is my heart[1] absorbed. (5) (1.2)

In the measure Sri (Raga)—Composition of Sri Guru Arjan Dev
Chhants (Lyrics)

In the Name of the Sole Supreme Being. Realized
by the holy Preceptor's Grace.

Hath manjhāhū mā pirī passei kivn dīdār

Dakhana (In dialect of South-Western Punjab)
In my heart is lodged my Beloved; how to have sight of Him ?
This by seeking refuge of the holy comes.
Saith Nanak : Thus is envisioned that prop of life. (1)

Chhant (Lyric)

Charan kamal siūn preeti rīti santan mana āwaie jīo

Devotion to the Lord's lotus feet is the way of
mind of the holy :
Feelings of duality that to devotion are contrary, immoral,
Appeal not to the mind of servants of God.
Nothing but the Vision Divine to the mind of
devotees is pleasing.
Without this, for an instant have they not rest.[5]
One without *devotion* to the Name is of body and
mind deprived,

1. Mana.
2. Sridhar=also a periphrastic name of Vishnu.
3. Attaching to one's scarf by way of owning and protection.
4. The traditional nine esoteric powers, attained through Yoga-praxis.
5. Patience.

And as fish out of water, *gasps* to death.
Grant me union, Beloved, Prop of Life,
That in holy company Thy laudation I chant.
Listen, Lord of Nanak ! show me such kindness,
That my mind and body in Thy clasp be absorbed. (1)
Dakhana (In dialect of South-Western Punjab)
Saith Nanak : By touch[1] of the holy Preceptor
are all doors flung open—
All spots look lovely; none appears alien.[2]
Chhant (Lyric)
Tere bachan anūp apār santan ādhār bāṇī bīchārīyai jīo
As is Thy utterance thought upon,
Thy words unique, illimitable are seen.
You we contemplate with each breath and each *morsel*—
How may you be put out of mind ?
How put you out of mind ? For an instant cannot you be
forgotten—
All desires[3] the Lord fulfils, of the state of our
mind is He aware.
The protection of the helpless, of all the
constant companion, ye contemplate.
Forfeit not life as on a gambler's throw.
Nanak thus supplicates the Lord :
In Thy mercy, across ocean of the world take us ! (2)
Dakhana (In dialect of South-Western Punjab)
As was the Lord pleased, in dust of the feet
of the holy did I myself immerse[4] :
Thereby did Nanak obtain all boons of divine
wealth and substance.
Chhant (Lyric)
Sundar swamī dhām bhagatānh bisrām āsā laggi jīvatei jīo
The Lord beautiful is the home of His devotees,
Where full of hope they abide;
Their mind and body in Him absorbed, as His Name
they contemplate, P. 81
And amrita of the Lord quaff.

1. Meeting.
2. (Lines transposed in rendering).
3. (Liberation is meant).
4. Original is *majjan* (dip).

Quaffing amrita of the Lord, immortality they obtain—
Water of worldly poison to them tasteless rendered.
By grace of the Lord, Preserver of the universe,
Company of the holy have I reckoned my wealth.[1]
Thus Beloved, have come all joys and profound bliss;
All rubies of divine devotion in my mind twined.
For an instant may the prop of life not leave my thoughts—
In contemplation of Him Nanak finds life. (3)
Dakhana (In dialect of South-Western Punjab)
To such as by Thee are owned, hast Thou granted union :
Listening from them Thy laudation, hast
Thou been thereby fascinated. (1)
Chhant (Lyric)
Prem thugaurī pāe rījhāe gobind manu mohiyā jīo
With Thy drug of love is my heart enamoured,
With the Lord fascinated;
By illimitable favour of the holy is it
exalted close to Thy bosom.[2]
Clasped to the Lord's bosom is it exalted,
All evils ended;
By quality of devotion is the Lord *to the devotee*
made compliant.
All joys in the self are lodged; as is the Lord pleased,
Annulled is transmigration.[3]
The devotee-sisterhood have chanted paeans of joy,
Fulfilled are all desires;
Nevermore come Maya jolts.
Saith Nanak : The Lord Beloved by His hand has
to us given succour :
The world's ocean has touched us not. (4)
Dakhana (In dialect of South-Western Punjab)
Invaluable is the Name—none its worth knows.
Saith Nanak : Such as have good fortune on their
foreheads recorded,
In joy of the Lord disport. (1)

1. Treasure.
2. Neck.
3. Birth and death.

Chhant (Lyric)

Kahtei pavitra suṇatei sabh dhannu likhantīṇ kul tāriyā jio

Holy are those that *the Name Divine* utter;
Blessed those listening to it;
Those recording it their tribe have saved.
Such as consort with the holy, and in the
Name Divine find joy,
The Supreme Being have contemplated.
By supreme Divine grace are they about the
Supreme Being enlightened,
Their life fruitful rendered.
By Divine hand are they succoured,
By the Lord exalted;
Neither fall they into births nor see death.
By touch[1] of the benign holy Preceptor are we
in bloom *of joy*;
Our lust and wrath subdued.
Inexpressible is the Lord whom words cannot encompass –
Nanak to Him is a sacrifice. (5) (1-3)

In the measure Sri (Raga)—Composition of Sri Guru Ram Das

Vaṇjārā* (The Itinerant Merchant)

In the Name of the Sole Supreme Being, Reality Eternal,
Realized by the holy Preceptor's Grace.

Hari hari uttam nām hai jini siriyā sahbu koi jīo

Supreme is the Name of the Lord, from whom all
creation has appeared.
All by the Lord are cherished;
In all vessels is He pervasive.
Meditate ever on the Lord, besides whom nothing is real.[2]
Those that to Maya-illusion are attached,
In sorrowful wailing shall depart this life.
Saith Nanak, servant of God : Meditation on the Name
Shall ultimately be our true friend. (1)
None other than the Lord to me is *of any worth.*
My Merchant-friend* ! The Lord by taking the
Master's shelter by great good fortune is attained : (Pause I)

1. Meeting.
* Symbol for man in his 'commerce' of good and evil in life.
2. Exists.

Sant janāṇ viṇu bhāīyā hari kinai na pāiyā jio

Brother ! without *guidance* of the holy,
none has the holy Name obtained. P. 82
Those from egoism acting are like harlot's sons,
of unknown parentage.
Of respectable parentage one becomes when the
Master is pleased and shows grace.
By supreme good fortune as is found the Master,
In devotion day and night by his guidance is
the heart absorbed.
Thy servant Nanak enlightenment of the Supreme
Being has obtained,
And in lauding the Lord is engaged.[1] (2)
In ardent love is the heart to the Lord attached.
As the Master perfectly-endowed, the Name in
the mind has confirmed,
By *devotion to* the Name has the Lord been obtained. (Pause I)

Jab lagu jobani sāsu hai tab lagu nām dhiyāe

While youth and life last, meditate thou on the Name.
At departure shall the Name be with thee;
At the end shall it get thee liberation.
May I be a sacrifice to such as the Lord in mind have lodged !
Those that the Name have not contemplated,
At the end in regrets have departed life.
Saith Nanak, servant of God : Such meditate on the Name,
As on their forehead have this by the Lord
recorded in primal time. (3)
My self ! to the Lord in love be attached.
By supreme good fortune is the Master obtained;
By inspiring devotion to the Word shall he
grant liberation[2] (Pause I)

Hari āpei āpu upāeṇdā hari āpei devai lei

Himself the Lord raises creation;
Himself He grants life and takes it away.
Himself He *casts* creatures into illusion;
Himself enlightenment grants.
Illumined are the minds of the God-directed; rare are such.

---

1. Acts.
2. Carry across the ocean.

I am a sacrifice to such as by the Master's
teaching the Lord have found.
Saith Nanak, servant of God : The lotus of the heart
is in bloom,
As the Lord in the self is lodged. (4)
My self ! contemplate ever and again the Lord.
My life ! to the Lord-enlightener's shelter rush.
That all thy sin and suffering shall cast out.[1] (Pause I)

Ghati ghati ramaīyā mani vasai kivṇ piaīyai kitu bhattu

In each vessel does the Creator abide--
By what device to find Him ?
By contact with the holy Preceptor, the Enlightener
perfectly endowed,
Comes the Lord in the mind and consciousness to abide.
The holy Name is my prop and support;
By the Lord's Name comes to me the *supreme* state
and enlightenment.
In the Name Divine my trust I repose—
In the Name Divine lies for me continence and honour.
Saith Nanak, servant of God : The Name of joyous hue
have I meditated—
Thereby in devotion[2] to the Lord am I dyed. (5)
Meditate ye on the Lord—the Lord and Master Eternal.[3]
By the Master's teaching is realized the Lord :
All creation from the Sovereign-Lord proceeds. (Pause I)

Jin kau pūrabi likhiyā sei āye milei guru pāsi

Those so pre-destined in primal time have in the
Master's company been cast.
My Merchant-Friend ! to those with the spirit of dedication,[4]
The Master illumination of the Lord's Name grants.
Blessed are the wares, blessed the Merchants
That the merchandize of the Lord's devotion have laden.
Of the God-directed, at the Portal are the faces illumined—
With the Lord have they found union.
Saith Nanak, servant of God : Such alone
have the Master found,
With whom the Repository of Merit is pleased. (6)

1. Take away.
2. The Name.
3. Satti (Satya).
4. Service.

Hari dhiyāwuh sāsi girāsi

With each breath and morsel on the Lord ye meditate !
The hearts of such of the God-directed with love
for the Lord are saturated,
Whose way of life is devotion to the Name Divine. (Pause I)

SRĪ RAG-ki-VĀR MAHALLA IV, along with Slokas

(This Vār or Disquisitional composition in the measure Sri (Raga) stands in the name of Guru Ram Das, successor in the Apostolic seat to Guru Amar Das. It contains the compositions, arranged to emphasize certain spiritual truths and vision, of three of his predecessors in Guruship.)

NOTE ON SRI RAG-ki-VĀR

Vār (most probably a shortened form of Vārta—tale) is originally a verse-tale of heroic deeds, of love and honour. Vars were sung by bards to the accompaniment of the harp and hand-drum, in simple martial tunes. The holy Gurus adapted this heroic form to the expression of another kind of valour—the battling of the self against itself, its lower tendencies—and ascent to the higher spiritual experience. In the holy Granth Sahib there are twenty-two Vārs, spread over several ragas or musical measures.

Structurally a Vār is a composite unity, collating the Bani or holy Word of more than one of the Gurus. The principal author in each case is indicated, as in the case of the present Var, captioned Mahalla IV, that is, Sri Guru Ram Das. Into the general theme of the superiority of devotion and supplication and descent of grace in this Vār, Guru Arjan Dev, the compiler of the holy Granth Sahib, added from Guru Nanak Dev, Guru Angad Dev and Guru Amar Das, slokas or couplets. One Sloka is also of the authorship of Guru Arjan Dev himself.

In the text of this Vār, the majority of the Slokas (33) are of the authorship of Guru Amar Das. The authorship of 10 other slokas has been indicated as below :

Guru Nanak Dev—7
Guru Angad Dev—2
Guru Arjan Dev—1

The Pauris or the stanzas constituting the basic framework are of the composition of Guru Ram Das. The *Slokas* are of the compositions of the four holy Gurus, as indicated along with each group or single Sloka. (Translator's notes.)

Sri Raga-ki-Vār Mahalla IV, along with Slokas P. 83

SLOKA[1] (Guru Amar Das)

Rāgāṇ vich sri rāga hai je sachi dharei piyāru

Sri Raga would be pre-eminent among measures
should it induce love of holy truth;
Lodging the Lord eternal in the heart,
And making the understanding firm-fixed in the
priceless jewel.
This renders the tongue, the mind and the entire
physical body pure.
Saith Nanak : Service of the holy Preceptor is
a bargain eternally blessed.[2] (1)

Sloka (Guru Amar Das)

Without the Master's love, all talk of the sorrow
of separation is Maya-attachment.
With the heart deluded by Maya, *God*
is neither seen nor heard.
Without the sight of the Divine Spouse love will not arise.
How may the blind fall in love ?
Saith Nanak : The Lord who has taken away the eyes of
realization, will Himself restore these. (2)

Pauri (*Stanza*) Guru Ram Das

Hari ikko kartā ikku ikko dībāṇi hari

God is the sole Creator and judge.
God's is the Ordinance operative in the universe.
Keep Him ever in mind.
Nothing but God has any power—
Remove from thy mind fear, illusion and attachment.
Laud God alone who shall succour thee at home and abroad.
These on whom is God's grace,
Shall meditate on Him and cross the fearful[3]
ocean of worldliness. (1)

Sloka (Guru Nanak Dev)

The Lord's favours may not out of Him be forced.
Some miss these even while awake;
On others He bestows these shaking them awake. (1)

---

1. A sloka is usually a couplet, on a spiritual, ethical or philosophical theme.
2. Lit. True.
3. *Bikham*=Hard to cross or negotiate.

Sloka (Guru Nanak Dev)
Faith and forbearance is characteristic of those with
purity of heart;
Patience is the provision of angels.
Only those perfected in devotion shall have sight of God—
No place is there for braggarts. (2)
Pauri (*Stanza*) Guru Ram Das
Sabh āpei tudhu upāi kai āpi kārei lāī
Thou has created all existence,
And set it to various tasks.
Viewing the spectacle of Thy greatness dost Thou feel joy.
Lord ! nothing is outside of Thee : Thou art the holy Lord.
Everywhere dost Thou operate.
Devotees of God ! meditate on Him,
Who liberation shall grant. (2)
Sloka (Guru Nanak Dev)
Caste and dynastic pride are condemnable notions;
The One Master shelters all existence.
Anyone arrogating superiority to himself shall be disillusioned.
Saith Nanak : Superiority shall be determined by God,
crediting such a one with honour. (1)
Distich : Behoves it one to die before one's beloved :
Cursed be breath drawn after his departure.[1] (2)
Pauri (*Stanza*) Guru Ram Das
Tudhu āpei dhartī sajīyai chandu sūraj due divei
Thou hast thyself created the earth and the lamps of sun
and moon.
Thou hast created the fourteen chambers[2]
for the creation to carry on commerce !
Those treading the Master's path find gain from God;
Those quaffing amrita of truth face not death.
They get liberation along with their tribe;
Through them the whole world finds liberation. (3)
Sloka (Guru Nanak Dev)
He has manifested His might in creation, P. 84
And is pervading it.

1. This is Guru Angad's sorrowful remembrance after the passing away of his beloved Master, Guru Nanak Dev.
2. Lit. Shops.

The true servant of God is one who contemplates his
duty in the human incarnation[1] !
God's might is beyond measure and value :
Inexpressible is its price when realized.
Those discussing codes and ritual,
Find not liberation[2] without God-realization.
To truth make thy obeisance;
A pure heart thy object;
Let thy sight see God's face wherever thou mayst turn.[3] (2)

Sloka (Guru Amar Das)

Closeness to the Master comes neither by
nearness to him nor by remaining far :
Saith Nanak : The Master is *with the devotee*
When his heart is not straying.[4] (2)

Pauri (*Stanza*) Guru Ram Das

Sapt dīp sapt sāgarā nav-khand chāri veda das-asht purāṇā

The seven continents and seven seas,
Nine continents, four Vedas and eighteen Puranas—
Lord ! Thou dost permeate all;
All to Thee are attached.
Lord, holding the Bow in Thy hand[5] !
Thee all creation lauds,
May I be a sacrifice to the devotees
Who on Thee meditate !
Thou the Sole Doer—wonderful Thy marvels. (4)

Sloka (Guru Amar Das)

Why call for pen and ink ?
Record thou God's Name in thy heart.
With this ever shalt thou be dyed in God,
And thy love be imperishable.
Pen and ink shall vanish—
So will what they write.
Saith Nanak : Imperishable is God's love
That he has planted in the heart in the Primal Hour. (1)

---

1. At the proper time.
2. Lit. Corssing over.
3. Lit. God is present in whatever direction I behold.
4. Is by his side.
5. Sarang-Pani.

Sloka (Guru Amar Das)

What is visible, shall not accompany man :
This truth the holy Master has set firmly in my mind—
In love of this truth I abide.
Saith Nanak : The true and holy Word comes by Divine grace
to man. (2)

Pauri (*Stanza*) Guru Ram Das

Hari andari bāhari ikku tūṇ tūṇ jāṇeh bhed

Thou Lord, art inside and outside of *us*,
And knowest the secrets of our heart.
What we do, is all known to God—
My self ! meditate therefore, on Him.
Those involved in sin are in terror of Yama;
The righteous are ever in bloom of joy.
Thou Lord, art just, just is Thy judgement—
What therefore have we to fear ?
Those realizing Truth are with it merged. (5)

Sloka (Guru Amar Das)

May the pen burn and the ink;
And burn the paper, the scribe,
Who has commended[1] other than God's Name.
Saith Nanak : Man gets what is recorded since primal Time.[2]
Nowise can man change this. (1)

Sloka (Guru Amar Das)

Attachment to other than God
Makes what is read, what is spoken, false,
And Maya-attached.
Saith Nanak : Without God's Name none found poise—
All that study other than God's Name get only ignominy.

Pauri (*Stanza*) Guru Ram Das

Hari kī wadiyāī waddī hai hari kīrtanu hari kā

Great is the Lord's praise, sung in holy hymn;
Great is the Lord's praise in his righteous justice;
Great is the Lord's praise, in apportioning rewards[3] for deeds.
Great is the Lord's praise, in turning a deaf ear to the
words of traducers,

1. Lit. Recorded.
2. The implication as elsewhere, is of destiny recorded as a consequence of actions of previous births.
3. Lit. Fruit : implies retribution.

Great is the Lord's praise, in conferring gifts unasked. (6)

Sloka (Guru Amar Das)

The world perishes in egoistic cries.
In death wealth accompanies none.
Feelings of duality bring suffering and make man
prey to Yama the destroyer. P. 85
Saith Nanak : God's devotees swim across
through meditating on the holy Name. (1)

Sloka (Guru Nanak Dev)

Attractive in talk are we, yet of unworthy deeds;
Our hearts impure and black, yet white our aspects.
Still emulate we those who engage
in devoted service to their lords;[1]
Who are dyed in their lord's love, and disport in joyful bliss,
Who in strength are yet self-abasing, practising humility.
Saith Nanak : Fruitful shall be my life, should I be in
company with such. (2)

Pauri (*Stanza*) Guru Ram Das

Tūṇ āpei jal mīnā haiṇ āpei āpei hī āpu jālu

Thou art the water, fish and the snare;
Thou dost thyself cast the net; Thou the moss;
Thou the lotus untouched by water,
Yet drenched in deep water,[2] Thy crimson colour dost retain.
By an hour's[3] contemplation, an instant's dost grant
Thou liberation.
Lord ! nothing happens except as Thou dost will;
Let man seek bliss through the Master's Word. (7)

Sloka (Guru Amar Das)

Those ignorant of God's Ordinance bitterly have to cry.
With mind apprehensive They find no rest.[4]
Should the woman[5] obey her lord's will,
She would find praise and in his chamber be favoured.
Saith Nanak : Such wisdom by Divine grace comes.
Through the Preceptor's favour is one absorbed in Truth. (1)

---

1. Lit. Are standing always at the door waiting in service.
2. Lit. Water a hundred cubits deep.
3. Original, Ghari
4. Lit. Restful sleep.
5. Symbol for the devotee, as usually in poetry of Bhakti.

Sloka (Guru Amar Das)
Thou egoist without devotion to the Name,
Be not deluded by the frail dye of Kasumbha.[1]
Short-lived is its dye, and low its worth.
Purblind fools devoted to duality perish—
Like worms in filth one after the other they die off.
Saith Nanak : Those dyed in the Name through the
Preceptor's truth
Are of dazzling dye.
The dye of devotion washes not off,
And enters their very grain.[2] (2)
Stanza (*Pauri*) Guru Ram Das
Sisti upāī sabh tudhu āpei rizaku samāhiyā
Thou hast raised the entire creation
And provided for its sustenance.
Some subsist on deceit,
And false and evil is their utterance.
Thou dost what pleases Thee,
And to each one hast Thou set a particular task.
To some hast Thou revealed Truth,
And conferred on them this endless treasure.
Those consuming worldly goods after meditating on God
are fulfilled;
Others neglecting Him are ever stretching out hand to beg. (8)
Sloka (Guru Amar Das)
Scholars studying and expounding scriptures—
Attachment to Maya their motive.
Absorbed in duality have they neglected God[3]—
For wilful negligence are they chastized.
Never bring they to mind *the Lord*,
Who has granted soul and body and provides sustenance.
Their necks ever caught in Yama's noose,
Ever and again are they born and die.
The purblind egoists, without sight,
Get what for them is recorded according to their
previous deeds.[4]

1. A flower, whose dye is easily washed off—symbol for lack of devotion.
2. The figure is taken from the craft of Dyeing.
3. The Name.
4. By their own actions.

By supreme good luck is found the holy Preceptor,
Conferrer of bliss, by whom is the holy Name lodged
in the heart.
Those devoted to God are ever in bliss,
Bliss their *daily* wear, bliss their way of life.
Saith Nanak : Forget not the Name that brings honour
at the holy Portal. (1)

Sloka (Guru Amar Das)

By serving the holy Preceptor, repository of noble qualities P. 86
Have I found joy and the holy Name.
By wisdom granted by the Master have I been illumined,
And my self realized by light of the holy Name of God.
Through pure, truthful living does one get honoured
by the Supreme Master.
This soul and body is all His—
Realizing this, must one submit to Him laudation.
Praising God through the holy Word gives one abode in
unending joy.
Cultivate meditation, austerity and a mind self-controlled—
Without *devotion* to the *holy* Name cursed is life.
By Divinely-given wisdom is devotion to the holy Name found—
The egoist involved in attachment is destroyed.[1]
Lord ! keep Nanak as be Thy will,
Who is *Thy* devoted slave. (2)

Stanza (*Pauri*) Guru Ram Das

Sabhko terā tūṇ sabhasu dā tūṇ sabhnāṇ rāsi

All is Thine; to all dost Thou belong;
Of each art thou the mainstay.[2]
All beg boons of Thee through prayer and supplication.
All boons come to one on whom these Thou dost confer;
From some art thou far; to some near.
No shelter have we but Thine—
One may test if from another boons come.
Thee all laud—
Those devoted at Thy door find illumination. (9)

Sloka (Guru Amar Das)

The scholar[3] declares his learning,

1. That is, rendered incapable of achieving liberation.
2. Lit. Capital.
3. Original, Pandit.

Gripped by attachment to worldliness;[1]
In his mind he reflects not on the Supreme—
In utter folly his mind involved.
Involved in duality, yet preaches he to the world—
Incapable of thoughtful realization.
The life of such is an utter waste—
In transmigration they keep involved. (1)

Sloka (Guru Amar Das)

Those serving the holy Preceptor have alone found realization.[2]
On this deeply reflect :
Their minds ever in poise and bliss—
Their wailing at an end.
Their self annihilitating their egoism—
Their minds rendered pure through meditation on the holy Word.
Saith Nanak : Those dyed in the Word are the liberated ones,
Through love and devotion to the Lord. (2)

Stanza (*Pauri*) Guru Ram Das

Hari kī sevā saphal hai gurumukhi pāvai thāeṇ

Devotion to God brings fufilment;
Through Divine prompting is found poise.
Only by Divine grace may one find the true preceptor,
And meditate on the Name Divine.
By the Divine Word is the Lord realized,
Whereby does the Lord carry across[3] the seeker.
Through stubbornness of effort has none realized Him—
Learn[4] this from scriptures.[5]
Saith Nanak : Through Divine prompting alone does one
serve Him. (10)

Sloka (Guru Amar Das)

Saith Nanak : He alone is the true hero
Who has destroyed in his self the demon egoism;
By Divine prompting through laudation of the holy Name
Does he purify his life;
Attaining liberation eternal, his whole race he liberates.
Such alone shine at the holy Portal
As the Name have loved.

1. Original, Maya.
2. Original, Nāun.
3. That is, liberates.
4. Lit. Ask.
5. Lit. Vedas.

The egoists perish of their egoism—
Their end evil.
The Divine Ordinance is everywhere pervasive—
What power has poor man ?
Man, involved with Maya[1] forgets the true Master.
Saith Nanak : Those devoid of the Name are utterly in
suffering,
Joy they never experience. (1)
Sloka (Guru Amar Das)
The Preceptor perfect in *divine illumination*
has confirmed in my mind God's Name,
And has ended my delusion.
Through chanting laudation of the holy Name of God[2]
He made illumination and showed the true path.
Destroying egoism, was the mind concentrated,
And God's Name in the heart was lodged.
Anyone endowed with Divine wisdom is beyond Yama's reach,
And with the holy Name of God is merged. P. 87
All that happens is by power of the Creator—
Any whoso please Him are in devotion[3] absorbed.
Nanak, servant of God, lives as he meditates on the holy Name.
Forgetting the Name even for an instant is to him death. (2)
Pauri (*Stanza*) Guru Ram Das
Jo miliyā hari-dībān siūn so sabhnīn dībānin miliyā
One approved in the Court Divine is everywhere approved;
Everywhere would he be glowing with joy;
All sinners at his sight would find liberation.[4]
In their souls is the treasure of the Name—
Thereby are they surrounded.[5]
By worship of the Name, by meditation on it,
Are all sins cast out.
Those meditating on the Name with mind concentrated,
Abide unshaken in this world. (11)
Sloka (Guru Amar Das)
By enlightenment given by the holy Preceptor,

1. Lit. The other.
2. Original, Ram-Nām.
3. Lit. The Name.
4. Lit. Swim across.
5. *Parvariya* in the original is interpreted as surrounded, ennobled, patronized etc.

worship the Supreme Self:
As self the Self realizes, enlightenment grows
without endeavour.[1]
Then the self unshakeable remains through the insight[2]
by the Preceptor granted.
Without the Preceptor's instruction would not come equipoise,
Nor impurity leave the mind.
Lodging God in the heart even for an instant,
Equals bathing at the sixty-eight holy spots.[3]
The egoist in his conceit performs ritual actions—
Suffering is all his recompense.
Saith Nanak : Then is the impure mind rendered pure,
When in the holy Preceptor it gets absorbed. (1)
Sloka (Guru Amar Das)
Instructing the world turned egoist, is hard to succeed;
The egoist joins not holy company,
And through his actions wanders about in the cycle of
transmigration.
Concentration on God and Maya-attachment—these are two
distinct paths—
Man acts as the Divine Ordinance ordains.[4]
The God-instructed have their mind subdued,[5]
And on the touchstone of the holy Word have tested it.
Man must struggle against his mind, then be friends
with it, when purified,
And in the purified mind must abide.
Through devotion to the holy Word, are all desires fulfilled.
From Divinely-prompted actions comes everlasting feasting
on amrita.
Strife with other than the mind is a waste of life.
The egoist, conceited in himself,
With actions false and evil, is the eternal loser.
By the Preceptor's grace is the mind the victor through
devotion to God.

---

1. Lit. In the home, i.e. without resort to 'practices' and ritual.
2. Here subhai, a term with multiple shades of signification should thus be interpreted.
3. Original, tirtha
4. The implication being that Divine grace or rejection is primal.
5. The figure in the original implies purifying gold in fire.

Saith Nanak : The God-directed man garners eternal truth[1]—
The egoist in transmigration is involved. (2)
Stanza (*Pauri*) Guru Ram Das

Hari ke sant sunuh jana bhāi hari-satiguru ki ik sākhī

Devotees of God ! brethren !
Attend to this testament of God, the true Preceptor :
This is enshrined in his heart by one whose
countenance is marked with blessing
In the primal Hour.
The Lord's discourse, pure and noble,
Is by devotion tasted through the Master's Word.
Anyone tasting it is illumined, his darkness of mind vanished,
As is the darkness of night drawn up by the sun.
The God-instructed behold with their eyes God—
Invisible, unencompassable, inaccessible, immaculate. (12)
Sloka (Guru Amar Das)
One serving the Lord finds acceptance with Him : P. 88
Such a one discarding his ego, lives ever in love with truth.
Those without devotion to the holy Preceptor,
make waste of their lives.
Saith Nanak : The Lord does as is His will—
This mystery man cannot penetrate. (1)
Sloka (Guru Amar Das)
The mind of man by evil thoughts is surrounded,
Acting them out.
Those without Divine light, their worship from duality proceeds;
At the Divine Portal are they chastized.
True worship is the worship of the Supreme Self—
Of this realization comes not without the holy Preceptor.
In obedience to the Master's will lie meditation,
austerity, self-discipline—
These come by grace.
Saith Nanak : In devotion must one's whole mind engage—
God will accept what pleases Him. (2)
Stanza (*Pauri*) Guru Ram Das

Hari hari nām japuh mana merei jitu sadā sukhu hovai din-rātīṇ

My self ! on the holy Name meditate,

1. Sach in the original has two meanings, eternity and truth.

And unbroken[1] joy find.
My self ! on the holy Name of God meditate,
Whose meditation all sin and evil washes off.
My self ! on the holy Name of God meditate,
That all poverty, suffering and hunger[2] removes.
My self ! on the holy Name of God meditate,
Whose love the holy Preceptor has ordained as supreme.
God induces meditation in Him,
On whose forehead is recorded the writ of Divine approval. (13)

Sloka (Guru Amar Das)

Those not serving the holy Preceptor and meditating
not on the holy Word,
Their minds without enlightenment remain—
Like lifeless corpses are they.
Wandering through eighty-four lakh births,
They die and are born in ignominy.
He engages in devotion to the holy Preceptor, whom he
so inspires.
In the holy Preceptor's *teaching* lies treasure of the Name,
By Divine grace attained.
Those dyed in truth through the holy Word—
Their devotion too is true.
Saith Nanak : One united by God to Himself,
Never is again alienated,
And in eternal poise is fixed. (1)

Sloka (Guru Amar Das)

The true Bhagavat[3] is one who the Lord realizes,
And by Divine grace gets a vision of the self:
Controls the unstable mind,
And in realization of the self makes it rest,
Dies while living and ever utters the holy Name of God :
Such a Bhagavat alone is of a high order.
Saith Nanak : He alone in holy truth is absorbed. (2)

Sloka (Guru Amar Das)

One with evil desires in mind,
And known as Bhagavat—

1. Lit. During day and night.
2. Here poverty and hunger imply the spiritual state of hankering after wordly goods.
3. Bhagauti (Bhagavat) is Vaishnavite sect, indulging in dance and such other ritual in their worship.

Through such hypocrisy the Supreme shall never realize.
One traducing others and harbouring impurity in mind—
His washing the body-filth will not bring him purity.
One making disputation with holy company,
Through duality shall at all times be in misery.
One neglecting meditation on the holy Name,
And engaging in numerous ritual acts—
The records of his actions[1] is no way effaced.
Saith Nanak : None without devotion to the holy Master
finds liberation. (3)

Pauri (*Stanza*) Guru Ram Das

Satiguru jinhīṇ dhiyāiā so kaṛ na suwāhī

Those meditating on the holy Preceptor
Burn not to ashes.[2]
Those on the holy Preceptor meditating are fulfilled, satiated.
Those meditating on the holy Preceptor
Abide from Yama's terror free.
Those touched by Divine grace worship at the feet of
the holy Preceptor;
In both worlds are their faces radiant, P. 89
And to the Divine Portal access they find. (14)

Sloka (Guru Angad Dev)

The head that bows not to the Lord merits casting off.
Saith Nanak : the body that hungers not for God,[3]
may as well be burnt. (1)

Sloka (Guru Arjan Dev)

The female[4] forgetful of the Divine Essence and origin,
Wanders through unending life and death :
Under the false delusion of musk,
Falls she into the pit of filth. (2)

Pauri (*Stanza*) Guru Ram Das

So aisā hari-nām dhiyāīai mana merei jo sabhnāṇ uppari hukamu chalāe

My self ! on the Lord's Name meditate,
That dominates this universe entire;

1. That is, the cycle of everlasting retribution consequent upon actions proceeding from the lower motives.
2. That is, are immortal through liberation.
3. I.e. Feels not the separation from.
4. Image for the self.

My self ! on the Lord's Name meditate,
That shall grant thee liberation in thy last breath.[1]
My self ! on the Lord's Name meditate,
That takes away all the mind's hungers.[2]
Those of the God-inspired through grace, on the Name meditate,
That inspires humility in slanderers and evil-doers.
Nanak ! contemplate thou the holy Name, supreme over all—
All to the holy Name make obeisance. (15)

Sloka (Guru Amar Das)

The foul-faced woman of bad ways makes herself up,
With an impure heart, wrapped in falsehood—
Disregarding her lord's will, she wants in her folly to dominate.
Obedience to the Master's will all suffering annuls.
What the Creator has recorded in the primal Hour
can no way be effaced.
The mark of the good woman is,
She surrenders herself body and soul to her lord,
And to the holy Word is devoted.
Consider this in your mind—
None ever realized *God* without devotion to the holy Name.
Saith Nanak : The woman is beautiful and well-mannered,
Only if with the Creator she find favour. (1)

Sloka (Guru Amar Das)

Attachment to Maya is a dust-storm of which the end is not visible.
Egoists and those without realization bear the intensest
of all suffering—
Disregarding devotion[3] to God, they sink;
Waking up each day, from attachment to duality in
actions they indulge.
One serving the holy Master crosses over the ocean of existence.
Saith Nanak : The godly bearing the holy Name in their heart
into the supreme Truth are merged. (2)

Pauri (*Stanza*) Guru Ram Das

Hari jal thal mahīyal bharpūri dūjā nāheṇ koe

The ocean and earth pervades the Lord—
None else besides Him exists.

---

1. Lit. Moment, occasion.
2. Lit. Thirst and hunger.
3. Lit. God's Name.

The Lord Himself sits to judge—
Those with false hearts are chastized and rejected.
Those with hearts pure are exalted.
Come ye all ! join in lauding the Lord,
Who has cherished the helpless and the meek:
Who has given victory to the righteous,
And chastized evil-doers. (16)

Sloka (Guru Amar Das)

The egoist is like the woman defiled, depraved and fallen,
Never will her craving be assuaged—
Ever burning in desire will she wail.
Saith Nanak : One without the Name
Is foul, ugly, by her lord discarded and abandoned. (1)

Sloka (Guru Amar Das)

One dyed in the holy Word by love and devotion to the holy Preceptor,
Is of blessed matrimony.
In love with her lord,
Ever does she find joy in his true love— P. 90
A woman of surpassing beauty, lovely, graceful.
Saith Nanak : She alone is blessed in wedlock,
Who has been so joined by the Divine joiner. (2)

Pauri (*Stanza*) Guru Ram Das

Hari ! Terī sabh karehṇ ustati jini phāthei kạdhiya

Lord ! all laud Thee for succouring those caught in toils.
Lord ! all make obeisance to Thee,
For saving creation from evil-doing.
Lord ! on the meek dost Thou confer honour,
And art mightiest of the mighty.
Thou, Lord ! dost chastize and humble the arrogant,
And correct the egoists who have lost reason.
Lord ! Thy devotees dost Thou exalt,
And the humble and the helpless cherish. (17)

Sloka (Guru Amar Das)

Exalted and great shall be one that the holy Preceptor's will obeys.
One lodging God's supreme Name in heart
Is rendered immortal.
This comes by His grace and beneficence.
Saith Nanak : All happens as the Creator wills—

Such wisdom to the God-inspired alone comes. (1)
Sloka (Guru Amar Das)
Saith Nanak : Those devoted to the Lord's Name,
And ever meditating on Him—
To such is Maya, bondwoman of the Lord, obedient.
The holy Master's Ordinance, regulating the universe,
Is eternally perfect.
Those realizing it by the Master's grace,
The Door of liberation find.
The egoist, ignorant of the Divine Ordinance,
Is by the overbearing Yama chastized.
Those who by the Master's inspiration are devoted,
Swim across the ocean of existence.
The Lord, of perfect attributes, annuls all sin,
And liberation grants. (2)
Pauri (Stanza) Guru Ram Das

Hari kī bhagtāṇ partīti hari sabh kichh jāṇadā

God's devotees have faith in Him,
Who is all-knowing.
None is omniscient as God—
Righteously He judges.
Why should man have apprehension, since God chastizes none unjustly ?
Just is God, and true His judgement—
Only the sinner is the loser *before that.*
Devotees of God ! laud Him with hands folded—
To His devotees He grants liberation.[1] (18)
Sloka (Guru Amar Das)
I yearn for union with the Beloved;
Him may I cherish in my heart !
May I ever laud Him through love and devotion to the holy Preceptor.
Saith Nanak : He unites to Himself one on whom is His grace :
Such alone is the woman of blessed wedlock. (1)
Sloka (Guru Amar Das)
By His service is realized the Lord,
By whoever finds His grace.
By meditating on God's holy Name,

1. Lit. Carries across.

Mere men to gods have been exalted.
Those subduing their ego have to Him been united—
Through the holy Preceptor's Word have they swum across.
Saith Nanak : Through Divine grace may one merge into enlightenment and poise.[1]

Pauri (*Stanza*) Guru Ram Das

Hari āpaṇī bhagati karāe wadiyāī vekhālīyanu

The Lord, revealing to man His greatness, induces in him devotion;
Inducing faith in the devotee,
Himself He performs service.
On His devotees He confers bliss,
And poise unshakeable.
Evil-doers He leaves not in peace,
Consigning them to hell.[2] P. 91
His devotees He loves, and cherishing them, grants them liberation.[3] (19)

Sloka (Guru Nanak Dev)

In man's mind foul thinking is the drummer woman
Hard-heartedness the she-butcher,
Slandering of others the scavenger-woman—
By the low-caste wrath is he deluded :
What good is the line of ritual purity in the kitchen,
With these untouchables, sitting by his side ?
Self-discipline is the true purity, good actions the holy lines,[4]
Contemplation of God's Name holy bath.
Saith Nanak : Such alone shall in the hereafter be exalted
As induce not in others sinfulness. (1)

Sloka (Guru Nanak Dev)

It matters not whether one is a swan or a stork—
His grace may fall on any.
Should it please Him, a crow He may turn into a swan. (2)

Pauri (*Stanza*) Guru Ram Das

Kitā loṛīyaī kamm so hari pai ākhīyai

For success in your projects, to the Lord make supplication.

---

1. Original, Sahaj.
2. The concept of a material hell or heaven is alien to Sikh thought. 'Hell' as usual in Gurubani, is a symbol of eternal alienation from bliss.
3. Carries across.
4. Lines drawn around a cooking square for purity.

He shall grant you success --such is the holy Preceptor's testament.
In the company of devotees, taste of the store of amrita.
Thou who art compassionate, annuller of Yama's terror,
Protect Thy servant's honour !
Saith Nanak : Laud the Lord's qualities, and thus realize the
unencompassable. (20)

Sloka (Guru Amar Das)

This body and soul is His : to all He provides sustenance.
Saith Nanak : By guidance given by the Master,
To the Eternal Provider do service.
May I be a sacrifice to those that have meditated on God,
the Formless :
Their faces are radiant ever;
To them the whole world bows. (1)

Sloka (Guru Amar Das)

The holy Preceptor's touch[1] has from the world turned me away.
Of the nine treasures[2] have I the free run.
The eighteen powers[3] follow me about—
In my true self[4] I abide.
Ever listen I to the unstruck melody, and in the
transcendent state[5] in God am absorbed.
Saith Nanak : Devotion to God abides in the heart of those,
On whose forehead is it recorded since the primal Hour. (2)

Pauri (*Stanza*) Guru Ram Das

Haun dhādi hari-prabh khasam kā hari kai dari āiyā

A minstrel of the Lord God am I, come to the Divine Portal.
Inside the mansion the Lord listened to my supplication,
and into the Presence called me.
Calling the minstrel, the Lord inquired of him :
What objective has brought thee ?
I made reply : Gracious Lord !
Confer on me the boon of everlasting meditation on Thy Name.
The bountiful Lord conferred on me meditation on the
Name Divine,
And a robe of honour granted. (21)
Note : Here in the original is recorded 'Shuddha' (Found correct.)

---

1. Lit. Meeting, contact.
2. The traditionally nine sources of prosperity.
3. For these see Glossary.
4. Lit. In my own home, place.
5. Original, unmani. The yogic state of supreme samadhi or absorption.

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

In the measure Sri (Raga)—Composition of the venerable Kabir

To be sung to the tune '*Ek Suwan*'*

Jananī jānat sutu bada hotu hai

The *fond* mother thinks her child is growing,
Not knowing, his life-span each day decreases :
Excessively she fondles him as her own.
While watching it, Yamaraj[1] at her folly laughs. (1)
In such *deep* delusion the world hast Thou thrown:
In this Maya-delusion how may it find enlightenment ?
(Pause I) P. 92

Kahat kabīr chhoḍ bikhiya ras itu sangati nihchau marṇā

Saith Kabir : Discard joys of poisonous *Maya* !
In such company must thou inevitably die.
Man[2] ! contemplate God and the illimitable
Word that gives the eternal life—
Thus mayst thou swim across ocean of the world. (2)
By Divine grace alone acquires one devotion.
Then is doubt and illusion removed;
Serene enlightenment appears, consciousness is awakened,
And by the Master's favour devotion in the heart formed. (3)
One in such company is from death immune :
By realization of the Divine Ordinance does one
with the Lord find union. (1) (Pause II)

In the measure Sri (Raga)—Composition of Bhakta Trilochan*

Māyā moha mani āgalṛ prāṇiā jarā maraṇu bhau visari gayā

In Maya-illusion is the mind excessively involved—
Man[2] ! fear of old age and death hast thou put out of mind.
At sight of thy family, like the lotus dost thou bloom;
Others' homes thou dost seek to rob, thou man to
falsehood given. (1)
The messenger of death, Yama's child[3] has arrived,
Before whom nothing avails.
Rarely a man of piety *is heard* supplicating :

---

* This is a musical direction, to sing this composition in the same tune as '*Ek Suwan dui Suwani*' of Guru Nanak Dev in Sri Raga, *ante*.
1. The deity controlling death.
2. Prani : One that breathes, lives.
* This Bhakta was born at Barsi, in the district of Sholapur (Maharashtra).
3. Old age is implied.

Unite me to Thyself, beloved Lord[1] !
In Thy embrace clasp me.
Grant me union, Lord ! Grant me liberation ! (Pause I)
In thy numerous enjoyments and power, Man[2] !
hast thou forgotten *God* :
In the ocean of existence thou thinkst thyself immortal.
By Maya deluded, Him to mind thou dost not bring;
In sloth is thy life wasted. (2)
Man[2] ! hard and dark is the path thou hast to tread,
Neither sun nor moon there penetrates.
As the world thou leavest, Maya-attachment then
will be gone.[3] (3)
Today have I had a vision of Dharmaraja, who to me
was manifested.
His mighty minions catch in their grip the living being—
None their torment can bear. (4)
As to holy teaching I listen, all vegetation and grass
I behold dyed in God.
Lord ! all to Thee is known—
Thus to God utters Trilochan his supplication. (5.2)

In the measure Sri (Raga)—Composition of the venerable Bhakta Kabir

Achraj eku sunuh re paṇḍīyā ab kichhu kahanu na jāī

Listen to a wonderful *tale*, thou Brahmin chap[4] !
Nothing more can one say :
This is of Him who has fascinated gods, men and
the celestial choristers,[5]
And the three worlds in one string has bound. (1)
The one-string harp of the Divine King is strummed,
Whose very sight absorption in the holy Word[6] induces. (Pause I)
For us is the seat of mystic experience the head, turned oven,
with tubes of our mystic veins** for distilling wine;
Our golden, pure heart is the Vat—

---

1. Bithal.
2. Prani : One that breaths, lives.
3. Forgotten.
4. *Pandiya* : Contemptuous diminutive for *Pandit* (Brahmin); here symbolizing empty learning.
5. Gandharb.
6. Nād liv.

** These are Ida and *Pingala*, the right and left veins leading from Kundalini. These are situated on either side of Sushmana which conveys the Kundalini 'power' to the Brahm-centre.

Into this is distilled the pure stream of wine,
Dripping in delightful drips.[1] (2)
Another wonder : Our breath is made the wine-cup.[2]
In all three worlds is seen one Yogi—
What king great as He ? (3)
By such illumination is manifested the Supreme Being,[3]
In whose joy is Kabir dyed.
The world at large in illusion is lost :
My mind with the supreme elixir of God is intoxicated. (4)

In the measure Sri (Raga)—Composition of the venerable Bhakta Beni

To be sung in the tune of Pahre* P. 93

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace—

Re nar garbh kundal jab āchhat ūrdh dhyān liv lāgā

Man ! while in cistern of the womb wast thou fallen,
head downwards,
On God didst thou meditate.
In thy frame of clay, day and night wert thou unaware
of pride of status and position,
Unconsciousness-enveloped.[4]
Remember those days of great torment now,
When thy thought in multiple directions is scattered.
As from the womb into the world of mortality didst thou step,
The Lord[5] from thy mind didst thou put away. (1)
Ignorant man ! later shalt thou repent—
Into what wrong thinking and doubts art thou fallen !
Contemplate God ! else to Yama's demesne must thou go—
In obstinate denial of God does man go about. (Pause I)
In childhood in pastimes and pleasures art thou involved—
Each instant attachment-gripped.
Objects sweet and pungent, with flesh food dist thou *consume*;
Poison didst thou swallow as amrita—

---

1. This is an elaborate symbolism for divine ecstasy. The image of wine is usual in mystical poetry.
2. The retaining of breath in pranayam is called Kumbhak (making a receptable, vessel).
3. Purkhottam=Purushottam, one of the periphrastic names of Vishnu (most exalted Being). Here and elsewhere stands for God.

* Pahre is Guru Nanak Dev's composition in the measure Sri (*ante*).

4. (*Padmadana* and *Sunaga* in this line are obscure and have been variously interpreted).
5. Narhari.

Hence shalt thou be tormented by the five apparent evils.
Contemplation, restraint, good actions and good thinking
didst thou discard;
On the Name Divine never didst thou meditate.
As lust in tide arose, was thy wisdom darkened;
woman's power[1] thy neck gripped. (2)
In flush of youth didst thou seek after others' women's faces,
Of good and evil oblivious.
Intoxicated with the great poison of lust,
Between sin and goodness didst thou not discriminate.
As thy progeny and property didst thou behold,
thy mind with pride was filled,
And God from thy heart was cast out.[2]
At others' death dost thou weigh the extent of their wealth;
In lust and pleasures of the palate is thy life wasted. (3)
Then grow the hair white, whiter than the white lotus;
The voice low as coming from the seventh nether region;
Thy eyes running *water*; thy thinking and power gone;
Passion still churns thy mind through.
Evil desires like showers keep coming; the body like
lotus in rains is withered.
The immortal Lord's Word hast thou discarded in the
mortal world—
In the end must thou be full of regrets. (4)
Bent is the frame, whose sight raises cries of pity—
Yet man, unenlightened, of himself is proud.
To go on living is he still greedy,
Though his eyes sightless have grown.
All his power exhausted; the bird of his mind flown away—
Neither with home nor its surroundings finds he pleasure.
Saith Beni : Listen ye devotees of God !
By merely dying none ever got liberation.[3] (5)

In the measure Sri (Raga)—Composition of Bhakta Ravi Das**

Tohī mohī mohī tohī antaru kaisā

What difference between Thee and me and me and Thee ?

---

1. Shakti = Power (Woman's).
2. Lost.
3. That is, liberation is got through devotion and good deeds.

** This is indicated at the close.

No more than between gold and the bangle,
And water and the wave. (1)
Thou illimitable *Reality* ! were we not sinners,
How wouldst thou then be *called* Redeemer of the Fallen ?
(Pause I)
Controller of the inner self ! Thou art known as Master;
By one being the Lord, another is known as servant;
By the servant too is distinguished the lord. (2)
Grant me the enlightenment that my self on Thee meditate.
Saith Ravidas : May someone grant me realization
Of Him, who equally pervades all.[1] (3)

1. *Samdal* is variously interpreted.

RAGA MĀJH

In the measure Mājh—Composition of Sri Guru Ram Das P. 94

Chaupade (Quartets)

SCORE I

The Sole Supreme Being, of Eternal Manifestation,
Creator, Immanent Reality,
Without Fear, Without Rancour, Form Eternal, Unincarnated,
Self-Existent, Realized by the holy Preceptor's Grace*

Hari hari nām maiṇ hari mani bhāiyā

To the Lord's Name, the Name Divine; to the Lord
is my heart's love attached :
By supreme good fortune comes meditation on the
Name Divine.
From the Master, perfectly endowed, perfection
in meditation on the Name is obtained—
Rare are such as the Master's teaching follow. (1)
With God that is my journey's provision,
have I provided myself :[1]
This my life's companion, ever by me abides.
The Master, perfectly endowed, in the Name has confirmed me—
In my possession is the wealth of God, wealth that
is everlasting. (2)
The Lord, beloved King, is my true friend :
O for someone to come, grant me union with this
Preserver of my life !
Without sight of the Beloved no rest I find—
My eyes with tears streaming. (3)
The holy Preceptor is my childhood's friend :
Mother mine ! without a sight of him find I no rest.
Lord ! in your grace the Preceptor's company grant me :
Thus shall Nanak, servant of God,
Of the wealth Divine be possessed. (4) (1)

---

* This is a rendering of *Mūl Mantra*, prefixed to a new chapter (Raga) in the holy Granth Sahib.

1. Tied in a knot or packet about the waist to the end of a sash. (Reference to ancient mode to carry money and valuables.)

Madhusūdan merei mana tan prāṇā

The Lord[1] is life of my mind and body :
Without Him no other I know.
May I by supreme good fortune meet a noble holy soul,
Who the way of the Beloved Lord may show me ! (1)
In mind and body am I deeply searching for the Lord—
How may, mother mine ! the cherished Beloved be met ?
In holy company ask I for clues of Him—
In holy company the supreme Lord abides. (2)
The cherished Beloved, holy Master, is the succourer.
Us helpless children you cherish !
The holy Preceptor to me is mother and father :
Union with the Master is to me as water to the lotus
    to make me blossom. (3)
Without sight of the Master find I no rest.[2]
Separation from the Master into agony
    throws my mind and body.
Lord ! in your grace with the Master grant me union :
Union with the Master joy to Nanak brings. (4) (2)

Hari-guṇa paṛhiyai Hari-guṇa gūṇiyai

Ever study the Lord's merits; ever these contemplate. P. 95
Ever to exposition of the Lord's truth[3] listen.
In holy company chant the Lord's praise;
Thus shall you cross the impassable ocean of the world. (1)
Come my damsel-friend ! to the Lord make we resort.
Bring me the Beloved's message.
Such alone is my cherished friend, such alone my loved one,
As of the Lord[4] brings me tidings. (2)
To the Lord, master of perfection, is my agony known.
Without utterance of His Name find I no rest.
Holy Master ! give me the formula, the miracle cure[5]—
By the Name Divine grant me liberation. (3)
To me, a chatrik, has the holy Preceptor granted shelter :
Drop of the Lord's Name into my mouth has he dropped.
The Lord is the ocean; we as the fish in water :

---

1. Madhusudan : A periphrastic name of Krishna.
2. Sleep.
3. Nām.
4. Narhari (A periphrastic name of Vishnu.)
5. The original is aukhadh (aushadhi)=medicine.

To be without this water is death,
To Nanak, servant of God. (4) (3)

Hari jan sant milahu merei bhāī

Brethren, devotees of God ! holy men !
With yourselves grant me a meeting.
Give me tidings of the Lord, Master, after whom I hunger.
Bestower *of boons* : life of the universe !
My yearning[1] fulfil !
By union with the Lord. by a sight of Him,
Will my heart[2] be in bloom. (1)
In holy company was uttered the Lord's Word;
The Lord's discourse to my heart[2] was pleasing.
The Lord's ambrosial Word to my heart[2] is gratifying.
In the holy Preceptor's company quaff you amrita. (2)
By supreme good fortune is found holy company.
The unlucky in doubt stumble about.
Without good fortune is not found holy company:
Away from holy company does impurity accumulate. (3)
Beloved life of the universe ! grant me union.
In your grace grant, I bear in mind your Name.
The Lord's Name so sweet, to my heart[2] is pleasing :
The heart[2] of Nanak, servant of God, in the holy
Name is drenched. (4) (4)

Hari-gura gyānu Hari-rasu Hari pāiyā

Realization of the Lord-Enlightener,
joy in the Lord, have I found.
The heart in joy of the Lord is dyed—
Joy in the Lord to me is given to quaff.
The Name Divine by my tongue I utter;
With joy in the Lord is the heart bubbling forth. (1)
Come, devotees of God, to your bosoms clasp me:
Discourse to me of the Beloved.
My heart shall I give to the Lord's devotees,
On whose tongue is utterance of the Master's Word. (2)
By supreme good fortune has union with the Lord's
devotee come :
The Master, perfectly-endowed.

1. This is the yearning to meet the Lord
2. Mana.

In my mouth juice of joy in the Lord has put.
The unfortunate, of union with the holy Preceptor
are deprived.
The egoist for ever in the womb and into *cycle*
of births is fallen. (3)
The Lord in His grace has shown us mercy,
And poison of egoism from the mind has removed.
Saith Nanak : In this body are markets and squares—
With devotees of God buying merchandise there. (4) (5)

Haum guṇa-Govind Hari-Nām dhiyāīṇ

On the Name, the merits of the Supreme Being,
the Lord I meditate :
In holy company, the Name in the self I lodge.
By touch of the holy Preceptor, have I joy in the Lord—
Inaccessible, unknowable, Master. (1)
Blessed are those men of God that the Lord have
realized : P. 96
Of such must I enquire the Lord's truth.[1]
At their feet I serve[2] and wash them clean :
In the company of men of God, joy in God you quaff. (2)
The holy Preceptor, bestower *of boons*, has the
Name in my mind confirmed :
By supreme good fortune is sight of the Master obtained.
His speech oozing amrita; ambrosial truth in content :
From the Master perfectly-endowed, this amrita you obtain. (3)
Lord ! in holy company with the Master's holy
person grant me union,
That in holy company on the Name Divine I meditate.
Saith Nanak : May I ever listen to the Lord's discourse,
Ever utter it;
By the Master's guidance ever in God's
Name may I remain absorbed ! (4) (6)

Āwuh bhaiṇei tusī milahu piyārīāṇ

Come, dear sisters, have we union here.
May I be a sacrifice to one that of the
Beloved brings tidings.
In holy company have I found the Lord, true Friend :
Round the holy Preceptor may I go in circumambulation.

1. Story, narrative (bātāṇ).
2. Their feet I press (by way of humble service.)

in sacrifice to him ! (1)
Wherever I cast my eyes, the Lord I behold.
Controller of the inner self ! each vessel dost Thou pervade.
The Master, perfectly endowed, has granted sight
of the Lord, ever present by me—
To the holy Preceptor may I ever be a sacrifice ! (2)
From the same air, the same clay has all creation come forth:
In all shines the same Light.
With one light yet are all distinct—no way one
with the other confounded.
By the Preceptor's grace are all beheld as one *Essence*—
To such holy Preceptor may I be a sacrifice ! (3)
Nanak, servant of God, to the ambrosial Word
gives utterance,
That to the hearts of the Master's disciples is pleasing.
Such teaching from the holy Preceptor comes—
the perfectly-endowed, all-cherishing. (4) (7)
(Seven Quartets of Sri Guru Ram Ḍas's composition recorded).*

In the measure Mājh—Composition of Sri Guru Arjan Dev

Chaupade (Quartets)

SCORE I

Merā manu lochai guru-darshan tāiṇ

My heart for sight of the holy Preceptor yearns,
And like the chatrik wails.
My thirst goes not, nor comes peace,
Without sight of that beloved, devotee of God. (1)
May I be a sacrifice ever and again,
To a sight of the beloved devotee of God ! (Pause 1)
Sire ! beauteous is Thy face; in equable tone
flows Thy utterance.
For long have I not beheld the Lord.[1]
Blessed be the land where thou hast taken abode—
Benefactor,[2] friend, Lord.[3]
To thee am I a sacrifice time and again—
Redeemer,[4] benefactor, friend, Lord ! (Pause I)

* The note is in the original.
1. Saring-pani (He who holds the bow in hand—an epithet of Vishnu).
2. Sajjan (good person).
3. Murari.
4. Guru.

To me absence from you for a brief hour is
tormenting as Kali-yuga.
When, beloved Lord,
Shall I have sight of you ?
Without sight of the Master's court, P. 97
My nights pass not, sleep visits me not. (3)
May I be a sacrifice time and again,
To that holy Master's court ! (Pause I)
By good fortune is union with God's devotee attained;
The Lord immortal in the self[1] is found.
May I serve you ever, separating from you
not for an instant :
Nanak, servant of God, is your slave ever ! (4)
May I be a sacrifice time and again to you :
Nanak, servant of God, is your slave ever ! (Pause I) (1.8)

Sā rūti sūhāvī jitu tudhu sāmālī

Blessed is the season passed in remembrance of Thee :
Happy are the tasks performed in Thy service.
Happy is the heart in which Thou art lodged—
Thou Bestower of boons to all ! (1)
Thou Lord of all, our father,
In Thy possession lie unending stores, with the nine
treasures overflowing.
On whomsoever these Thou dost confer, is filled
nevermore to hunger—
Such alone are Thy true devotees. (2)
All their hopes in Thee have fixed.
In all selves[2] art Thou abiding.
In Thee are all sharers : to none dost Thou appear alien. (3)
By the Master's guidance dost Thou grant liberation.
Egoists dost Thou in birth after birth whirl.
Nanak, Thy servant, to Thee is a sacrifice :
All existence Thy manifest play. (4) (2.9)

Anhad vājai sahaji suhelā

In spontaneous joy is rising the mystic melody;[3]

1. Home.
2. Vessels.
3. In this quartet the symbols and terms are related to the tradition of Yoga. The mystic melody here is the *Anhad* or *Anāhat* Shabda, the sound that rises in the self without any material medium.

In the holy Word my heart feels joy and perpetually disports.
In the cave of spontaneous realization is it in trance,
Stationed on a splendid high cushion. (1)
After wandering to my home[1] have I returned,
And all my desires have obtained.
Devotees of God ! completely fulfilled is my self,
As the Master a vision of the Supreme Being,
realized by mystic illumination, has granted. (2)
Himself is He King, Himself the multitude;
Himself the supremely liberated, Himself of joys the Relisher;
With Him seated on the throne of eternal justice,
ended is all wailing and crying.
Such vision of Him have I conveyed as by me seen—
Only such have joy of it as into this mystery are initiated.
As light into Divine Light is merged, has joy come :
Nanak, servant of God, has beheld the sole Supreme
Being, all-pervasive. (3) (10)

Jitu gharu piri sohāgu baṇāiyā

Sister-damsel ! paeans of joy are sung in the home,
Where the beloved Spouse has brought wedded bliss.[2]
Joy and frolic are suited to the home where the bride
by the bridegroom is imparted charming grace. (1)
Such wife is well-endowed, supremely fortunate,
With progeny blessed, of noble manners and wedding bliss.
With beauty endowed, *truly* wise[3] is she who the
Husband's favour has won. (2)
Of noble conduct, is she pre-eminent;
Her illumination of mind all her adornment.
Of noble lineage, with brothers blessed is she
Who with joy in her Lord is decked. (3)
Beyond expression is praise of *the wife*
Whom the Spouse to Himself in loving union has clasped.
Everlasting is her conjugal bliss— P. 98
The inaccessible, unknowable Lord her Bridegroom.
Saith Nanak, servant of God : Her love is her
true prop. (4) (4.11)

---

1. I.e. the self that realizes God through devotion.
2. Here the symbolism takes after the tradition of the seeker imaged as the devoted wife.
3. Bichakkhan : Interpreted variously as 'wise', 'of wise speech' and 'of lovely eyes.'

Khojat khojat darshan chāhei

In quest after His sight have I searched long and labouriously;
In wilds of various kinds have I wandered along.
Unattributed and attributed, both is the Lord;
To Him who shall unite me ? (1)
Should one expound from memory philosophy of the
six systems;*
Should perform ritual worship, put on the paste-mark,
bathe at sacred spots,
Should perform the cleansing praxis[1] and the eighty-
four yogic poses—
By none of these shall poise of mind come. (2)
For numerous years may one have austerities performed,
And all over the earth have wandered :
To such a yogi, poise of mind even for an instant comes not—
Though again and again to perform these he may rush. (3)
The Lord in His grace with His devotee[2] granted me union.
Thereby my body and mind become tranquil,[3] got poise.
The Lord Eternal in the self[4] took abode—
Thus does Nanak the paean of joy in the Lord chant. (4) (5.12)

Pār-brahm aparam-par Devā

Meditate ye[5] by guidance of the Master,
On the Supreme Being, illimitable, Divine Being,
Inaccessible, beyond the senses, unknowable, of mystery
impenetrable,
Merciful to the humble, preserver of the universe, Lord. (1)
By guidance of the Master does the Lord[6] liberate.[7]
By guidance of the Master the Lord[8] befriends us.
By guidance of the Master is attained the compassionate
Lord.[9]
No other way is He obtaindd. (2)

---

* The six Shastras of Indian philosophy, basis of Indian belief and thought.
1. Nivli=the yogic 'practice' whereby the bowels are cleansed by means of a rhythmic churning of the stomach.
2. Sadhu (refers to his preceptor, Guru Ram Das).
3. Cool.
4. Vessel.
5. (In the rendering the last half of the third line is taken up first for clarity).
6. Madhusudan.
7. Takes across the ocean.
8. Krishna Murari.
9. Damodar (Madhusudan, Murari, Damodar are periphrastic names of Krishna. In usual parlance these stand for the Supreme Being.)

The Lord transcending need for substance; of
beautiful tresses,[1] without rancour;
He whose feet millions upon millions of creatures[2] worship—
Such is the Lord :
Whoever by the Master's guidance in his heart lodges Him,
Is among devotees unparalleled. (3)
He whose sight brings unfailing success, is illimitable,
of extent unknowable;
Supremely mighty, supreme Bestower :
By the Master's guidance on His Name to meditate—
To few is given such state, saith Nanak. (4) (6.13)

Kahiyā karṇa dittā laiṇā

As is Thy command, we act; what Thou givest we receive.
The poor, the helpless, in Thee their reliance place.
All is Thyself, Thyself alone, my Beloved—
To Thy might am I a sacrifice ! (1)
Send us into pathless wastes to stray,
Or a familiar way to tread, as be Thy will.
Should it be Thy will, by the Master's guidance
To chant Divine laudation inspire us.
Should it please Him to send us to wander in multiple births—
All in His will lies. (2)
Man's ignorance or wisdom is of little avail[3] :
All that happens is by Thy will.
Thou who art inaccessible, unknowable, illimitable,
of depth immeasurable—
None has power Thy worth to express. (3)
Beloved ! grant us dust of feet of the holy;
For such am I prostrating myself at Thy Portal.
At sight of Thee with satisfaction is my heart filled :
Union with Thee, saith Nanak, spentaneously by good
fortune comes. (4) (7.14)

Dukkhu tadei jā visari jāwai

From forgetfulness of Him rises suffering;
Then too arises hunger[4] and the mind in various directions runs.
From contemplation of the Name comes joy—

---

1. Keshava (Vishnu).
2. Human beings.
3. Lit. 'None is foolish, none wise,' or distinction of foolish or wise is of little meaning.
4. Used metaphorically; desire.

This comes to whomsoever this blessing the Lord,
compassionate to the humble, sends. (1)
The holy Lord is mightly in power : P. 99
As in the mind His remembrance comes, all sorrow vanishes;
Gone is also the malady of anxiety, pain of egoism—
This blessing Himself He confers. (2)
Like a child, all I need, of Him I beg—
Lord, by conferment of joy nothing from Thy store is diminished.
Thou who art compassionate to the humble,
preserver of the universe,
At Thy feet I beg favours. (3)
To the holy Preceptor, perfectly endowed, may I be
a sacrifice,
Who all my bonds has snapped :
Putting in our heart the Name has he made us pure—
Thus is Nanak in love and joy drenched. (4) (8.15)

Lāl gopāl dayāl rangīlei

Beloved,[1] preserver of the world, compassionate,
love-imbued !
Of depth immeasurable; endless Thy extent,
Lord of the universe !
Of immense loftiness, of mighty depth !
In constant remembrance of Thee find I life. (1)
Thou shatterer of suffering, invaluable treasure !
Without fear, without rancour, of immense depth, immeasurable.
Form eternal, unincarnated, self existent :
Remembrance of Thee to me brings joy[2] of heart.[3] (2)
Of Thy devotees, Lord ! art Thou inseparable companion;
High and low all dost Thou cherish
From the elixir of Thy Name does the mind find fulfilment;
This by the Master's guidance do I quaff. (3)
In suffering and joy on Thee I meditate :
From the Master is this enlightenment attained.
Lord ! Thou alone art Nanak's support—
By devotion to Thee hope I to find liberation.[4] (4) (9.16)

---

1. Lāl : (Lit. ruby) in common parlance means beloved, precious, valued.
2. Makes the heart cool.
3. (In this stanza phrases drawn from *Mūl Mantra* are woven to depict the Divine Essenee.)
4. Swim across.

Dhann su velā jitu maiṇ satiguru miliyā

Blessed the hour that to the Master united me.
Bringer of bliss his sight, at which my eyes felt blessed.[1]
Blessed that moment, those seconds, minutes and hours—
Blessed that conjunction of stars ![2] (1)
In the endeavour to find such union is the mind purified;
In treading the Lord's path is all illusion shed :
From the holy Preceptor is absorbed[3]
the wealth of the Name. (2)
Within and without, *in presence* of Thy Word *I live*;
This by Thee is uttered, by Thee expounded.
The Master One sole Lord has revealed—
Other than the One none for me exists. (3)
From the Master have I quaffed joy of amrita;
Thereby is the Lord my sole wear, the Name
my sustenance.
In *devotion to* the Name find I joy, pleasure:
The Name all my delicate viands. (4) (10-17)

Sagal saṇtan peh vastu ek māṇgauṇ

Of all of the holy, one boon I beg.
This in all humility is my supplication.
May I be a sacrifice a million times to you—
Grant me dust of feet of the holy !
You Lord ! are the Bestower, Rewarder of deeds,
Mighty source of eternal joy—
All from you have fulfiilment :
Pray make my life's occasion fruitful ! (2)
By Thy sight is mansion *of the self* made holy;
Such alone have subdued the impregnable fort of the self. P. 100
You are Bestower, Rewarder of deeds—
none heroic as you. (3)
On my forehead is touch of dust *of feet* of the holy :
Thereby is shattered evil thinking and
foul-mindedness that ill-luck brings :
Settled in the Divine Essence[4] the Lord have
I lauded;
Thus saith Nanak, is falsehood shattered, (4) (11.18)

---

1. Swum across.
2. (In this stanza Indian astronomical terms are employed.)
3. Listened what the Master has uttered.
4. House of Truth; the house imperishable.

Visaru nāhīṇ ewaḍ dātei

Supreme Bestower ! stray not away from my thoughts;
Show Thy grace, Thou who of Thy devotees art enamoured.
Confer on me the blessing, whereby day and night
on Thee I meditate. (1)
Into this blind clay hast Thou put consciousness;
For lodging hast Thou given it agreeable spots—
Favoured it too with joy, pleasure, fine pastimes :
In the hereafter shall fall to our destiny
what Thou dost will. (2)
All we have is Thy gift;
Thirty-six varieties of delicious viands to
man Thou givest:
Restful beds, cooling breezes, joy with free mind
and pleasures—all these hast Thou given : (3)
With all these, grant the enlightenment that
forgets Thee not;
The wisdom whereby on Thee we meditate;
That with each breath Thy praises may I sing.
To Nanak grant shelter of the Master's *holy* feet.[1] (4) (12-19)

Sifati sālāhanu terā hukam razāī

Obedience to Thy Ordinance and will is *true* laudation;
What pleases Thee is true enlightenment and
meditation;
True worship is what pleases Thee—
Abiding by Thy will is perfection of
enlightenment. (1)
Such alone, Lord ! chant Thy Name ambrosial
As Thy pleasure have won.
Thou to Thy devotees art dear, Thy devotees to Thee :
Between the Lord and His devotees is perfect
accord. (2)
Thy devotees dost Thou succour;
Thy devotees, Lord ! with Thee frolic :
By Thee are Thy devotees cherished—
Thou their very life's breath. (3)
To such of Thy devotees am I a sacrifice,

1. Also rendered : By succour of the Master's feet may Nanak forget Thee not, ever meditate on Thee and with each breath sing Thy praise.

As Thee have realized and Thy pleasure won.
In their company have I found joy everlasting;
With them has Nanak found to fulfilment joy
in the Lord. (13.20)

Tūṇ jalanidhi ham mīn Tūmhārei

Thou the ocean, we the fish, in Thee *disporting*,
Thy Name the drop, we the *thirsty chatrik* :
In you is centred our yearning.[1]
In you is our heart[2] absorbed. (1)
As the babe by sucking milk is filled;
As the pauper at sight of wealth finds joy:
As one thirsting by drought, of cold water –
Thus with the Lord is my heart *in joy* drenched. (2)
As is darkness by the lamp scattered;[3]
As thought of the husband fulfils the woman's hope,
As union with the beloved brings joy—
Thus by love of the Lord is my heart[2] in bliss. (3)
God's devotees on the path to the Lord have guided me;
The holy in their grace with love of the Lord have inspired me.
The Lord is ours, we His servitors :
To Nanak has the Master the holy Word revealed. (4) (14.21)

Amrit-nām sadā nirmalīyā

The Name ambrosial is eternally purifying,
Bringer of joy, annuller of suffering :
All other joys have we tasted, my self !
Joy in the Lord is sweetest of all. (1)
All that quaff it feel fulfilled: P. 101
Whoever this joy in God obtains, immortal grows.
This wealth is by him attained,
In whose self is lodged the Master's Word. (2)
Those obtaining joy in God are filled, satisfied.
Those tasting of God never are shaken in belief;
Such alone obtain joy in God,
On whose foreheads is recorded good fortune. (3)
Rare is the one attaining the Lord—
Many thereby are blessed.

1. Hope.
2. Mind (mana).
3. As the lamp gives light in darkness.

By following him are they liberated.
By the Master's guidance is wealth of the Name obtained :
Saith Nanak : Rare are those who have had vision
of this. (4) (15.22)

Niddhi siddhi riddhi hari hari hari merai

All blessings,[1] miraculous and esoteric[2] powers
In the Lord's hand lie.
By Thy grace, Thou of deepest mystery, have I *obtained* the
supreme blessing of life.[3]
Millions of blessings, joys come to one
Who at the Master's feet worships. (1)
By the Lord's sight are we purified;
Also are liberated our family,[4] friends :
The Lord inaccessible, unknowable, holy,
Is by the Master's grace meditated upon. (2)
By multiple means is He sought after;
Yet rare is the fortunate one having a sight of Him.
Lofty, of illimitable extent, unknowable is His station;
To the vision of that abode the Master alone may guide. (3)
Of deepest mystery, ambrosial, is Thy Name.
Whoever has it in the heart lodged, is liberated.
Of such the total bonds by the Master are snapped.
Saith Nanak, servant of God : In supreme enlightenment[5]
are they lodged. (4) (16.23)

Prabhu kirpā tei hari hari dhīyāwuhṇ

By Divine grace comes to me meditation on the Lord :
By mercy of the Lord am I *inspired to*
chant paeans of Divine glory.
Rising and sitting, in sleep and waking—
Each *moment* of life is the *self* in meditation on the
Lord engaged.
The Master[6] to me has administered the medicine of
devotion to the Name,
That my sins has annulled, and made me pure.

---

1. Nidhi (nau-nidhi = The Nine Treasures.)
2. Siddhis, Riddhis (miraculous powers claimed by yogis.)
3. Mukti (liberation) is implied.
4. Brothers, men of the same clan.
5. Sahaj.
6. Sadhu.

Joy has it brought; all agony ended;
of all maladies am I relieved. (2)
Whoever by the Beloved is cherished,
Crossing the ocean of existence, is emancipated.
Whoever realizes the Master to be true teacher,
No more is *of anything* afraid. (3)
Since entering holy company,
And meeting with the Master,
All haunting evils have left me.
With each breath sings Nanak the Lord's praise.
Who on *his* shortcomings has thrown the veil.[1] (4) (17.24)

Oti poti sevak sangi rātā

His warp and woof in His devotee totally dyed—
The Lord, bestower of joy, His servant cherishes.
The devotee, drawing the Lord's water, waving the fan,
Perpetually in His service is absorbed. (1)
Snapping his bonds, the Lord in His service engaged the *devotee.*
The Lord's command to the servant's heart is pleasing.
He does only what pleases the Lord,
The Master's wishes, secret and manifest, fully realizing.[2] (2)
Thou, Lord ! art all-wise; all devices to Thee are known.
In obeying the Lord's will, in all states lies the servant's joy.
All that is the Lord's to the servant comes— P. 102
With the Lord is he manifestly one. (3)
Whoever by the Lord is exalted,[3]
Nevermore is his reckoning called.
To such a servant is Nanak a sacrifice:
Such one is a pearl from the greatest depths. (4) (18.25)

Sabh kichhu ghar mehn bāhari nāhin

All boons within the self lie, not without.
Whoever seeks for these outside, is in illusion straying.
Whoever by the Master's grace has found these within,
Has obtained bliss within and without. (1)
In lovely trickles is falling the stream of amrita—
The self, listening to discourse on the Word, quaffs it :
Thus is it absorbed in joy and pastimes day and night—
Eternally in play with the Lord engaged. (2)

1. In the Indian idiom, implies forgiveness.
2. Is skilled in knowing or anticipating.
3. Conferred the robe.

The self, separated for multiple births, with
the Lord has found union;
By the Master's grace is the dry stalk turned green :
By meditation on the Name has it obtained wisdom;
By the Master's guidance, *to the Lord* is it united. (3)
As is the wave in water absorbed,
Is light *of the self* in Divine Light immersed.
Saith Nanak : Illusion's door-panels are hacked—
Nevermore shall separation[1] *from the Lord* come. (4) (19.26)

Tis kürbānī jini Tūṇ sūṇiyā

To such as have heard *of* Thee, am I a sacrifice;
To those am I a sacrifice as of Thee have spoken.
Time and again am I a sacrifice to such as by
their full might[2] on Thee meditate. (1)
The feet of such would I wash as tread Thy path :
By my eyes may I ever have sight of that gracious person.
My self could I dedicate to the noble friend,
Who by guidance[3] of the Master, the Lord is found. (2)
Supremely fortunate are such as of you have realization—
Amid the heap of material objects[4] they remain immaculate,
emancipated :
In the Master's company the ocean of existence
have they swum across;
The agents of evil have they subdued. (3)
With such my self seeks shelter,
Discarding egoism, worldly power and darkness of illusion.
In charity, pray grant to Nanak,
Devotion to Name of the Lord inaccessible,
of impenetrable mystery. (4) (20.27)

Tūṇ peḍ sākh Terī phūlī

Thou the tree—all existence is Thy blossoming branches;
Thou the subtle essence, palpable hast turned :
Thou the ocean, foam, bubble—
Nothing besides Thee is visible. (1)
Thou the string and the beads;
The knot and the principal bead too art Thou.

---

1. *Jaula* in this line is variously interpreted.
2. By their mind and body (members of the body.)
3. Meeting the Master.
4. Lit. Amidst all.

In the beginning, end and middle is solely the Lord—
Nothing else is visible.
Thou art unattributed and attributed,[1] Bestower of bliss;
Emancipated and yet the voluptuary in joy dyed.
Thy marvels to Thee alone known;
Thy own essence dost Thou contemplate. (3)
Thou art Thyself master and servitor;
Esoteric and manifest too art Thou.
Nanak, servant of God, ever Thy praise chants—
For an instant grant to him Thy sight. (4) (21.28)

Saphalu su bāṇī jitu Nāmu vakhāṇī

Blessed is the utterance that the Name expounds— P. 103
Such knowledge by the Master's grace to rare ones
is granted.
Blessed the hour in which the Lord's song is heard—
Those so blessed are the *Lord's* approved. (1)
Blessed the eyes that His sight have *seen*;
Holy the hands that the Lord's praise have recorded.
Worthy of adoration[2] the feet that the Lord's
path traverse :
To those am I a sacrifice.
In their company, of Thee have I realization. (2)
Listen friend, loved companion :
In an instant are saved such as join holy company—
Their sins annulled, mind made pure,
Their transmigration ended. (3)
With hands folded this supplication I make :
In Thy grace hold *this* sinking stone.
The Lord to Nanak has shown grace –
Thereby to the Lord is he in love attached. (4) (22.29)

Amrit bāṇī Hari Hari Terī

Lord ! *sweet* as amrita is Thy utterance;
Listening to which the supreme state I enter.[3]
My burning agony ended, my mind at sight of the
holy Master is cooled. (1)
Joy has come, suffering has fled far off,

1. Reference to the great doctrine of two aspects of the Godhead, *nirguna* (unattributed) and *saguna* (attributed).
2. Beautiful.
3. Lit. As I listen to it, I am in the supreme state.

As by tongue of the holy I hear uttered
the Name Divine :
All pools[1] to the brim with water are filled,
Unfilled none is left. (2)
The Creator in His grace,
All creation has cherished ;
Kind, gracious, merciful—
All *by His grace* to satiety are filled. (3)
On trees, grass-blades, the universe,
Has the Creator in an instant conferred freshness.
Nanak by the Master's guidance on Him meditates—
Thus is his yearning fulfilled.[2] (4) (23.30)

Tūṇ merā pitā tūṇ haiṇ merā mātā

Thou art father, mother;
Friend, brother.
With Thee as succourer in all places,
What fear have I ? (1)
By Thy grace, Thee have I realized.
Thou my shelter, my esteem.
Nothing other than Thee exists—
All existence the theatre of Thy play. (2)
All creation from Thee has arisen :
To each hast Thou a task assigned, as has pleased Thee.
All happens as by Thee willed;
Nothing by our power comes to pass. (3)
By meditation on the Name have I obtained supreme bliss;
By singing the Lord's praise is my mind in joy.[3]
By grace of the Master, perfectly-endowed,
is ringing the fanfare of felicitation,
At Nanak's triumph in this hard contest achieved. (4) (24.31)

Jīya prāṇ prabh maneh adhārā

The Lord of self, life and mind is the prop :
His devotees in singing His praise endlessly find life.
The Lord's Name is repository of merit, amrita—
By meditation on the Lord have *we* found bliss. (1)
Whoever comes cherishing such desire,
In holy company is his transmigration annulled; P. 104

1. Faculties of the mind are implied. (Two lines here are telescoped.)
2. (Achievement of liberation is meant.)
3. Cooled.

His desire and purposes at sight of the Preceptor are fulfilled. (2)
Inaccessible, unknowable the Lord; beyond our
cognition His extent :
Yoga-practitioners, yogis, the enlightened ones—
all on Him meditate.
Therehy is their egoism annulled and illusions gone :
In the self they behold the Lord manifest. (3)
On the Name Divine, repository of bliss, joy and liberation,
Bringer of tranquil bliss, I contemplate.
Hence the Lord in His grace, in my self[1]
lodged the holy Name. (25.32)

Sūṇi sūṇi jīvāṇ soi tumhārī

In getting tidings of Thee* find I life—
Thou who art beloved, mighty Lord :
Your wondrous doings to you alone known—
Under your shelter, Lord ! myself have I placed. (1)
In singing of your merits is my mind in joy;
In listening to your discourse is all impurity shed.
In the company of holy devotees, the gracious Lord
I ever contemplate. (2)
With each breath, the Lord I contemplate—
Such resolve by the Master's grace is made.
By your grace comes illumination,
You that cherish all with benign heart. (3)
Holy, holy, holy is the Lord,
Eternally abiding:
Beloved ! manifest are your marvellous doings,
Whose sight to Nanak brings fullness of joy. (4) (26.33)

Hukamīṇ varsaṇ lāgei mehāṇ

By Divine Ordinance rains *grace*;
Thereby the holy in unison the Name Divine contemplate,
That has brought joy, peace and tranquil bliss—
The Lord Himself has made joy[2] pervasive. (1)
Of everything has He sent increase;
In His grace to all has He granted fulfilment.
Mighty Bestower ! Thy bounty shower, that all
creation may be fulfilled. (2)

---

1. Home.
* The original would suggest 'your'.
2. Coolness.

Holy is the Lord, holy His greatness :
By the Master's grace ever on Him I meditate,
Who the fear of transmigration has annulled,
And shattered illusion, sorrow and suffering. (3)
Him with each breath Nanak lauds;
By contemplation of the Name are all nooses snapped;
In an instant fulfils He all desires,[1]
As constantly the Lord's merits I contemplate. (4) (27.34)

Āo sājan sanṭ mīt piyārei

Come, beloved friends of holy company,
That in unison we laud merits of the Lord,
inaccessible, illimitable.
All that laud, listen to His laudation, find liberation;
Meditate we on Him who has made us. (1)
By this are sins of multiple births annulled,
And heart's desires[2] achieved.
Contemplate the holy Lord, Provider of all. (2)
By contemplation of the Name are obtained all joys;
By meditation on the Lord is annulled all fear.[3]
Those serving Him swim across,
All their desires[2] fulfilled. (3)
On Thy shelter have I fallen;
To Thyself unite me, as be Thy will. P. 105
In Thy grace, Lord ! inspire in me devotion,
That Nanak the holy amrita may quaff. (4) (28.35)

Bhayei kirpāl gobind gusāīṇ

The Lord of the universe, the Master has shown grace,
And all over earth sent showers of rain.
The Lord, compassionate to the humble, ever-merciful
Creator,
Joy[4] has sent. (1)
His creation has He cherished.
Tenderly as the mother contemplating her progeny.
The Lord, shatterer of suffering, ocean of joy,
Is of all the Provider. (2)
The Lord beneficent, on water and over land is pervasive :

1. Desire for liberation is meant.
2. (Desire for liberation.)
3. (Fear of Yama's retribution.)
4. Coolness.

To Him may I ever be dedicated, a sacrifice.
Night and day may I ever on Him meditate,
who in an instant liberates all. (3)
Himself has the Lord saved all;
By contemplation of the Name is mind and body in joy,[1]
Should the Lord, saith Nanak, cast
His glance of grace. (4) (29.36)

Jitthai Nāmu japīyai prabh piyārei

Wilds become as gilded attics,
Wherein the beloved Lord's Name is contemplated.
Cities to ruins turn wherein is the Lord's Name not
contemplated. (1)
One that on a dry crust *of bread* the Lord contemplates,
Within and without, the Lord's grace finds.
One that with luxurious feasting yet does evil,
A poisonous crop raises. (2)
One that to God's devotees is not attached,[2]
And with misbelievers[3] in wrong-doings engages,
In unenlightened state makes waste of the rare gift of
human birth,
At his roots plucking. (3)
Thy shelter I seek, Thou compassionate to the humble,
Ocean of joy, Lord-cherisher of the universe.
Inspire Nank in Thy grace to chant Thy laudation;
Shield Thou my[4] honour ! (4) (30.37)

Charaṇ thākūr ke ridai samāṇei

As in my heart is settled *love of* the Lord's holy feet,
Banished is all pining and suffering;
Peace and joy have come and the melody equable[5] has arisen. (1)
This love *once* formed, snaps[6] never;
The Lord *is beheld* to pervade within and without.
Contemplating Him ever, His laudation I sing,
Snapping Yama's noose. (2)
The Divine Word[7] in ambrosial showers is raining,

1. Green, fresh.
2. Not attuned.
3. Sakta.
4. Our.
5. Sahaj-Dhuni.
6. Break.
7. Bani.

In mind and body has peace become pervasive.
Lord ! Thy devotees feel fullness and satiety,
By the comfort the Master has granted. (3)
To me has come fulfilment from the Master[1] to whom
I devoted myself :
In his grace to the Lord has he united me;
My transmigration annulled,
By supreme good fortune is my desire achieved. (4) (31,38)

Mīṇhu paiya parameshari pāiyā

From the supreme Lord has come rain,
That to all creation has brought joyful living ;
Gone is suffering; true joy has come.
In thanksgiving the Lord's Name contemplate. (1)
His own creation has He cherished;
The Lord Himself their protector has become : P. 106
The Lord to our supplication has listened;
Rewarded is our endeavour. (2)
Of all creation is He the Provider;
By the Master's favour His grace He shows.
In water and on land, all has He fulfilled :
The Master's feet *in gratitude* I wash. (3)
To the fulfiller of the heart's desire,
May I ever be a sacrifice.
Saith Nanak : The Annuller of suffering in His grace,
In joyful devotion[2] has dyed us. (4) (32.39)

Manu tanu terā dhanu bhī terā

Mind, body, all that we possess[3] is Thine :
Thou our Lord, Master, sovereign—
Life and body is all Thy property;
All might too is Thine. (1)
Eternally dost Thou confer joy;
At Thy feet in low obeisance I offer homage.
To win Thy favour is directed all my doing,
As it pleases Thee this to grant. (2)
From Thee alone, Lord ! seek I all gifts;
Thou alone all my decking and adoration,
Whatever Thou sendest, to me is joy.

1. Him.
2. Dye (applied sense, devotion, love.)
3. Wealth.

Wherever Thou keep me is for me Paradise,[1]
Thou that of all art cherisher. (3)
In contemplation of Thee has Nanak found joy;
Day and night[2] Thy laudation I sing.
All my desires thus fulfilled;
never has suffering touched me. (4) (33.40)

Pār-brahm prabhi meghu pathāiyā

The Lord supreme, transcendent has sent down the cloud,
That in all ten directions has rained over water and land ;
All thirst quenched, calm is pervasive;
In all spots has joy spread. (1)
The Lord, Bestower of bliss, shatterer of suffering
Himself shows grace and *His* creation cherishes :
His creation has He in care.
Bowing at His feet, His favour I seek. (2)
From seeking His shelter is obtained the *supreme* state :
On the Lords's Name with each breath meditate :
Other than He is there no Master;
Of all spots is He overlord. (3)
All honour and might, Lord ! is Thine;
Thou the holy Lord, Repository of merit.
Thus supplicates Nanak, servant of God :
Day and night[2] on Thee may I meditate ! (4) (34.41)

Sabbhei sukh bhayei prabh tuthei

In the Lord's pleasure lie all joys.
As in the self are lodged the feet of the Master,
perfectly-endowed,
Tranquil meditation, ecstasy have the mind occupied—
The joy of this to none is known, other than he
that has it. (1)
Inaccessible, unknowable is the Lord:
In each self[3] pervasive and so close;
Ever immaculate, provider to all creation—
Rare are such as their self realize. (2)
This is the sign of union with the Lord :
The self the solely pervasive Divine Ordinance realizes.
In tranquil content feels it fulfilled,

1. Baikunth.
2. Eight *pahars*.
3. Vessel.

And in obeying the Master's will finds bliss. (3)
By His hand has the Lord bestowed the boon,
Of annulling the suffering of transmigration.
Saith Nanak, servant of God : Those whom the Lord to Himself
has attached,
In joy of His laudation are absorbed. (4) (35.42)

Kīnī dayā gopāl gosaīṇ

By grace of the Lord, cherisher of the universe, P. 107
Love of the Master's feet in our heart[1] is lodged :
His very own has the Lord made us;
The abode of suffering thereby is demolished. (1)
In mind and body is the holy Lord pervasive;
No spot now appears frightful, forbidding :
By devotion to that sole Lord,
Ill-wishers and foes have all turned friends. (2)
Of His will is He sole Master;
Wisdom or thinking of none is of any avail :
Of His devotees is He himself succourer—
Himself has the Lord illusions about this shattered. (3)
The *Lord's* lotus feet are His devotees' prop;
Day and night is the Name Divine their commerce.
Saith Nanak : In tranquil joy
They chant laudation of the Lord, who in all creation
is pervasive. (4) (36.43)

So sachu mandaru jitu sachu dhiyāīyai

That temple alone is holy wherein is holy truth meditated on;
That heart alone is in joy *by whose inspiration* the
Lord's laudation is chanted.
Lovely is the spot where God's devotees abide !
To the holy Name *of God* may I be a sacrifice ! (1)
Invaluable is holy Divine greatness;
Inexpressible His might and grace.
In meditation *on Thee* Thy devotees find life :
Joy in the holy Word in their self abides. (2)
Laudation of holy truth by supreme good fortune is obtained.
By the Master's grace does man the Divine attributes laud.
Those dyed in Thy love please Thee—
Mark of the holy Name they bear. (3)

1. Mana (mind).

None the estent of the holy Eternal knows;
In all spots is He pervasive.
Saith Nanak : On holy truth ye meditate;
Know, the Searcher of hearts[1] is all-pervasive. (4) (37.44)

Rayṉi sūhāwaṛī dinasu suheilā

In contemplation of the Name ambrosial and in company
of the holy,
Shall thy nights be lovely, thy days joyful.[2]
By an hour's, an instant's, a minute's
Remembrance of the Lord,
Shall thy life be fruitful. (1)
By contemplation of the Name are all sins shed;
Within and without is beheld the Lord *abiding* close to us.
The Master, perfectly-endowed, has all illusion and fear annulled—
Thus in each spot is manifest the Divine vision. (2)
The Lord Almighty, lofty, immeasurable—
His stores with nine treasures of the holy Name filled.
In the beginning, end and middle is He solely pervasive—
None other His equal.[3] (3)
Cherisher of the humble ! show Thy grace :
This mendicant for dust *of feet* of the holy makes prayer.
Nanak, Thy servant thus supplicates :
On Thee may I ever meditate ! (4) (38.45)

Aithai tūṇ haiṇ āgai āpei

Here and in the Hereafter art Thou alone pervasive;
All creation by Thee is fashioned :
Lord Creator ! none other than Thee exists—
My prop and shelter are you alone ! (1)
My tongue by repetition of the Lord's Name lives—
The Supreme Being transcendent, the Lord, controller[4]
of hearts;
Those serving Him have joy obtained;
Their lives not on a wager lost. (2)
Thy devotees that the medicine of the Name have obtained,
Eliminated are their maladies of multiple births. P. 108
Chant ye day and night the Lord's laudation—

---

1. Antaryami (antaryamin). In Skt. controller of the inner faculties; in Punjabi/Hindi, applied sense, as given here.
2. (First two lines transposed in the rendering).
3. Comes close to Him.
4. (See note 1 *ante*).

In this task alone lies fulfilment. (3)
By His glance of grace His servant has He exalted,
That in each being[1] has the Supreme Being venerated :
No other than the sole Lord exists.
This, friend[2] ! saith Nanak, is the purest wisdom
of all. (4) (39.46)

Manu tanu rattā Rama piyārei

My mind and body in love of the *Divine* Beloved is dyed,
For whom would I make all of mine a sacrifice :
May I laud His merits day and night,[3]
forgetting Him not for a breath's duration. (1)
The Lord is beloved and friend;
His Name Divine in holy company have I contemplated :
In holy company swim across the ocean of existence,
Snapping Yama's noose. (2)
All four boons[4] in devotion to God lie;
Contemplation of the Lord inaccessible, of profound
mystery is the wish-fulfilling tree.[5]
Lust, wrath, sin—all by the Master are annulled,
All desires fulfilled. (3)
One who is supremely fortunate,
In holy company with the Lord[6] shall have union.
Saith Nanak : One in whose self is the Name lodged,
Be he householder or anchorite, with God shall find
approval. (4) (40.47)

Simrat nāmu ridai sukhu pāiyā

By contemplation of the Name is obtained joy of heart;
By grace, to His devotees is He revealed.
By utterance of His Name in holy company is
cured the malady of sloth. (1)
He that has hold of the nine treasures of *devotion* to the Lord,
By merit of previous births, finds union.
Enlightenment and meditation on the Divine Being,
all-perfection, shall he have :
All powers with the Lord lie. (2)

---

1. Vessel.
2. Baba (father, friend) in the original is variously interpreted.
3. Eight *pahars*.
4. Artha (worldly goods), Dharma, Kama (worldly enjoyment) and Mokh (moksha, liberation.)
5. Pārijāt.
6. Sarang-Pāṇī (He who holds the bow in His hand i.e. God.)

In an instant He makes and unmakes;
Himself the sole Essence, Himself the vast expanse.
Immaculate is the Lord Betower, life of the universe—
His sight all pain of separation dispels.
By grasping His lappet[1] all creation swims across :
Himself to His Name He inspires devotion.
By Divine grace and primal good fortune is obtained
the Master, ship of liberation. (4) (41.48)

Soī karṇa je āpi karāei

Behoves it us to do what He commands;
Wherever He keeps us, is for us the right station :
Such alone are truly wise, such alone honourable,
As His Ordinance find agreeable.[2] (1)
All creation on one thread has He strung;
Those by Him inspired at His feet worship.
Such as have the drooping lotus of their heart illumined,
Have truly had a vision of the All-holy. (2)
Thy praise to Thee alone is known;
Alone Thou Thy Essence dost realize :
To Thy devotees am I a sacrifice,
Who their lust, wrath, greed have pulverized. (3)
Without rancour art Thou; pure Thy devotees,
Whose sight all sins removes.
Nanak by meditation on Thy Name lives—
His stubborn illusion and fear shattered. (4) (42.49)

Jhūthā maṇgaṇu je koī māṇgai

Any that supplicates the Lord for tainted[3] boons, P. 109
In a short while will be dead[4] :
Whoso serves constantly the Supreme Being,
By touch of the Preceptor immortality finds. (1)
One whose heart by loving devotion is inspired,
Ever His laudation with wakeful self sings :
The Lord with succouring arm[5] grants union
To such on whose forehead is recorded good fortune,[6] (2)

1. The original implies a loose piece of cloth, worn round the neck by a holy person.
2. Sweet.
3. Lit. false, tainted : worldly desires are implied.
4. (Dead in the sense of not finding eternal life in the Divine Essence.)
5. Clasping by the arm.
6. On whose forehead is recorded the gain he is destined to derive.

In the devotees' heart is lodged *devotion to* God's lotus feet;
All without devotion to God are by *Maya* robbed.
All devotees yearn for dust *of feet* of the holy;
God's holy Name is their ornament. (3)
In all states[1] the Lord's laudation you sing,
By contemplation on whom is obtained the boon of immortality.
Nanak prays, in His grace may He grant him
strength to bow to His will.[2] (4) (43.50)

In Raga Mājh—Composition of Sri Guru Amar Das
Ashtpadīyan (Octets)

(This text opens with an Ashtpadī (Octet) of the composition of Guru Nanak Dev, which is given in rendering below :)

Raga Mājh—Ashtpadīyan—Mahalla I

SCORE I

By grace of the Sole Supreme Being, Realized by the
holy Preceptor's Grace.

Shabadi rangāe hukami sabāe

Only those so ordained by God, in the holy Word are dyed,
And called to the sacred Portal and Mansion.
Lord ! holy Cherisher of the humble,
Thou dost make the heart responsive to holy teaching.[3] (1)
May I be a sacrifice time and again to Thee,
Who dost deck with holy beauty those devoted to the
holy Word,
And dost lodge it in the self by the Preceptor's instruction,
immortalizing, conferring everlasting bliss. (Pause I)
None in the world to me is attached,
Nor I to any :
The holy Lord of the three worlds alone is mine.
This endless[4] creation comes and goes, wrapped in egoism;
Full of vain regrets for evil actions. (2)
He alone lauds the Lord's attributes who has realization
of His Ordinance :
Such a one finds repute and fame through following the
Master's Word.

1. Rising and sitting.
2. What He has done.
3. All through this text Guru Nanak Dev, Guru Amar Das, Guru Ram Das and Guru Arjan Dev over 35 Ashtpadis (Octets) have adhered to one rhyme-scheme.
4. Lit. Numerous.

All at the Eternal Portal shall have to render their account;
Only those devoted to the exalted[1] Name shall find liberation. (3)
The egoist, strayed from truth, no shelter finds,
And bound at Yama's door, receives chastizement.
Except the holy Name no friend or helper has man—
Those meditating solely on the Name shall find liberation. (4)
The sakta,[2] false of soul likes not holy truth;
Bound in duality is he whirled about in transmigration.
None can efface the Writ Divine—
Through the holy Preceptor alone comes liberation. (5)
In the world the woman has forgotten her true Lord,[3]
And separated from Him through attachment to the unreal, now bemoans her fate.
One deluded by evil courses finds not entry into the Lord's Mansion :
Only through good actions is evil done forgiven. (6)
Those who in this world, on the Beloved have meditated,
By the Preceptor's guidance have contemplated and realized the Essence :
Of such the transmigration is annulled,
And in the holy Name are they absorbed. (7)
One devoted to God realizes the inexpressible,
And to others imparts realization.[4]
The holy Lord loves alone those devoted to truth.
Saith Nanak in all humility :
Those lauding God's attributes realize the Eternal.
(After this begin the Ashtpadīs (Octets) of Sri Guru Amar Das's composition).

Karamu hovai satigurū milāe P. 110

By supreme good fortune does the Creator bring about the devotee's meeting with the Preceptor,
And the mind in service and the holy Word gets absorbed :
By overthrowing egoism is found everlasting joy,
And Maya-delusion lifted. (1)
May I be a sacrifice to the holy Preceptor !

1. Lit. Beautiful.
2. Implies misbeliever.
3. Lit. 'The woman in her parents' home knew not her lord'. This figure is constantly employed in Gurubani.
4. Lit. Makes them utter the inexpressible.

By the Preceptor's teaching is the true light found,
And the mind absorbed in perpetual laudation of God. (Pause I)
Through searching the body and self does one attain the
holy Name:
Restrain the restless mind and find poise;
Then does the devotee chant for ever the Preceptor's Word,
And engage in devotion spontaneous.[1] (2)
In the self are contained endless objects :
Those are viewed only with the wisdom by the Preceptor
imparted.
In the self are the nine doors and the Tenth of Liberation,
Wherein is heard the mystic music :
Holy is the Lord and holy His might[2] :
By the Master's grace is this lodged in the self.
One finding holy wisdom at the Divine Portal
is ever in love of God dyed. (4)
The worldly-minded know not the truth about good and evil;[3]
And absorbed in Duality, in delusion are lost.
The purblind unenlightened know not the way,[4]
And in transmigration are again and again involved. (5)
Devotion to the Preceptor ever brings true joy,
And egoism's possessiveness is restrained.
Through the Preceptor's teaching is the darkness lifted,
And the obstinate doors stand opened. (6)
Anyone lodging God in the self after overthrowing egoism,
Ever is devoted to the holy Preceptor's feet.
By the Master's grace are his mind and self rendered pure,
And he ever meditates on the Name Immaculate. (7)
Life and death lies all in Thy power :
Thou dost confer greatness[5] on whoever may please Thee.
Listen, Nanak ! Meditate on the Name ever,
That brings thee fulfilment in life and death. (8) (1.2)

Merā prabhu nirmalu agam apārā

The Lord is immaculate, inaccessible and unencompassable,
Who without scales weighs all creation.
Only the devotee may realize Him,

---

1. Original, Sahaje.
2. Nain : Interpreted as Name, greatness.
3. Original, Evil and good.
4. Magg=Pkt for marga (cf) Japuji, 14.
5. (Spiritual greatness is implied.)

And through chanting His laudation, merge into His attributes. (1)
May I be a sacrifice time and again to any
who lodges God's Name in the self.
Those devoted to truth are awake ever,
And honoured at the Eternal Portal. (Pause I)
Himself He hears and views all creation :
Only those getting His glance of grace meet with His approval.[1]
Only such turn to devotion and live truth
As by Him are so prompted. (2)
One set astray by Him—what succour for such ?
What is recorded in Primal Time is ineffaceable.
Those finding the holy Preceptor are truly fortunate—
Such union too through Divine grace comes. (3)
In the world the self-female remains ever in sleep,
Disregarded by the Spouse,
And abandoned for her undesirable ways;
Going about wailing ever,
Away from the Spouse finding not restful sleep. (4)
One realizing in this life the Bestower of joy,
Suppressing the ego, realizing the Master's Word,
Lies in the delectable couch, finding fulfilment with her Lord,
Decked with the ornament of truth. (5)
God the eighty-four lakh species has created : P. 111
Whichever of these finds His grace, with the Preceptor's
company is blessed :
Of such the sins are annulled :
Pure, by the holy Name they shine in glory at the
Eternal Portal. (6)
Should He demand an accompt of man's deeds,
Who can satisfactorily render it ?
From such accompting comes not bliss :
The holy Lord alone grants liberation,
And through grace makes union. (7)
He the sole doer and guide;
To Himself He unites the devotee through the Preceptor's
holy Word.
Saith Nanak : Through devotion to the holy Name comes
true greatness;
Union with the Lord too by His grace comes. (8) (2.3)

---

1. Lit. Are entered into His account.

Ikko āpi phirai parchhanna

He alone is real, hidden from sight :
Viewed by the Preceptor's grace, my heart is gladdened;
When He the sole Reality, in the heart is lodged,
All desire is discarded and joy-in-poise attained. (1)
May I be a sacrifice time and again to those
devoted to the sole Supreme :
By the Preceptor's teaching is the heart centred in God,
And in joy in the Eternal dyed. (Pause I)
The world is strayed by Thy own will;
Forgetting the sole Reality, is it by Maya[1] attracted;
Ever is it straying in delusion—
In forgetfulness of the Name, gripped by suffering. (2)
Dispenser of retribution ! those dyed in love of Thee,
Through service to the Preceptor, are renowned through
all time.[2]
Those exalted by God alone are in His Name absorbed. (3)
In delusion of Maya is God disregarded;
Such a one, bound in Yama's demesne, chastizement bears.
The egoist, rendered blind and deaf, his sight is sealed,
And is destroyed by his own sin. (4)
Those prompted by Thee to devotion, solely in devotion to
Thee are dyed ;
To Thee love and devotion is pleasing.
Service to the holy Preceptor brings eternal joy,
And fulfilment of all desires.[3] (5)
Lord ! I ever seek Thy shelter :
Thou art the Redeemer and conferrer of greatness.
One meditating on the Lord's Name
Is from Yama and death[4] exempt. (6)
Those pleasing to the Lord are ever in devotion to Him dyed;
Called[5] by the Lord, are they to Him united.
Eternal Lord ! ever seek I Thy shelter—
Thou alone Realization dost grant. (7)
Those realizing truth are in truth absorbed ;

1. Lit. The other.
2. Lit. In all four Yugas.
3. This implies the desire for liberation.
4. Spiritual death or perdition is meant.
5. Lit. United.

Chanting the Lord's praise and on Him discoursing.
Saith Nanak : The true anchorites are those in the Name dyed,
And absorbed in the Eternal, their true abode. (8) (3.4)

Shabdi marai su mūā jāpai

One dying to the world through the holy Word is only in appearance dead;
By death not oppressed, nor by suffering tormented;
His light merged into Divine Light :
Through listening to the holy Word his heart in truth absorbed. (1)
May I be a sacrifice time and again to one getting repute through contemplating the Lord's Name :
Such a one through devoted service to the holy Preceptor,
By God-given wisdom into perfect poise[1] is merged. (Pause I)
Frail is the frame and vesture of the spiritualy unawakened[2] self-female;
Absorbed in the world,[3] she attains not to the Lord's Mansion; P. 112
Day and night wandering about burning in torment,
Away from the Spouse is her life full of torment. (2)
This physical frame lasts not beyond death :
At God's accounting-house the self only through truthful living finds liberation.
Those serving the holy Master are the truly wealthy—
In the here and the hereafter in the Name absorbed. (3)
Let the devotee-female deck herself with fear of God and His love.
Then by Divine grace will she find abode in the Lord's Mansion.
Thus will she ever find fulfilment through her deep red dye of true love. (4)
The Lord abides ever with all :
Only by Divine grace does a rare one find bliss through His glance of favour.
The Lord, highest of the high, by His own grace grants union. (5)
The world lies asleep in delusion of Maya,
Ruined through neglecting devotion to the Name.
Only the Lord who threw it into sleep, may wake it up.

1. Original, Sahaj.
2. Original, Raw.
3. Lit. The other i.e. Maya.

Through wisdom by the Master granted may it find realization. (6)
One quaffing amrita illusion may shed,
And by Master's grace the state of liberation attain.
One dyed in devotion is the true recluse.[1]
Union to such may come by overthrowing the ego. (7)
God created all and set each to some task;
To the entire creation is He provider.
Saith Nanak : Those meditating on the Name are dyed in truth—
Each engaged in what the Lord for him has willed. (8) (4.5)

Aṇdari hīrā lālu baṇāiyā

Inside the self is placed the jewel *of devotion* :
Through the Preceptor's teaching is its worth known.
Those in possession of *holy* truth,
Whose utterance is truth—
Know alone the secret of testing it.[2] (1)
May I be a sacrifice time and again
To those lodging the Master's Word in their heart.
Living among impurities of the world have they found
the Lord Immaculate. (Pause I)
In this mortal frame is placed the expansive world *of maya*;
Within it too lies the Immaculate Name,
That is inaccessible, unencompassable :
Its realization to the God-inspired alone comes,
Through His grace to Him united.
The Lord confirms in the mind holy Truth;
Through the Master's grace is inspired love for truth :
Such see holy truth pervasive everywhere,
And are in it merged. (3)
My beloved Lord is above desire and want,
Annuller of sin and evil traits :
Meditate on Him with love and devotion ever;
Abide endlessly in fear and love of Him. (4)
Devotion to Thee is real only if it please Thee.
Thou dost alone confer it,
Never regretting afterwards the gift.[3]
He alone is Provider of all creation—
His Word leaves man dead to the world,

---

1. Original, Bairagi (Vairagi).
2. The figure herein is of gold-testing.
3. Lit. Has no sorrow (regrets.)

Finding eternal life in God. (5)
Nothing, Master ! exists for me except Thou:
Thee alone I serve and Thee I laud.
To Thyself unite me, holy Lord !
By supreme good luck comes union with Thee. (6)
None io me is like Thee;
By Thy grace is this life fulfilled.
Meditate on God ever—
Thus shall He succour thee.
By His grace in poise[1] merge thyself. (7)
None to me great as Thou;
Thou who hast made and effaced[2] creation.
Thine the creation, Thine the effacement.
Thine again the creation. P. 113
Thou alone dost make, unmake and exalt it.
Saith Nanak : Thy truth[3] for ever is glorious. (8) (5.6)

Sabh ghaṭ āpei bhogaṇhārā

He Himself tastes of all vessels,[4]
His doings beyond our reach and knowledge.
Meditation on Him comes from the Preceptor's teaching:
Spontaneously[5] does one merge into Him. (1)
May I be a sacrifice time and again to those lodging
the Divine Word in their self;
One realizing the Word can alone battle with the lower self,
And annulling desire, into the Lord merges. (Pause I)
The whole world is by the five minions of evil robbed;
The blind ego-centred man is of all true awareness devoid.
Only on turning Godward can he protect his home,
And through power of the holy Word destroy these five minions. (2)
Those Godward-turning are ever in truth dyed;
With devotion intoxicated, they serve the Lord ever.
United with the Beloved they laud Him,
Standing in glory at the Portal Divine. (3)
He first created His own sole Self.
Then made He the perplexity of Duality and Maya of
Three Qualities.

1. Original, Sahaj.
2. Refers to the everlasting Divine play of creation and dissolution.
3. Original, Nam.
4. Figure for the individnal self.
5. Original, Sahaje.

At the fourth lofty step of God-realization,
Is man absorbed in living the truth. (4)
All doing is good that of the holy Creator is approved;
Those realizing the Truth remain absorbed in God.
Through the Divine Word they serve the holy Lord,
And in Him are absorbed. (5)
Nothing is real but the holy Lord.
By engaging with Maya[1]
The whole world by death and destruction is gripped.
Whoever is God-inspired has faith solely in God—
Through devotion to Him finding bliss. (6)
All creation is under Thy protection;
All that are ripe for union with Thee,
All that are not yet ripe,
Are under Thy benign eye.[2]
Ever dost Thou set all creatures to their appointed tasks,
And to Thyself dost unite them. (7)
Thou dost unite to thyself all;
They then see Thee manifest;
All creation is filled with Thee.
Saith Nanak : He alone manifests Himself in all that happens.
By insight by the Master granted does this realization
come. (8) (6.7)

Amrit bāṇi guru kī mīthī

Sweet is the Master's ambrosial Word;
Rare is the Divinely-inspired one who has tasted of it.
By inner illumination is this supreme juice quaffed,
And Divine music playing at the holy Portal heard. (1)
May I be a sacrifice time and again to those engaging
in devotion to the Master's holy feet.
The holy Preceptor is the true Pool of Immortality.[3]
Through devotion to His Name is impurity removed. (Pause 1)
Holy Lord ! none Thy extent has known;
Rare is the man absorbed in devotion through the
Master's grace :
Thou inspirer of hunger for the holy Name !
Insatiable is my hunger to laud Thee. (2)

1. Lit. The Second, i.e. Duality.
2. Lit. Thou dost look after.
3. Original, Amritsar.

One sole Lord see I, no other;
And by the Master's grace have quaffed amrita :
By the Master's Word is my thirst slaked,
And the self in joy of devotion absorbed. (3)
Ignorant man ignores the jewel of *the Name.*
The blind ego-centred man towards Maya[1] inclines,
And leaving jewels and other blessings towards straw is attracted.
He tastes of fruit that He plants,
And even in his dreams joy eludes him. (4)
Through Divine grace alone does man realize Him,
By lodging in his mind the Master's Word;
Abiding ever in fear of God, P. 114
And annulling fear of the world, removes his suspense.[2] (5)
One removing suspense unending joy finds,
And by Master's grace the highest state[3] attains.
Pure the self, pure the words of such,
Chanting Diviue laudation from spontaneous inspiration. (6)
One expounding scriptural[4] texts
May yet be in suspense, ignorant of the Divine Essence.
Without devotion to the holy Preceptor no joy comes—
Into everlasting suffering is such a one fallen. (7)
The Lord is Creator of all—
To whom may man complain ?
Only the deluded man complains of God's doings.
Saith Nanak : Himself He prompts the creation to act—
Those absorbed in His Name alone find *rest from action.* (8) (7.8)

Āpei rangei sahaji subhāe

He Himself dyes the mind in devotion spontaneous :
God's dye from the Preceptor's Word comes.
Mind and body are in devotion dyed—
The tongue dyed vermilion red with the dye of
fear and Divine love. (1)
May I be a sacrifice time and again to those
lodging the Lord without fear in the self :
Through the Master's grace comes meditation on
the Lord without fear;

1. Duality.
2. Suspense between engaging with God or Maya.
3. Liberation, nirvana is implied.
4. Simritis, Shastras, Vedas.

Through the holy Word is crossed the ocean of
worldly poison. (Pause 1)
The egoist devoid of enlightenment clever devices tries;
With all his ritual practice[1] finds he no place at the
Divine Portal.
As he came so shall he depart unfulfilled;
Through misdeeds, in regrets drowned. (2)
The egoist purblind has no insight,[2]
Unmindful[3] of *death* predestined.
His actions bring him not fulfilment—
Without the holy Name his life a waste. (3)
The truest action is *to live* the essence of the holy Word :
Through grace of the Master perfectly-endowed
is found the Door of Liberation.
Day after day recites he the holy Word—
Dyed all in God's dye. (4)
My tongue saturated with God's love is full of bliss;
Spontaneously are body and mind fallen into ecstasy.
Through spontaneous devotion[4] is the Beloved found—
Through spontaneous surrender is found union. (5)
Whoso has on him God's dye chants His laudation,
And through the Master's Word passes into bliss.
May I be a sacrifice for ever to those whose
mind in service to God is fixed.
The holy Lord is pleased through truth;
Through the Master's grace is the heart in
devotion drenched.
The devotee settled in a holy place chants God's laudation.
God revealing His truth induces in him faith. (7)
Whoever has His grace, realizes Him;
Through grace is egoism annulled.
Saith Nanak : With the Name lodged in heart,
Man finds glory at the Divine Portal. (8) (8.9)

Satiguru seviyai waddī wadiyāī

Great honour from serving the holy Preceptor comes :
Through devotion, the Lord of His own accord takes
abode in the devotee's self.

1. Lit. With ritual bathing and ablutions.
2. Lit. Nothing to him is visible.
3. Lit. Understands not.
4. Original, Sahaji *Sahaji*.

The Lord is the fruit-yielding tree—
Whoever quaffs of this amrita, his thirst is slaked. (1)
May I be a sacrifice time and again to the Master
Who to holy company has united me.
The Lord Himself brings together the holy company
chanting His laudation. (Pause I)
On one serving the holy Master glory by the holy
Word is conferred— P. 115
Such glory comes from the Lord's Name in the self lodging.
The Lord immaculate impurity *of mind* removes—
One so cleansed finds acclaim at the Portal Divine. (2)
None found the Name except through the holy Preceptor.
Yogis and practitioners of austerities yearn for
this attainment fruitlessly.
None found joy except through devotion to the Master :
Only by supreme good luck comes union with the Master. (3)
The mind is as the hand-mirror[1]—only one devoted to
God looks into it :
As egoism is dried up, this mirror from rust grows immune.
The true devotee makes mystic music[2] with the immaculate Word,
And through the Master's Word is merged into *holy* Truth. (4)
None ever had the Lord's vision except through the
Preceptor's guidance :
By the Master's grace the Lord revealed Himself to the devotee.
He Himself made union for the devotee in his state of
perfect serenity and poise.[3] (5)
Only one God-directed[4] in the One Supreme Being
is absorbed;
His illusion of Duality by the Master's Word is consumed.
In his self he carries on the commerce *of truth*;
His *gain* the treasure of the holy Name. (6)
The true devotee's endeavour is the Lord's holy laudation;
Such devotee reaches the Door of Liberation;
Dyed in devotion, ever does he chant the Lord's laudation,
By the Lord summoned into the holy Mansion. (7)
The holy Preceptor, fount of bounty, is found as
the Lord ordains :

1. Arsi, the Indian bride's hand-mirror for make-up.
2. Original, *anhat-bani*.
3. Original, *Sahaji*.
4. Gurumukh (Lit. God-facing.)

Through supreme good fortune is the holy Word in
the self lodged.
Saith Nanak : Through the Name and chanting laudation
of the holy Lord,
Is true greatness found. (8) (9.10)

Āpu wanjāe tāṇ sabhu kichhu pāyei

All boons by discarding the ego shall come,
And entering on true devotion through the Master's Word.
Anyone carrying on commerce of Truth deals in Truth—
Truth too his hoard of gain. (1)
May I be a sacrifice time and again to those chanting
the Lord's praise.
Lord ! I am Thine, Thou the Master—
Dispenser of merit through gift of the Word. (Pause I)
Auspicious are all times and occasions,
In which love for the holy Lord enters the heart.
From service to the holy Lord comes greatness of the
life of truth :
This *path of Truth* through the Preceptor's grace is found. (2)
The fare of devotion is found through the holy Master's grace;
Then with false pleasures discarded,
Joy in God is lodged in the mind.
The blessings of truth, holy content, the ineffable joy of peace,
All given by the holy Word, come from the holy Master. (3)
The purblind fool devotes himself not to the holy Preceptor—
How may such find the Door of Liberation ?
Involved in the cycle of death and birth,
They enter bodily life again and again,
And stand abjectly at Yama's Portal. (4)
One knowing joy of the Word may alone know the self :
By contemplating the immaculate Word does such
knowledge come.
Those serving the holy Lord are in everlasting joy—
The Name, Supreme Value,[1] in their hearts is lodged. (5)
Blessed is the spot approved by the Lord—
Such is where the Lord's praises are chanted in holy company—
Where everlastingly are chanted the Lord's praises,
And the holy immaculate mystic Note is uttered. (6)

1. Lit. The Nine Treasures.

The man ego-centred carries false capital, P. 116
False too all his concerns.
Those with tainted[1] actions must grievously suffer.[2]
Such wander about in delusion day and night—
Their human incarnation a waste,
The cycle of birth and death their lot. (7)
Most beloved of me is the holy Lord—
This love resting on the holy Master's teaching.[3]
Saith Nanak : From the holy Name comes true greatness
In holding joy and sorrow[4] alike. (8) (10.11)

Terīyāṇ khaṇiṇ Terīyāṇ bāṇīṇ

Thine are all species and all tongues—
Without the Name all in delusion are lost;
Devotion to the Lord's Name comes from serving the Preceptor—
None without the Preceptor's guidance found it. (1)
May I be a sacrifice time and again to those immersed[5]
in devotion to the Lord.
Through devotion to the Preceptor is found the way to the
holy Lord
By those seeking Him with heart in poise.
Through devotion to the Master are all boons attained—
All rewards the heart desires.[6]
The Lord is bestower of all gifts—
Union with Him from supreme good luck comes. (2)
The impure mind meditates not on the sole Supreme Being—
From Duality impurity gathers on the mind.
Anyone wandering over holy water-edges, bathing spots
and various places held holy—
His pride increased, the impurity of egoism further on him
accumulates. (3)
Such impurity goes through devotion to the holy Preceptor,
Through dying in God while alive,
And absorption of heart in the Lord.
The Lord pure, immaculate, holy,
Is beyond impurity, and annuller of impurity of mind. (4)

---

1. Lit. False.
2. Suffering not physical, but chastizement by Yama is implied.
3. Original, Shabda (Word).
4. Sorrow and joy.
5. With hearts absorbed in.
6. Spiritual rewards are implied.

Without the Preceptor's teaching all is pitch dark.
The man of unenlightened mind is blind, in the dark groping.
Such worms crawling in offal,
Filth they gather, and in filth again are absorbed. (5)
Anyone serving the liberated is liberated himself;
His egoism, acquisitiveness through the holy Word annulled.
One serving the holy Lord each day of life,
Through supreme good fortune finds the true Preceptor. (6)
The Lord shows grace Himself and to the devotee
grants union :
From the holy Master is attained the wealth[1]
of the holy Name.
Through devotion to the holy Name the mind abides pure—
Through devotion to the holy Lord all sorrows vanish.
The Lord is ever by—think not He is far :
Through the Master's Word behold[2] Him within you.
Saith Nanak : Greatness comes through the Name—
Devotion to the Name from the holy Master comes. (8) (11.12)

Aithai sāchei so āgei sāchei

Those that in the world are holy, in the hereafter
are adjudged holy;
Their minds pure, in the holy Word are they absorbed.
One serving the holy Lord, acting purely,
In pure actions is absorbed. (1)
May I be a sacrifice time and again to those
lodging the holy Name in mind.
Those serving the holy Lord, chanting His praise,
Are in Him absorbed. (Pause I)
Learned Brahmins study sacred texts, but taste not their joy;
In Duality are their minds deluded by Maya;
Of true wisdom are they deprived by stupor,
And repent after, of their evil deeds. (2)
From meeting the Preceptor alone comes knowledge
of the Essence,
And the Lord's Name in the self lodged.
One dying in the Word disciplines[3] his lower self, P. 117
And finds thus the Door of Liberation. (3)

1. Lit. Treasure.
2. Lit. Recognize.
3. Lit. Suppresses.

Anyone lodging in his self the Master's Word,
His sins removes and from his heart eliminates wrath.
Those devoted to Truth are everlastingly the true anchorites—
Their ego suppressed, they find union with the Supreme. (4)
The jewel Name in the mind through the Preceptor's
guidance is found;
Three-fold are man's desires; three are Maya's attributes.[1]
Brahmin scholars and devotees of silence despite their
study to exhaustion,
Fail of access to the secret of the Fourth State.[2] (5)
The Lord Himself dyes the self in the fast dye of devotion :
Those alone are truly dyed that in the Master's Word are dyed :
Soaked in the dye of God unlimited
Does the self chant His laudation in ecstasy. (6)
For the true devotee discipline of truth is the real
miraculous powers;
For him true liberation in enlightenment and devotion
to the Name lies.
The Master's devotee acts truth,
And in truth is absorbed. (7)
The devotee beholds the vision of God making and
unmaking the universe;
For him devotion to God alone is pride of caste and honour.
Saith Nanak : By the Master's guidance he ever on the
Name meditates,
And in it is endlessly absorbed. (8) (12.13)

Ūtpati parlouṇ shabdei hovai

From the Divine command[3] occurs creation and dissolution
of the universe.
By the command is the universe manifested again.
To the God-enlightend all happens as God wills,
And all creation and dissolution is seen to be by Him. (I)
May I be a sacrifice time and again to those lodging
in their hearts the holy Master.
By the Master's prompting comes poise of mind and
unending devotion,

1. Reference to the Sankhya doctrine of the three gunas (qualities).
2. This is the state of Turiya or direct absorption in the Supreme. Also Sahaj or everlasting absorption in God is implied.
3. Lit. Word, sound.

And through utterance of God's attributes,
Absorption into these. (Pause I)
By Divine command[1] exist earth and water,
By Divine command[1] occurs the wonderful play of air and fire.
One without the Master's instruction is born again and
again and dies—
One uninstructed by the Master is in transmigration
involved. (2)
The Creator has fashioned His play;
In the human frame are included all the boons.[2]
By penetrating to the secret of the holy Word alone may one
reach the Divine Mansion,
And be called to enter therein. (3)
Holy is the Divine Merchant,
Holy those holding commerce with Him—
Through unending devotion to the Lord in Truth they deal.
Truth they buy and Truth they gain—
Truth alone their earning. (4)
Without capital no gain may be made;
The whole world by egoism is deluded.
All without the capital of Truth depart this life,
And in the Hereafter suffer. (5)
Those loving the Master's Word deal in Truth;
Swimming across themselves, they take across all
related to them.[3]
Their coming into the world approved by God;
Through union with Him bliss they get. (6)
The fool seeks outside, the Lord[4] lodged within;
The egoist purblind wanders about like a ghost perturbed;
They seek not what they are after, in the proper place—
In delusion of egoism involved. (7)
Himself He beckons the seeker through His Word,
And on Him the boon confers;
Entering the Divine Mansion he gets poise and bliss.
Saith Nanak : Greatness comes from devotion to the Name,
Through listening to it and meditation. (8) (13.14)

1. Gurumukhi (By the Lord's spoken word or command.)
2. Lit. Everything.
3. Family or tribe.
4. Lit. The object.

Satiguru sāchī sikkh suṇāī

The holy Master the true teaching has imparted :
Meditate on the Lord— P. 118
Such meditation shall at the end be your succourer.
The Lord inaccessible, unknowable, sole master of Himself
You shall meet through devotion to the holy Preceptor. (1)
May I be a sacrifice time and again to those discarding egoism.
One shedding the ego finds the Lord
Through merging in Him in poise of mind. (Pause I)
Man acts as primally ordained.
Devotion to the holy Preceptor gives everlasting joy.
Without good fortune is not found the holy Preceptor,
Who brings about union through the Word. (2)
God's devotee lives in the world untouched by its impurity—
Leaning on the Lord and support of the Name.
God's devotees remain unconcerned at those committing
aggression against them—
Such fall into suffering through exhaustion by their own evil. (3)
The egoist purblind is of all thought bereft—
Turning a suicide and general murderer;
He carries the burden of slandering others—
Bearing loads gratuitously on his head. (4)
This world is a garden-plot—
The Lord its gardener,
Cherishing all, none neglected.
From each comes the flavour that is put into Him—
By such flavour is each known. (5)
The world by the malady of egoism is gripped,
And has forgotten the Giver of all joy, inaccessible, endless.
Those gripped by egoism wander about the world,
wailing in pain—
Without the Master no peace they find. (6)
The Lord who created all, alone knows the way :
He alone confers knowledge of His own Ordinance.
Man acts as destined :
From such bonds God alone extricates. (7)
None is my prop but God—All-Truth :
Purity comes to whoever He prompts towards it.
Saith Nanak : Devotion lies hidden in the heart.
On whomsoever He confersit, is alone blessed. (8) (14.15)

Amrit nāmu manni vasāe

As the immortal Name in the heart is lodged,
Are maladies, as egoism and possessiveness annulled :
Whoso forever lauds the immortal Word,
Amrita shall find to quaff. (1)
May I be a sacrifice time and again those who lodge the
immortal Word in heart—
To those lodging in heart the immortal Word
And meditating on the Name Eternal. (Pause I)
The God-enlightened ever in their speech utter Amrita;
Their eyes view in loving admiration[1] nothing but Amrita;
Day and night they speak to others Amrita : (2)
Through love of Amrita its dye settles on *the devotee*;
Such Amrita by the Master's grace comes.
One dyed in Amrita utters day and night Amrita with the tongue,
And with mind and body offers to all the feast of Amrita. (3)
God wills what man never may expect[2]—
His Ordinance none may alter.
The immortal Word Divine operates by Divine Ordinance :
By Divine Ordinance is the draught of Amrita attained. (4)
Strange is the way of the Divine will.
Man's deluded mind wanders in various directions.[3]
Let man in his heart the immortal Word love,
That plays the immortal Harmony.[4] (5)
Lord ! Thou hast made the good and the worthless.[5] P. 119
Thine the *touchstone*[6] to judge the whole world.
The genuine ones dost thou put in Thy treasury;
The spurious remain in delusion caught. (6)
How may I view Thee ? how laud ?
By the Master's grace may Thou be lauded through
the holy Word.
In Thy will abides Amrita—
Those submitting to it are on this Amrita feasted. (7)
God's Word is Amrita; Amrita His utterance :

---

1. Lit. Evaluation.
2. Lit. What never was in *man's* thought.
3. That is, man tries not to study the manifestation of the Divine Will.
4. This is *Anahat Shabda*, the mystic sound heard when the self is attuned to the Absolute.
5. Original, spurious and genuine (coins etc.)
6. This figure is implicit in the original.

This through devotion to the holy Preceptor in the heart is lodged.
Saith Nanak : The Name immortal brings everlasting joy—
A draught of it all hunger for ever banishes. (8) (15.16)

Amritu varsai sahaji subhāe

In the self rains Amrita spontaneously—
This bliss only to the rare God-enlightened ones comes.
One quaffing this Amrita is for evermore filled—
By Divine grace is life's thirst quenched. (1)
May I be a sacrifice time and again to the Master
offering the draught of Amrita.
The palate[1] tasting it in everlasting ecstasy abides,
And the tongue spontaneously utters Divine laudation. (Pause 1)
Such spontaneous love a rare one gets through the
holy Preceptor's grace—
One subduing duality and fixed in love of the Sole
Supreme Being.
Through Divine grace may man chant Divine laudation,
And his eyes be filled with vision of the Eternal Truth.[2] (2)
Lord ! on all creation is Thy glance of grace—
Some have it in full measure,
Over others is it cast partially.
Nothing happens except by Thy will—
This awareness too by the Master's grace comes. (3)
The God-enlightened have learnt of the Essence :
With Amrita are Thy treasures overflowing.
This Amrita none may get except by devotion
to the holy Master—
By the Master's grace is it acquired. (4)
One devoted to the holy Master acquires the *true* beauty—
Anyone in whose inner mind is love for the immortal Name,
His mind, body, utterance in Amrita dyed—
By such Amrita in poise is absorbed. (5)
The egoist, deluded in Duality is ruined;
Devoid of devotion[3] he dies of swallowing poison.
Ever does he abide in filth[4]—
His life a waste without serving the Lord. (6)

---

1. The original word stands for tongue, but the implication is in the earlier line palate (taste), and in the second tongue (utterance).
2. *Sach* has a two-way implication as eternity and truth.
3. Original, Not uttering the Name.
4. Lit. Ordure.

Whoever is offered Amrita by the Divine Hand may quaff it,
And through the Master's grace spontaneous devotion
lodge in him.
The Lord's vision, whose presence fills all creation,
Is by God-given enlightenment got. (7)
Nothing is real but the Immaculate Lord—
His the creation and His the dissolution.
Saith Nanak : Meditate ever on the Name—
Thou shalt then spontaneously in holy Truth be
absorbed. (8) (16.17)

Sei sachi lāgei jo tūdhu bhāe

Those pleasing Thee are in Truth absorbed;
Ever serve they Truth spontaneously;
Through the holy Word ever they laud Truth,
And unite to Truth others. (1)
May I be a sacrifice time and again to those lauding Truth :
Those meditating on Truth are in Truth dyed,
And therein are absorbed. (Pause I)
Wheresoever I look, Truth pervades all places;
Through Divine grace is it in the mind lodged.
Those listening to Truth and to others relating it—
Holy[1] their limbs, in holiness their tongue dyed. (2) P. 120
By overcoming[2] desire comes absorption in Truth :
By the mind of such the whole world is viewed as evanescent.
Through devotion to the holy Master the mind gets poise,
And in its own home[3] is settled. (3)
From the Master's Word has come the vision of God abiding
in the self,[4]
And Maya-delusion is by the holy Word burnt away.
As is holy Eternal Truth envisioned, the self lauds it :
Through the Master's teaching is Truth realized. (4)
Those dyed in Truth are with it in love :
Truly fortunate are those meditating on the Lord's Name.
The Lord through the holy Word to Himself has united them :
In holy company chant they God's laudation. (5)

1. Lit. True.
2. Lit. Killing.
3. Esoteric expression for the state of perfect poise wherein all desire is annulled.
4. Lit Heart.

One may reflect[1] on God, should reflection[1] compute Him.
Inaccessible, unknowablet—through the holy Word
alone may He be realized.
Laudation unceasing through the holy Word,
May alone bring realization of Him. (6)
Endless[2] study and learning brings not peace of mind;
Desire burns inside, smothering all realization.
Poison they buy, of poison are they enamoured—
Through their false utterance poison they consume. (7)
By the Master's grace have I realized the Sole Supreme Being.
Suppressing Duality, has the self in Truth been absorbed.
Saith Nanak : God's Name alone fills the self[3] —
Such state by the Master's grace is attained. (8) (17.18)

Varna rūp vartehṇ sabh terei

All hues, forms are Thy manifestation;
These die, are born again—
Many the cycles in which they wander.
Thou alone immutable, inaccessible, immeasurable.
By wisdom granted by the Master alone mayst Thou
be realized. (1)
May I be a sacrifice time and again to any
In whose mind is God's Name lodged,
Who is without form, feature, hue—
By the Master's guidance alone realized. (Pause 1)
Should the seeker know all existence to be manifestation
of the Sole Effulgence,
Through devotion to the holy Preceptor will it become
manifest to him.
God's presence, secret and manifest, is everywhere—
The seeker's light merges into His light. (2)
In the fire of desire[4] is the world burning
Of greed, pride and egoism :
Those cherishing such evils die and are reborn :
Dishonoured at the Court Divine, are they reborn,
Wasting their human incarnation. (3)

---

1. Lit. Calculate; calculation, accompt.
2. Lit. To the limit of tiring out.
3. Mana.
4. Thirst.

Rare is the person who the Master's Word realizes.
One suppressing the ego learns mystery of all the three worlds.
Never does such a one die or be reborn.
Spontaneously in holy Truth is he merged. (4)
Let not man attach himself ever to Maya;
In the Master's Word forever should he remain absorbed.
The holy Truth should he laud,
That in each vessel shines forth. (5)
One lauding holy Truth is ever in the Divine Presence,
Through the holy Master's Word fulfilled.
By the Master's grace does truth on the vision flash—
Only those by it inspired get *true* joy. (6)
As truth the self pervades—
Truth immutable, everlasting,
Those devoted to it have minds purified,
And through God-given wisdom into it are merged. (7)
Laud the Eternal, no other :
Such devotion eternal joy brings.
Saith Nanak : Those in the Name dyed are the truly wise— P. 121
Holy all their endeavour. (8) (18.19)

Nirmal shabdu nirmal hai bāṇī

Pure is the holy Word, pure the *Master's* speech :
Pure is the Light that pervades all creation.
Pure is the speech of Divine laudation—
Those meditating on the Lord Immaculate are rendered pure. (1)
May I be a sacrifice time and again to those lodging the
Bestower of joy in the self.
The Lord Immaculate through the Master's Word is lauded—
By listening to his Word is all desire[1] annulled. (Pause I)
As the Name Immaculate in the self is lodged,
Mind and body are rendered pure,
And stupor of Maya is removed.
Such chant ever the holy laudation of the Eternal—
Holy the sound they raise. (2)
The Amrita purifying, from the Guru is obtained—
Vouchsafed to one with ego dead;
There neither is attachment[2] nor Maya.

---

1. Lit. Thirst.
2. *Moha* (attachment) originally stands for stupor.

Pure is his knowledge, doubly pure his meditation;
Pure the speech in his self lodged. (3)
Whoever is devoted to the Immaculate *Lord* is rendered pure;
His impurity of ego is washed through the Master's Word.
In his self is heard the pure music of the mystic
Harmony and the holy Word—
At the Eternal Portal is he honoured. (4)
The Immaculate renders all else pure;
The mind purified is strung on[1] the Divine Word.
The immensely fortunate alone to the holy Name are devoted—
Through the holy Name in splendour they shine forth. (5)
He alone is pure to whom the Word imparts beauty,
And whose mind and body to the holy Name are devoted.
Anyone holding the holy Name uever is defiled—
The Name imparts glow to his face. (6)
From feelings of Duality comes impurity of mind :
The cooking-spot and the site of such, all are impure.
One consuming the food of impurity[2] only multiplies filth—
The egoist through his impurity gets immense suffering. (7)
The pure and impure[3] all to Divine Ordinance are subject;
Those pleasing the Lord, pure and holy, alone are pure.
Saith Nanak : As the holy Name in the self is lodged,
Through enlightenment by the Master is impurity
removed. (8) (19.20)

Govindu ūjal ūjal haṇsā

Pure is the Divine *Pool*, pure Swan[4] selves disporting on it—
In such company, my mind, speech and thought have been
rendered pure.
The face reflecting a pure self
Of those meditating on God, is ever radiant. (1)
May I be a sacrifice time and again to those chanting the
Lord's laudation—
To those repeating God's Name[5] day and night,
And uttering the sacred Word redolent of
God's attributes. (Pause I)
Such devotees spontaneously laud God,[5]

1. The image herein refers to the stringing of beads.
2. Got through impure means.
3. Original, Impure and pure.
4. Swan is the accepted image to express the idea of a pure self.
5. Original, Govind.

Rendered pure by fear of God, relieved of the impurity
of egoism.
Ever abide they in bliss, engaging in devotion night and day,[1]
And learning[2] the Lord's attributes, chant them. (2)
As dances the mind, *its rhythm* strengthens devotion;
And through the Master's Word is self united to Self.
The devotee beating holy time of Maya-stupor divests himself
And to the music of the holy Word dances.[3] (3)
One yelling aloud with vibrations violent,
At last falls into the grip[4] of Yama, agent of Death.
Such mind dancing to the Maya-stupor tune
In false show, in the end meets suffering. (4) P. 122
True devotion is God-prompted alone,
When body and mind in spontaneous devotion are dyed;
The Divine Word brings the rhythm :
True devotion verily He rewards. (5)
Anyone assiduously keeping time in music and playing a concert,
His mind attends not to the Divine Word.
Nor holds[5] it :
For lucre he in the theatre dances
And caught in Duality, into suffering falls. (6)
One in devotion engaged is truly liberated;
One controlling the senses is Master of the true discipline.
One meditating on the Lord through the Master's Word—
Such devotion alone pleases Him. (7)
In *submission* to the Master's teaching alone,
In all ages lies devotion :
No other way may one find it.
Saith Nanak : Realization[6] comes alone through devotion
to the Master—
To those bound in devotion to his feet. (8) (20.21)

Sachā sevīṇ sach sālāhīṇ

While performing devotion to the holy Eternal,
While lauding Him,
While meditating on the holy Name,

1. Day and night.
2. Lit. Listening.
3. Used metaphorically.
4. Lit. Is sought by.
5. Lit. Listens.
6. Original, Nām.

No suffering may ever come to man.
In devotion to the Bestower of joy lies joy,
For those in the self lodging the Master's teaching. (1)
May I be a sacrifice time and again to those
absorbed in the state of unbroken joy.
Those devoted to the Lord are eternally radiant,
And with fame and beauty of inspiration endowed. (Pause I)
Many Thy devotees claim to be—
The true devotee is one pleasing Thee alone,
Lauding Thee through the holy Word
And immersed in joy in devotion. (2)
Holy Lord ! all are Thy *creatures*.
By guidance by the Master is transmigration annulled.
By Thy grace is devotion to the Name formed !
By Thy inspiration comes meditation on the Name. (3)
By wisdom given by the Master is the Lord in the self lodged;
Gone is pain, the lure of pleasure and Maya-delusion.
In devotion to the sole Supreme Being,
Eternally is the Divine Name in the self lodged. (4)
Thy devotees are ever in passion for Thee dyed—
The Name, source of the Nine Treasures in the self is lodged.
By supreme good fortune is the holy Preceptor found,
Who through the Word grants union with Him. (5)
Thou art ever gracious, bestower of joy.
Thou makest Thyself the union,
And by the enlightened art realized.
Thou dost Thyself bestow greatness of devotion—
Those dyed in Thy Name find true joy. (6)
Lord Eternal ! may I ever unceasingly laud Thee;
Those inspired by the Master have realization and know no other.
Their hearts absorbed in the Sole Supreme Being alone;
Through faith dost Thou to the seeker's self grant union. (7)
One God-inspired alone lauds Him,
The Lord-eternal, transcending all want.
Saith Nanak : With the Name lodged in the self,
Is He realized[1] through the holy Word. (8) (21.22)

Tarei bhagat sohaiṇ sāchai darbārei

Thy devotees shine in beauty at the Court Eternal,

1. Lit. Union is brought about with.

By the holy Master's Word exalted.
Day and night abide they in bliss,
Absorbed in Divine attributes through their utterance. (1)
May I be a sacrifice time and again
To those lodging in their selves the Name
By constant contemplation[1] of it.
Higher than the highest is the holy Lord, P. 123
By annulling egoism, to Himself uniting the seeker. (Pause I)
Holy is the Lord,
Holy His greatness.
Rare are the devotees winning His grace, united to Him.
Those by grace united to Him get alienated never—
Through spontaneous devotion in the holy Eternal absorbed. (2)
Outside of Thy will nothing occurs.
All that occurs is Thy doing,
And all is in Thy mind.
The Creator is the sole Doer—
Through wisdom given by the Master to Himself uniting the
seeker. (3)
The woman[2] endowed with noble qualities to the Lord is united—
One with fear and love of the Lord decked.
One serving the holy Master is of abiding bliss in matrimony,
And through holy teaching is in Him absorbed. (4)
Those neglecting the holy Word shall no shelter or anchor find,
Lost in delusion like raven in ruined cottage.
Such have forfeited this world and the next—
Life passed in suffering evermore their lot. (5)
Let one record thoughts of Duality, exhausting stores
of paper and ink—
None found joy through indulging in such:
Those recording what is false,
Falsehood their recompense.
Cursed[3] be those fixing their hearts on false vanities. (6)
The God-inspired record thoughts of what is true and holy;
These holy ones the door of liberation shall find.
Holy the paper, pen and ink of such—
Through recording truth, in the holy Eternal absorbed. (7)
The Lord seated within each

1. Lit. Listening.
2. Symbol for the seeker (self).
3. May they burn !

Has the whole universe under his gaze.
One by the Master's grace united to Him,
Alone counts with Him.
Saith Nanak : In devotion to the Name lies true greatness :
Such gift by the holy Master is bestowed.[1] (8) (22.23)

Ātamrām pargāshu guru te hovai

Through the Preceptor's guidance does the self get
illumination of the Supreme Self;
The impurity of egoism is removed through absorbing
the holy Word.
The self thus purified, unceasingly in devotion engages,
And through devotion to the Lord attains. (1)
May I be a sacrifice time and again to those engaging
in devotion,
And to it inspiring others.
Ever bow to those devotees who endlessly chant the Lord's
laudation. (Pause I)
The Lord Himself is the supreme cause of *all devotion*[2]
He inspires,
And sets to such task whoever wins His pleasure :
Only by perfect good fortune may one do service to the Master
That brings bliss. (2)
Whoso dies to the world again and again
May make some attainment.
By the Master's grace is the Lord in the self lodged.
Eternally liberated is one who lodges in the self the Lord,
And by spontaneous devotion[3] in Him is merged. (3)
Excess of ritual brings not liberation;
One wandering from land to laud is in Duality deluded.
Wasted is the hypocrite's human incarnation.
Without inspiration of the holy Word is he condemned
to suffering. (4)
One who restrains the restless mind
And holds it from wandering,
Attains by the Master's grace the supreme state :
Such union is made through the holy Preceptor's teaching.
One to the Beloved united attains bliss. (5)

1. Is received from.
2. This is implied in the original context.
3. Original, By sahaj.

Some in falsehood are engaged—
Their reward too is worthless[1] :
Involved in Duality, their human incarnation is a waste.
Drowned themselves, all related to them are drowned too.
Involved in the lie[2], poison they swallow[3]. (6)
Only the rare God-instructed one may view the
self in the flesh concealed; P. 124
Love and devotion to God comes when egoism is dried up.
Yogis, practitioners of austerities, observers of vows of silence,
Those engaging in long concentration—
All such too fail to view the conscious self in the flesh. (7)
Such blessing comes as the Creator ordains it :
None else anything may accomplish.
Saith Nanak : Only such get inspired to devotion as
by God are inspired—
He alone in the self may lodge the Name. (8) (23.24)

Isu guphā mehṇ akhut bhandārā

In this cave *of the human frame* lie inexhaustible treasures;
In it abides the Lord unknowable, beyond limit,
Invisible as well as manifest.
Revealed to those lost to the ego through the holy
Master's Word. (1)
May I be a sacrifice time and again to those lodging the
Amrita of the Name in their selves :
Amrita of the Name is the delectable supreme juice—
Through God-given enlightenment is it quaffed. (Pause I)
The Lord, annulling man's ego throws open the
adamantine door;
By the Master's grace is the Name invaluable attained.
Without absorbing the holy Word none has attained the Name—
Only by Divine grace is it in the self lodged. (2)
As was the collyrium of Divine enlightenment drawn
in the eyes of truth-seeking,
The inner self got illuminated and the darkness of
ignorance lifted;
Light merged into Light.

1. False.
2. The 'lie' here is the general attitude of falsehood, of disharmony between word and deed.
3. Eat.

Faith was struck in the mind—
Thus may the seeker get honour at the Portal Divine. (3)
One looking for the Divine Light beyond this frame,
Neglecting devotion—
Much suffering would see in such travail of slavery.
The egoist purblind sees not,
That ultimately must he return to the self,
By the Master's guidance
The valued objective to attain. (4)
By the Master's grace is the Lord, holy eternal, found;
As is the self viewed, the impurity of egoism is removed.
Then must the seeker enter a hallowed spot,[1]
Chant ever Divine laudation
And merge into the Lord through the holy Word. (5)
Let him bar the Nine Doors and restrain the restless mind,
And lodge in his own abode in the Tenth[2] state,
Wherein day and night would he hear the mystic harmony
played. (6)
Without the Word is the self enveloped in pitch darkness—
In such state neither is the supreme objective attained nor
transmigration annulled.
The key to this attainment in the hands of the holy Master lies—
None else may force open this Door :
Only by perfect good fortune may union with the Supreme
Being come about. (7)
Invisible and manifest, everywhere art Thou :
Such wisdom through grace of the Master,
perfectly endowed, is attained.
Saith Nanak : Laud ever the Name,
That through the Master's guidance may in the self
be lodged. (8) (24.25)

Gurumukhi milai milāe āpei

The Lord, through the Preceptor's guidance,
Himself grants union to the seeker :
Anyone so united falls not into the grip of death,[3]
nor is oppressed by suffering.[4]

---

1. Lit. Sit down at a suitable (proper) place.
2. This is Turiya, the state beyond the three *gunas.*
3. Lit. Is not sought for by.
4. (Suffering of transmigration is meant.)

Subduing his egoism he breaks asunder all bonds,
And by absorbing the holy Word shines in true beauty. (1)
May I be a sacrifice time and again to those by the
holy Name imparted splendour.
By the Master's guidance they sing and in ecstasy dance.
Their minds in the Lord fixed. (Pause I)
The God-enlightened are approved in life and in death :
One realizing the holy Word knows not the dissolution of life.
The God-enlightened die not, become not death's morsel— P 125
In holy Truth absorbed. (2)
The God-enlightened are at the Divine Portal accorded honour,
Their egoism subdued.
Swimming across themselves, all of their tribe are saved—
By wisdom given by the Master is their incarnation made
fruitful. (3)
The God-enlightened are not afflicted with suffering
of the body,
Their pain of egoism annulled.
The God-enlightened are pure in mind,
Never after subjected to impurity—
In spontaneous devotion[1] absorbed. (4)
The God-enlightened find true greatness through devotion
to the Name,
And by chanting the Lord's laudation are exalted.
The God-enlightened living the holy Word,
Are ever in bliss day and night. (5)
The God-enlightened are dyed perpetually in the holy Word,
And in all the Four Ages venerated.
The God-enlightened by chanting laudation of the Lord
are made everlastingly pure,
And through the holy Word practise devotion. (6)
Without the Preceptor all is utter darkness:
Those without the Preceptor fall in the grip of Yama
the Destroyer.
And wail—
For ever turned into filth-worms,
Fallen, suffering therein. (7)
By grace the Lord Himself accomplishes all;
Lodged in the heart, Himself He unites with the devotee.

1. Original, Absorbed in Sahaj.

Saith Nanak : True greatness comes from meditation
on the Name,
That by grace of the Master perfectly endowed,
is acquired. (8) (26.26)

Ekā joti joti hai sarīrāṇ

One sole light pervades all beings—
This the holy Master through the holy Word reveals.
Himself has he made them distinct, apparent to the mind—
This mode of creation has He made as He willed it. (1)
May I be a sacrifice time and again to those chanting
laudation of the holy Lord.
None without the Preceptor's teaching follows the way of
enlightened devotion—
By Divine grace may one be absorbed in devotion[1]
to Him. (Pause I)
In Thy beauty dost Thou fascinate all creation[2] :
By Thy looks dost Thou the creation penetrate;
In Thy will lies suffering and bliss,
Lord Creator !
By the Preceptor's grace art Thou envisioned. (2)
The Creator in His will is solely supreme;
Himself He lodges in the heart by the Master's Word.
From the Word rises amrita of the Preceptor's teaching[3]—
That the God-enlightened *to others* relate. (3)
Himself He the Creator and enjoyer,
Breaker of bonds, eternally liberated Himself.
Eternally liberated is the Lord,
Himself leading the seeker to encompass the
unencompassable.[4] (4)
Himself is He Maya and Maya-shadow,[5]
Himself has He created the delusion world-enveloping :
Himself Bestower of merit, singing His own laudation;
Himself making the narration. (5)
Himself the sole Doer,
Creator and Destroyer :

---

1. Original, Sahaj.
2. Original, The world.
3. Original, Bani.
4. Lit. Enables the seeker to find access to the inaccessible.
5. The world.

Nothing can happen except as He wills—
The world He sets to its tasks. (6)
Himself lord of death and restorer to life;
Himself bringing about union;
Service to Him brings joy perpetual—
Those inspired by Him attain perfection of inner peace, poise. (7
Himself high, higher than *all existence*;
This vision comes to one He is pleased to give it.
Saith Nanak : One with the Name lodged within
Has this vision and to others imparts it. (8) (26.27) P. 126

Merā prabhu bharpūr rahiyā sabh thāiṇ

The Lord fills all space;
By the Preceptor's grace may He be viewed in the self.[1]
May I ever serve Him with meditation unbroken;
By the Master's inspiration can one be absorbed in His Truth. (1)
May I be a sacrifice time and again to those
lodging in their selves the Life of the Universe.
The Lord, Life of the Universe, fearless, bountiful—
By the Master's guidance may be lodged in thee. (Pause I)
In the self are located the earth, the Bull[2] and the
nether-world.
In the self abides ever the Beloved, eternally youthful.
Ever does He abide in bliss, the Bestower of joy—
By inspiration given by the Master may one in perfect peace
be absorbed. (2)
In the human body is lodged egoism and acquisition's urge;
Because of these the birth-and-death cycle comes not to end.
One Divinely guided alone may annul egoism
By unceasingly meditating on Truth. (3)
The pair[3] evil and good in the self lie side by side;
Both jointly have shaped creation.
Man transcending[4] both and entering the House of Supreme
Unity,
By the Master's guidance in perfect peace is absorbed. (4)
In the self lies too the darkness of Duality;
As appears the light, are egoism and possessiveness discarded;

1. Lit. Found in one's own abode.
2. The mythical support of the earth.
3. Original, Brothers.
4. Implies liberation.

The Word manifest, bestowed on those ever meditating
on the Name
Of perennial joy is source. (5)
Within the self is effulgence manifest and spread;
By the Master's teaching is darkness lifted.
As blooms the lotus of the heart,
comes everlasting joy,
And light into Light merges. (6)
Within the self are mansions with stores overflowing with jewels;
These jewels of the Name immortal by the Master's
guidance are attained.
The devoted seeker trades soley in these,
His profit the Name everlasting. (7)
Himself the keeper of stores, Himself the Bestower;
Rare are the God-inspired merchants dealing in these.
Saith Nanak : This bliss by His glance of grace is attained,
By whoso through His gracious inspiration lodges Him
in the self. (8) (27.28)

Hari āpei melei sev karāe

The Lord Himself grants union and sets man to devotion;
Through the Master's holy Word is Duality lifted.
The Lord immaculate is bestower of merit everlasting—
Thereby may the self in the Divine attributes be absorbed. (1)
May I be a sacrifice time and again to those absorbing in
the self holy Truth.
Ever immaculate is the holy Name—
By the Master's holy Word in the self lodged. (Pause I)
The bountiful Lord is Himself Ordainer of Retribution.
His devotees serving Him,
By Divine inspiration have realization.
Those contemplating the Name ambrosial in eternal glory shine;
The juice of Divine joy is by those by the Master directed
attained. (2)
In this cave of the self is a lovely spot[1]—
Reached as the illusion by the Master, perfectly-endowed,
is lifted.
Those rid of it laud ever the Name, drenched in ecstasy,
Attained by the Master's grace. (3)

1. (The inner self, abode of the supreme Self.)

Through the Master's teaching may this cave be explored[1]—
Within is the Name immaculate of the Lord.[2]
Those exalted by the holy Word chant laudation of the Lord:
And finding union with the Beloved,
Abide in joy everlasting. (4)
Those in grip of Duality are taxed by the harsh tax-gatherer
Yama: P. 127
He chastizes those forgetful of the Name.
Accompting for each minute of life,[3]
Is he unsparing of the least deviation.[4] (5)
The self-female, sojourning in the parents' home
Has forgotten the Husband by whose side she must be;
Deluded by Duality she weeps tears of bitterness.[5]
Such self is a low-born woman, ungainly, ill-mannered,
Who gets not even in dream her lord's love. (6)
One who even in her parent's home cherishes the husband
in her heart,
Is blessed with His sight manifest through the holy
Master's grace.
The woman keeping her lord close to her bosom,
Through the holy Word has union with Him in blessed couch. (7)
The Lord bestows devotion Himself, beckoning to Himself
the seeker,
And lodges in his self[6] His Name.
Saith Nanak : True honour comes to one
chanting God's laudation for ever each day. (8) (28.29)

Uttam janamu suthāni hai vāsā

Those resorting to the holy congregation[7]
are of blessed birth;
One devoted to the holy Master is in truth an anchorite
while keeping a household[8] :
Such live dyed in ecstasy of God's love,
Their hearts satiated with joy in the Lord. (1)

---

1. Lit. Contemplated.
2. Original (Murari) an attributive name of Krishna, here standing for the Supreme Being.
3. Original Ghari, *mahurat* (brief periods, portions of an hour).
4. The original would mean : 'He spares not difference of a *rattī* or *māshā*'. (both these are small weights to weigh precious metals).
5. Lit. Heavy sobs.
6. Lit. In his mind.
7. Lit. Holy spot.
8. Lit. Living at home.

May I be a sacrifice time and again to those who
after their learning lodge the Lord in their selves.
The God-enlightened study scriptures and laud the Lord's Name,
And are honoured at the Portal Divine. (Pause I)
The Lord beyond understanding, inscrutable, is
pervasive everywhere,
And by no device may be attained :
Only through grace may the holy Preceptor provide
union with Him,
By his glance of blessing. (2)
The study of one caught in Duality leads not to enlightenment,
And provoked by Maya of Three Qualities enters
into disputation :
These bonds of Three Qualities are snapped through
knowledge of the Master's Word—
Through the Word is liberation attained. (3)
The mind restless is hard to restrain;
Caught in Duality, over the entire world it runs :
Such a mind is a filth-worm, involved with filth,
And in the end in filth is absorbed. (4)
Anyone asserting his ego only exposes his low nature;
By excess of ritual no place may be found in the Court Divine.
Lord ! nothing occurs but at Thy will—
Only those ennobled by the holy Word find liberation. (5)
Man is born and dies, and realizes not the Lord :
Day after day involved in Duality he goes about.
The egoist's human incarnation is gone waste,
Leaving him in the end full of regrets. (6)
The egoist is like the woman, doing make-up,
with her husband gone to strange lands—
Such is the doing of the egoist purblind :
Neither in this world nor in the next finds he
honour and succour—
His human incarnation a waste. (7)
Rare are those realizing the Lord's Name :
Through guidance of the holy Master[1] comes such
realization.
One engaged in devotion everlastingly day and night

1. Lit. Through the perfect Master's Word.

Finds joy spontaneously.[1] (8)
The sole Lord supreme pervades all creation :
Rare is the God-inspired person to realize Him.
Saith Nanak : Truly noble are those dyed in the Name—
By grace does God Himself grant them union. (9) (29.30)

Manmūkh paṛheṇh paṇḍit kahāweṇh

The ego-centred man studies scriptures and is known
as pandit :
But involved in Duality he only gets suffering.
Overwhelmed[2] with such poison all discrimination
he lacks, P. 128
And keeps circling in transmigration. (1)
May I be a sacrifice time and again to those uniting
with the Supreme through suppression of egoism :
Their hearts attuned to God's service—
Joy in God they spontaneously[3] quaff. (Pause I)
Study of scriptures[4] brings not joy in God—
Such only brings disputation to those by Maya deluded.
The God-inspired realizing God, laud Him. (2)
Expressing the inexpressible makes language beautiful;
Through enlightenment the mind loves Truth.
The enlightened contemplate day and night holy
Truth alone—
Their hearts in holy Truth dyed. (3)
Those dyed in holy Truth are in love with it.
Those thus endowed experience no sorrow in their lives.
Through the Master's Word is realized Truth immortal,
whose realization brings joy. (4)
Those in love with truth remain unsoiled by falsehood and evil.
Day and night are their selves awake by the Master's grace.
The Name immaculate in their selves is lodged;
In the Divine Light is their light merged. (5)
One with learning involved in the Three Qualities
knows not the Essence.
Deluded away from Truth, he realizes not the Master's Word;
Delusion grips him, rendering him blind—

1. Original, Sahajei (adv. form).
2. Lit. Intoxicated.
3. Original, By sahaj.
4. Original, Veda.

Through the Master's Word alone is the Lord realized. (6)
The scriptures[1] proclaim, the Three Qualities[2] attach to Maya.
This the ego-centred man realizes not, gripped by Duality.
Those with learning involved in the Three Qualities
realize not the Sole Supreme Being—
Their ignorance bringing on suffering. (7)
God makes union as it may please Him :
Through the Master's Word are annulled doubt
and suffering.
Saith Nanak : True greatness inheres in devotion to the Name—
One with faith in the Name gets bliss. (8) (30.31)

Nirguṇu sarguṇu āpei soī

Himself is He the Unattributed and the Attributed—
Only one who realizes His Essence is a true scholar[3]:
Such a one, lodging the Lord's Name in the self,
Shall swim across himself and his tribe.[4] (1)
May I be a sacrifice time and again to those tasting
joy in God,
And finding in it fulfilment.
Those tasting of joy in God are rendered immaculate,
Through contemplating the immaculate Name. (Pause 1)
One contemplating the holy Word is freed of the
consequences of deeds;
Such a one realizing the Essence in the self,
Suppresses his egoism :
He shall obtain the blessing of the Name and the
Nine Treasures,
And effacing the Three Qualities, *in the Supreme*
shall be absorbed. (2)
Anyone in grip of egoism shall not be rid of his deeds;
Only by the Master's grace is egoism discarded.
With the discriminating mind should one contemplate the self,
And through the Master's Word chant Divine laudaion. (3)
The Lord is sacred Pool and Lake—
His devotees pick up pearls from inside these,
thus obtaining realization;

1. Original, Veda.
2. See Glossary.
3. Pandit.
4. Take his family across the water.

Day and night bathing in its waters, shedding the
impurity of egoism. (4)
Through love and devotion is the self rendered pure,
And suppressing the ego, in the Divine Lake abides.
Day and night to the Word are such devoted,
And in the Divine Lake find lodgement. (5)
The egoist is everlastingly the impure stork—
Despite all his bathing his impurity is not shed. P 129
The impurity of egoism is removed through dying
to the world,[1]
And the Master's Word contemplating. (6)
The wealth of the jewel devotion is obtained
from within the self,
By listening to the holy Master's Word.
By the Master's grace was the darkness lifted,
And by the illumination within was the true self envisioned. (7)
The Lord Himself creates and cherishes all.
One serving the holy Preceptor alone is entered
into the blessed reckoning.[2]
Saith Nanak : As the Name enters the self,
By Divine grace is the Lord realized. (8) (31.32)

Māyā mohu jagatu sabāiyā

The whole world is in grip of Maya-delusion :
All creation coloured by the Three Qualities is by
Maya deluded.
Rare is the person who realizes Truth by the Master's grace
And in the Fourth State[3] is absorbed. (1)
May I be a sacrifice time and again to those burning
away Maya-delusion in the holy Word.
One burning Maya-delusion can alone be devoted to the Lord,
And at Portal of the Divine Mansion be exalted. (Pause I)
Maya is the origin too of gods and goddesses,[4]
As also of Simritis and Shastras.
Lust and violence is pervasive over the earth.
The whole world in the cycle of birth and death
is in grip of suffering. (2)

1. Dying while alive.
2. Account.
3. Turiya, the state of complete absorption in the Absolute.
4. Original, Goddesses and gods.

In the world is lodged too the sole jewel of realization,
That may find lodgement in the self by the Master's grace.
One observing chastity, purity and restraint alone
can meditate on the Lord's Name,
By guidance of the Master, perfectly-endowed.[1] (3)
The self-female is by delusion gripped in the parents' home.
And caught in delusion, lives to be full of regrets after.
Such a one forfeits blessing in this world and the next,
And even in dream comes not to her joy. (4)
In the father's home let the woman bear in her thoughts
her lord,
Whom by Divine grace will she ever find by her side.
Let her keep dyed in joy of her lord,
Wearing the holy Word as her true make-up. (5)
Blessed is the human birth of those attaining the holy
Preceptor and burning Duality in the Master's Word.
The sole Lord pervades their whole being,
And in holy company His laudation they chant. (6)
One without devotion to the holy Preceptor—worthless
is his sojourn on earth.[2]
A shame on his life that is a waste.
The egoist forgetful of the Name,
Without the Name is subject to endless suffering. (7)
He who created the universe alone,
Himself makes union for the devotee through
realization of the holy Word.
Saith Nanak : Only such have been blessed with
devotion to the Name,
As bear on their forehead the holy writ from the
primal Hour. (8) (32.33)

(The Ashtpadis (Octets) of Sri Guru Amar Das's
composition close here.
Next follows an Octet of the composition of Sri Guru Ram Das
in continuation.)

Ādi purakhu aparampar āpei

The Primal Purusha is beyond all reach;
Himself He creates and after creation, dissolves.

---

1. Original, Perfect Master.
2. Lit. What has he come into the world for ?

He alone pervades all existence—
One turning towards Him attains true glory. (1)
May I be a sacrifice time and again to those
meditating on the Name of the Formless :
Neither has He form nor feature,
Yet is seen pervading all creation—
By devotion is the Inaccessible approached. (Pause I)
Thou art the Lord merciful and gracious—
None other than Thou has such power. P. 130
Through the Preceptor's grace is *devotion*[1]
to the Name acquired,
And by meditation is the seeker into His reality[2] merged. (2)
Thou alone art verily the Creator;
Thy treasures with devotion are full.
As through devotion meditation on the Name is acquired,
The self is ever in the state of absorption. (3)
May I, Lord ! ever chant Thy laudation.
Beloved ! ever may my tongue praise Thee !
Nothing do I crave but devotion to Thee,
That by the Master's grace is acquired. (4)
Inaccessible, unknowable art Thou,
Beyond computation;
By grace dost Thou unite to Thyself the devotee.
Through the Word given by the holy Master may one
meditate on Thee—
Such meditation as brings bliss. (5)
The praiseworthy tongue alone utters Thy praises—
Such laudation as pleases the holy Eternal.
Through the Master's guidance is such tongue
ever dyed in ecstasy,
And by union with the Eternal acquires glory. (6)
The ego-centred man acts from egoism;
His whole life lost as in a gambler's throw :
In his mind are centred greed and utter darkness,
And in transmigration he whirls about. (7)
The Creator alone confers greatness,
On those bearing His primal writ.

---

1. Nām.
2. Nām.

Saith Nanak : One acquiring the Name, annuller of fear,[1]
Through devotion to the Master's Word acquires bliss.[2] (8) (1.34)

(Next follow Octets of the composition of Sri Guru Arjan Dev. The pattern of rhyming and the scheme of the preceding stanzas is followed in two of these—those numbered 35 and 37.)

Aṇtari Alakh na jāī lakhiyā

Pervading all creation is the Lord, inaccessible, unknowable;
The jewel-Name[3] has been placed in a secret place
within the self;
The Lord, inaccessible, unknowable, highest of all—
Through the holy Preceptor's Word alone may be approached. (1)
May I be a sacrifice time and again to the Master,
Revealing the holy Name in the dark Kali Age.
The cherished devotees of God, whose sole prop
is the Eternal—
By supreme good fortune is their sight granted. (Pause I)
The Lord, for a sight of whom yoga-practitioners
and accomplished yogis wander about,
And on whom Brahmas and Indras[4] meditate in their souls[5]—
Thirty-three crores[6] of deities seek Him.
Yet those listening to the Master's teaching laud Him
in their hearts. (2)
Day and night[7] the wind Thy Name utters;
The earth is Thy handmaiden.[8]
In all species and their speech art Thou pervasive,
And of all beloved. (3)
The holy Lord through the Master alone is known;
Through the holy Preceptor's Word realized.
Those quaffing this joy are filled,
Satiated with the fare of holy Truth. (4)
Those fixed in God's abode alone are happy,
Disporting in joys manifold.
One with mind fixed at the Master's feet,
Alone is rich, master of true wealth. (5)

---

1. (Fear of retribution for evil deeds is implied.)
2. (Here is the beginning of a new portion in the Bāni.)
3. Implies Divine inspiration, devotion.
4. (There are infinite numbers of such deities, Cf. Japuji 35.)
5. Lit. Hearts.
6. The traditionally accepted number of deities in the Hindu Pantheon.
7. Lit. Eight pahars (a pahar is a period of time of three hours' duration).
8. Lit. The servant of Thy feet.

Thou hast first apportioned to each creature its wherewithal,
Then brought it into being.
None, Lord, is bountiful as art Thou—
None Thy equal. (6)
Only one pleasing Thee in meditation on Thee engages,
And in living the teaching[1] of the holy.
Such a one getting liberated himself,
Liberates also all his tribe—
None to bar his way at the Divine Portal. (7)
Thou art great, higher than the highest—
Infinite, immeasurable Thy greatness.
May Nanak, servant of Thy servants,
To Thee be a sacrifice ! (8) (1.35)

Kauṇu su muktā kauṇu su jugtā

Who is truly liberated ? Who truly to God united ?
Who is the illuminated one ? P. 131
Who the true exponent of scriptures ?
Who is the householder ? Who the world-renouncer ?
Who has realized God's greatness ? (1)
How is one bound; how liberated ?
How is birth and rebirth annulled ?
Who is in Karma engaged ? Who has broken free of it ?
Who in Divine laudation engaged ? (2)
Who is joyful ? Who sorrowful ?
On whom shines God's Presence ? Who from it far ?
How to God be united ? How be thrown apart ?
Who to make this manifest ? (3)
What the Word to still the restless mind ?
What the teaching whereby joy and sorrow be borne alike ?
What the path leading to meditation on God ?
To chanting His praise ? (4)
Those God-instructed[2] are liberated;
Those God-instructed to Him united.
Those God-instructed are illumined;
Of Scriptures the true exponents.
Blessed are the God-instructed—
Be they householders or anchorites :

1. Original, Mantra (esoteric formula).
2. The God-instructed=Gurumukh (God-facing).

To them has realization of His greatness come. (5)
Those by egoism gripped are bound,
The God-instructed liberated.
Of the God-instructed is the birth-cycle annulled.
The God-instructed in *holy* action are engaged,
The God-instructed are of Karma liberated—
Their Karma from Divine will arising. (6)
The God-instructed are truly joyful; egoists miserable.
The Divine vision to the God-instructed is manifest;
From the egoist turned away.
The God-instructed are truly united;
To the God-instructed is known the path of renunciation. (7)
To the God-instructed is revealed the Word
that the restless mind stills;
To the God-instructed is granted the teaching enabling
them to bear joy and sorrow alike.
To the God-instructed is revealed the way to
meditation on the Supreme;
To chanting God's praise. (8)
Himself has He fashioned all;
By His will He created everything :
Himself He turned into innumerable forms;
Saith Nanak : Into Him shall all these be merged. (9) (2.36)

Prabhu abināshī tā kyā kāṛā

What anxiety for one by the Eternal Master *befriended* ?
With help from the Lord, Master of all Bliss,
for man is joy abounding,
Bestower of life, breath, honour and joy !
Our happiness in Thy will[1] lies. (1)
May I be a sacrifice time and again to the God-directed
ones[2] having devotion to God with heart and soul.[3]
Thou my firm mountain-prop,[4] my shelter—
None like unto Thee ! (Pause I)
One to whom in Thy doings lies joy,
Has truly envisioned the transcendent Absolute in all creation.
All places are filled by Thee and Thee alone—

1. Lit. What thou dost.
2. Original, Gurumukh.
3. Lit. With mind and body.
4. Implies 'prop' firm as a rock.

All manifestation is Thine alone. (2)
Thou the Bestower of all boons;
Of those devoted to Thee are the treasures[1] overflowing.
In Thy grace hast Thou saved such :
Through supreme good fortune[2] are they merged in Thee. (3)
Thy devotees dost Thou pull out of the dark Maya-cavern;[3]
By Thy grace hast Thou cast Thy glance of favour on
those that serve Thee.
Those that laud the eternal Lord, all-perfection,[4]
Inexhaustible is their bliss in devotion. (4) P. 132
Thou the protector Here and Hereafter.
In the mother's womb too art Thou cherisher :
The Maya-flame touches not those
That dyed in joy of Thee laud Thee. (5)
What power in me to contemplate and state Thy qualities ?
In the self Thee alone do I view.
Thou art friend, cherisher, Lord :
Except Thee none else do I know. (6)
One under Thy wing
Untouched by suffering[5] remains.
Thou the true prop and bestower of joy—
Through meditation in holy company revealed. (7)
Thou art all-highest, unencompassable, immeasurable,
of value inestimable;
Thou the holy Lord, I Thy slave:
Thou the Master, holy Thy suzerainty—
Nanak is repeatedly a sacrifice to Thee. (8) (3.37)

In the measure Majh—Composition of Sri Guru Arjan Dev

SCORE 2

Nit nit dayu samālīyai

Meditate unceasingly on God,
From the mind never putting Him away. (Pause 1)
Seek company of these to God devoted,[6]
So ye avoid treading the way to Yama.

1. These are treasures of devotion.
2. This is good fortune made through their actions.
3. Lit. Dark deep well or hole.
4. Perfect.
5. Lit. One whom Thou dost help, no hot wind can touch him.
6. Original, Sant. This however, would be inappropriately rendered as 'Saint'.

Take with you God's Name as provision for your life's journey—
Thus shall your family escape stigma of blame. (1)
Those contemplating the Lord,
Shall escape being cast into hell.
Those lodging God in their selves shall not
feel on them the blast of hot air.[1] (2)
They alone have true beauty,
Who frequent[2] holy company.
Those garnering the wealth of God's Name,
Alone are truly and profoundly wise. (3)
Quaff ye the amrita and miracle-juice of God's Name,
And live by the sight of God's devotees;
Worship at the feet of the holy Preceptor—
Thus shall you obtain all boons. (4)
Only those meditate on the Lord
As are owned by the Lord.
He alone is the hero and of the elect,
On whose forehead is recoreed good fortune. (5)
I have found on contemplating the Lord in my mind :
Such joy in God only the true kings among men may enjoy.
Those from whom evil never proceeded,
The river of existence have crossed through their
good deeds. (6)
One lodging in self the Creator,
Has truly plucked the reward[3] of the human birth.
The Lord-Spouse is truly the beloved,
With whom thy marital blessing shall eternal be. (7)
Under shelter of the Annuller of fear
Have I found eternal bliss.
Saith Nanak : He saves those clinging to His scarf.[4]
Such have verily salvaged[5] their invaluable[6]
human birth. (8) (4.38)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace.

---

1. Said metaphorically. This image is recurring in Guru Arjan Dev's *Bani*.
2. Lit. Sit in.
3. Lit. Fruit.
4. Clinging to the scarf, as does the bride to the bridegroom's, symbolically.
5. Lit. Won.
6. Lit. Endless.

In the measure Majh—Composition of Sri Guru Arjan Dev

SCORE 3

Hari Hari japei manu dhirei

As is the Lord repeatedly contemplated,
Poise to the mind comes. (Pause I)
By repeated remembrance of the Lord
Are all fears[1] removed, cast out. (1)
Those coming under the Lord's shelter have no
pining regrets. (2) P. 133
By serving at the feet of the holy, are all desires[2] fulfilled. (3)
In all beings is the sole Creator pervasive;
Water and land with Him is filled. (4)
By touch of the purifying dust of feet of the holy
Comes inspiration to serve the Lord, Annuller of sins. (5)
All creation by the Lord Himself is granted liberation.
By utterance of the Lord's Name comes peace and poise.[3] (6)
By the Creator's act of justice
All evil-doers demented, have been destroyed. (7)
Nanak in the holy Name dyed,
Beholds ever the Lord by him.[4] (4) (5.39)

In the measure Majh—Composition of Sri Guru Arjan Dev

Bārā-Māhā (Song of the Twelve Months)

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Kirati karam ke vichhuṛei kari kirpā melahu Rāma

To us, by consequences of our deeds from Thee separated,
In Thy grace Lord ! grant union.
After wandering in all four corners and ten directions,
To seek the Lord's shelter have we come.
Like a dry cow are we, that of no use is to any.
Without water does the twig wither, yielding no profit.[5]
Without union with the Lord-Spouse, the true friend,
How may rest[6] be found.
Burnt be the towns and villages.

1. Fears of the world as well of Yama's retribution are implied.
2. Lit. Objectives; implies attainment of *m kti* (liberation).
3. Acquires coolness.
4. Lit. In his presence; before him.
5. Money. *Dām*—a small coin.
6. That is, poise.

Wherein is not beheld[1] the Lord-Spouse.
Therein, all decorations, betel chewing and other pleasures,
Along with the whole body, are of no worth.[2]
To wives[3] from their Lord-Spouse separated,
All friends and associates wear terrible Yama-aspect.
Nanak thus supplicates : In Thy grace grant him
devotion to the Name.
Master ! unite me to the Lord
Of the Abode imperishable. (1)

Cheti govindu ārādhīyai hovai anaṇdu ghaṇā

Such is the message of Chet[4] : On the Lord[5] meditate :
thereby obtain ye immense joy.
In the company of devotees is obtained blessing
of uttering the holy Name.
Only such are counted as truly living,[6] as
to the Lord are united;
To live for an instant without Him, know ye,
is to have life wasted.
On water and on land is the Lord pervasive;
in forest-glades is He present.
How may I reckon the torment of being forgetful
of the Lord ?
Those that with the Lord have had bliss, tremendous[7]
is their good fortune.
The heart for the Lord's sight yearns, with excessive
thirst oppressed.
Such is the message of Chet[4] : Whoever to the Lord
unites me, at his feet shall I fall. (2)

Vaisākhi dhīrani kivṇ wāḍhiyāṇ jinnhāṇ prem vichhoh

How in Baisakh[8] may the abandoned wives[9] be consoled,
who in separation of love are in torment ?
Disregarding the true Beloved, the Lord,
To Maya are they attached.

1. Does not manifest Himself.
2. Khām (Persian) lit. unbaked, has a pejorative sense.
3. The original epithet has the feminine form.
4. Chet=Chaitra, the month corresponding to March-April.
5. Govind.
6. Born.
7. Lit. Weighing maunds.
8. Baisakh=April-May.
9. Image for the seeker. This is continued throughout this composition.

Progeny, wife, wealth—nothing with man shall last,
But only the Lord immortal.
All creation, in false concerns and illusion is involved,
And towards destruction moving.
Those bereft of devotion to the Lord's sole Name,
In the Hereafter are robbed[1] :
In being unmindful of the Lord lies ignominy—
Other than the Lord no other *help is for man.*
Pure is the repute of such as to the feet of the
Beloved *in devotion are* attached. P. 134
Nanak thus supplicates the Lord : Pray grant union
with Thyself : annul separation.[2]
Happy is Baisakh made by union with the Lord's
devotees. (3)

Hari jethi jūṛaṇda loṛīyai jisu aggai sabhi nivanni

In Jeth[3] to the Lord your heart unite,
At whose feet all bow;
Attachment to the Beloved Lord's lappet,
from *Yama's* bonds makes one exempt.
The Lord's Name is such orient pearls as
no burglar can steal.
All joys that appeal to the mind, *in devotion to*
the Lord are contained.
Those *to Him attached* do whatever be the Lord's will.
Blessed are those *among mankind* whom the Lord
to Himself has attached.
Those by Him united, never in separation may wail.[4]
Saith Nanak : Such in holy company have bliss.
Joyful[5] is Jeth in love with the Lord of all bliss,
For such, as have good fortune on their forehead
recorded. (4)

Āsāṛh tapandā tisu lagai hari nāhu na jinnhāṇ pāsi

To such is Asarh[6] scorching as from the Lord-Spouse
are separated :

---

1. Implies chastized, deprived of bliss.
2. Be with me.
3. May-June (This is the month of scorching heat : Yet to the devotee even in this heat, devotion brings joyful feeling.
4. I.e. How may they wail . . . ?
5. (Even Jeth, the month of scorching heat is made joyful by devotion to God.)
6. June-July.

These, forsaking the Lord, life of the universe.
on man fix their hopes.
In duality are they strayed, with Yama's noose sound their neck.
One reaps what one sows—this by the writ on the forehead
is determined.[1]
One from the Lord alienated is a wife whose night[2]
in regrets is passed,
And full of despair she departs.
Those blessed with union with the holy,
At the Divine Portal are liberated.
Lord ! in Thy grace grant that for Thy sight we thirst.
Nanak thus lays his supplication : Other than Thee,
To none may my heart[3] be attached.
To such is Asarh joyful as the Lord's feet in
their heart[3] have lodged. (5)

Sāvaṇi sarasī kāmaṇī charan kamal siūṇ piyāru

In Sāvan[4] is the woman[5] joyful, who to *the Lord's*
lotus feet is attached;
Her mind and limbs in the dye of truth drenched—
The Sole Name Divine her prop.
To her the false poison-dyes *of Maya* appear *worthless* as ashes.
The joyful trickle of drink of bliss with the Lord,
In holy company does she quaff.
Forests and grassy glades are,
By blessing of the Lord Almighty, of unknowable
extent, in bloom.
The heart for union with the Lord yearns :
By grace comes such union.
To such of the sisterhood[5] as to the Lord are united,
Am I a sacrifice.
Prays Nanak : Lord ! show Thy mercy,
Thou who by the holy Word dost exalt.
To such of the happily-wedded wives[5] is Sāvan *joyful*,
As wear round their hearts, necklace of the Name Divine. (6)

---

1. (The doctrine of destiny by actions is commingled with predestination.)
2. (Implies life.)
3. Original, Mana.
4. July-August.
5. The image of the seeker as woman is continued. The devotee is pictured as the devoted wife.

Bhāduei bharami bhūlāṇīyāṇ dūjai laggā hetu

Of Bhadon[1] know : The woman[2] into illusions is fallen,
to duality attached :
Of little avail is her million-fold self-decking.
The moment this body is shattered, a ghost it will be called;
Yama's minions shall then in bonds march it,
To a destination that none shall know.
In a moment shall forsake it all to whom it was attached.
Then shall man wring his hands, his limbs atremble,
His hair from dark turned grey.
In this life, the field of actions, man must reap what he sows.
Saith Nanak : With the Lord seek I shelter,
Whose *blessed* feet are the ship across the ocean of existence.
This is Bhadon's message : Such to hell shall not be haled,
As by the Master, saviour *of all*, are protected. (7)

Assūni prem umāhaṛā kivṇ milīyai Hari jāe

In Assu[3] rises in waves the passion of love,
With the Lord to seek union.
Mind and body with yearning for the Lord's
sight art athirst— P. 135
Who may, mother[4] ! to Him unite me[5] ?
God's devotees to devotion are aidant—their feet I touch.
How without the Lord may one find joy ?
No other shelter is there.
Those that the joy of love have tasted,
Are for evermore satisfied, fulfilled.
Renouncing egoism, the Lord they supplicate,
That to His lappet[6] He attach them.
Such as to their Lord-Spouse are united,
Never again are alienated.
None other than the Lord is our succourer.
His shelter, saith Nanak, we seek.
Such Assu's[3] message is, live joyfully,
As the supreme Lord's[7] grace have. (8)

---

1. August-September.
2. (Already explicated).
3. Assu, Asuj, Ashvin=September-October.
4. (The woman-seeker's image is continuing).
5. O that some were to unite me !
6. (To be attached to a man's lappet or sash is to be united to him as wedded wife).
7. Hari-Rai.

Kattiki karam kamāvaṇei dosu na kāhū jogu

The message of Katak[1] is : The fruit of
your actions shall you reap;
None else is to blame.
To be forgetful of the Lord is of all maladies the root.
To turn one's face away from God is from Him to be
alienated for multiple births.
In an instant then, turn to bitterness all worldly[2] pleasures.
None with the Lord may intercede—
To whom may one carry one's plaint ?
No help avails
Against what in primal Time is destined.
As by supreme good fortune comes union with the Lord,
Is all alienation annulled.
Lord-emancipator of captives ! save Thou Nanak.
The message of Katak[1] is : Those joining holy company,
Of all anxiety are relieved. (9)

Manghari māhi sohaṇdīyāṇ Hari-piri saṇg baiṭhaṛīyāh

In Manghar[3] are wrapped in beauty those that with the
Lord-Spouse keep company.
Incalculable is the praise of such as by the Lord
to Himself are united.
In association with holy company, by joy in God is
their body and mind in bloom.
The wives that of holy company are bereft,
Bear ever *tormenting* loneliness;
Their suffering unending, into Yama's clutches they fall.
Such as with their Lord have had bliss, ever on Him
wait in service;
With *necklace*[4] *of* diamonds, pearls, rubies
of devotion to the Lord are they decked.
Nanak seeks dust of the feet of such,
As standing at the Lord's Portal His shelter are seeking.
Of Manghar[3] know, by meditation on the Lord
Is transmigration annulled. (10)

---

1. Katak, Kartik=October-November.
2. Maya-pleasures.
   Note : In this hymn, for the seeker, throughout the image of the wife is employed—alternately, of the devoted one and one forgetful of devotion.
3. Manghar, Maghar=November-December, marking the onset of winter.
4. 'Necklace' does not occur in the original, but is implied by *kanth* (neck).

Pokhi tukhāru na viyāpaī kaṇthi miliyā Hari-nāhu

In Pokh[1] cold and frost oppress not those that the
Lord-Spouse's embrace enjoy.
Their hearts by *devotion to His* lotus feet penetrated,
With the Lord's sight are they blessed.
Of the Master's service are they reaping profit;
Under the Divine Monarch's protection they rest.
By their laudation of the Lord's merits in holy company,
From touch of Maya-poison are they immune.
In God's holy love, absorbed, into their source are they merged.
By the Supreme Being's *mighty* arm succoured,
Nevermore are they *from Him* alienated.
May I be a sacrifice a million times
To the Lord, true friend, inaccessible, unknowable.
For those that at His Portal to seek shelter are fallen,
He at last feels compassion.[2]
Pokh[1] is joyful, bringer of bliss, to such
As have grace of the Lord, transcending all desire. (11)

Māghi majjanu saṇgi sādhūāṇ dhūṛī kari ishnānu

Of Magh[3] the merit is : In company with God's
devotees take holy dips;
In dust of their feet bathe *thy limbs*.
On the Lord's Name meditate,
Thy mind to the Name attune,[4]
On all bestow charity of it.
Thus will impurity of actions of multiple births go,
And the mind of pride be denuded.
Lust and wrath shall then attract not,
And dog-like avarice be rendered[5] powerless.
As this holy path thou shalt traverse, P. 136
The world's acclaim shalt thou receive.
By devotion to the Name are acquired the approved
merit of bathing at sixty-eight holy spots,
And all kinds of charities and compassion to living beings :

---

1. Pokh, Poh, Pausha = December-January.
2. The original uses *sharm* which has multiple connotations, such as shame, modesty, compulsive feeling of pity etc.
3. Magh = January-February.
4. Listen.
5. Broken, shattered, destroyed.

Truly enlightened is one to whom the Lord, this in His
grace grants.
Nanak is a sacrifice to such as to the Lord are united.
Of Magh know : Such alone are reckoned holy
As have grace of the Master, perfectly-endowed. (12)

Phalguṇi anaṇd upārjana Hari sajjaṇ pragatei āye

Of Phalguṇ[1] know : Bliss abounding have those
To whom the Lord, true Friend, manifests Himself.
The holy who with God are associated,
In His grace to them has He granted union.
By such union come all joys to the loving wife
in the couch bedecked,
All sorrow banished.
Fulfilled is the blessed woman's[2] wish
In finding the Divine King as mate;
Her bridesmaids sing prothalamions of joy,
Lilting the song celestial.[3]
None the Lord's equal *by the eyes* is seen,
None like Him.
This life and the next has He blessed,
And the immutable station granted,
From the ocean of existence *the devotee* has He saved;
No more shall travail[4] of transmigration be.
With one sole tongue, *how may be expressed* Thy
innumerable attributes ?
Those falling at Thy feet liberation have found.[5]
Of Phalguṇ[1] know : Ever laud Him who is above
all desire.[6] (13)

Jini jini Nāmu dhiyāiyā tin ke kāj sarei

Those that on the Name have meditated,
Fulfilled are their desires[7]—
By devotion to the Lord-Englightener, repository of
perfection,

---

1. Phalguṇ, Phaggaṇ, Phāgan=February-March.
2. The woman-image as seeker is continued here.
3. Geet-Govind : Lit. Song of the Lord. (This is also the title of a devotional work in Sanskrit by the thirteenth century poet Jayadev, whose composition is included in Granth Sahib).
4. The original implies running, rushing breathlessly. 'Travail' is related to 'travel'.
5. The image is swimming across.
6. One that does not have a sesame grain of desire. (Cf. *Japuji* 25).
7. Tasks, objective.

At the holy Portal are they adjudged pure.
Of all joys the Lord's holy feet are the treasure—
Those worshipping these cross the impassable ocean
of existence.
Loving devotion have they obtained,
Escaping *flames*[1] of Maya-poison.
Falsehood from them shed, duality gone—
With truth are they made replete.
With the sole Lord in their selves lodged,
The transcendent Supreme Being they worship.
All months, days and moments to such are auspicious,[2]
As the Lord's grace have obtained.
Nanak for the gift of *your* sight makes supplication—
Show him your grace, Lord ! (14.1)

NOTE ON BĀRĀ-MĀHĀ

Bārā-Māhā (Song of Twelve Months or The Seasons) is an established romantic mode in Indian poetry. While in the 'modern' (medieval and post-medieval) Indian languages it took the form of delineation of the state of the love-oppressed female, separated from her lover or spouse gone to distant lands for business or adventure, in Sanskrit poetry it was known as Ritu-varnan (Description of the Seasons). The heroine (nayaka) would be one in prime of youth to whom the passing months and seasons would bring only stabbing regrets, as her youth and ardour would be passing off in separation, without hope of early reunion. In the background of the pre-modern world, with long distances which took months of arduous travel to traverse, and without communication of news, hers would indeed be a tragic situation. Romantic poets worked a number of refinements on this situation, and imagined several types of *nayaka* according to her mood and the means adopted by her to while away the days and nights of her loneliness. This romantic tradition has been the source of much poetry, romantic and beautiful in cast. To the love-oppressed female would be added female-confidantes (Sakhi, Saheli), sisters of her heart.

The holy Gurus, in embodying spiritual experience, made use of a number of traditions current in medieval Indian poetry,

1. This concept is implied. Lit. 'Escaped burning in poison'.
2. (This is to combat the current belief in days, hours (*mahūrat*) being held auspicious, to undertake various tasks).

the Bārā-Māhā (Bārā-Māsā in Braji Hindi) being one. There are two such compositions in the holy Granth Sahib—one in the measure Tukhari, of Guru Nanak Dev's composition and the other in the measure Majh, of Guru Arjan Dev, which has just been presented in English rendering. The Majh *Bārā-Māhā* is recited and quoted particularly on the opening day of each solar Indian month, to invoke Divine blessing, as also in an auspicious manner to announce the opening day of the month.

The romantic tradition of *Bārā-Māhā* has been employed in the Sikh sacred literature to express the philosophical-spiritual experience lying at the core of the religion the holy Gurus preached. The self in search after the Divine Essence, the compassionate Supreme Being, is represented as the yearning female, separated in the welter of Maya-laden existence, from its source in the Divine. In separation from God, it yearns to merge into its source, and the concerns of the world or Maya are seen only as keeping away the day of reunion. Months come and go, seasons pass, but the yearning self, like the youthful wife, separated from her lord, pines away in sorrow. Each month has its particular atmosphere of heat, rain, cold and frost. In the dark nights the lonely self is in grip of fear; the lightning flashes and thunder send it into shivers. *Sāvan* with its lovely showers and romantic atmosphere is particularly tragic to the female suffering in separation.

Ultimately, with Phāgun, the last month of the year, corresponding to March-April, the month of the Indian spring and rich productivity of the soil, comes to the suffering, separated self, joy with union. All this is of course, to be symbolically interpreted as the dawning in the self of Realization which after a life of seeking, brings peace and poise. This is the true interpretation of the poetry of *Bārā-Māhā* in Gurubani, in which the current modes are harnessed to express profound spiritual experience.

The composition following after, *Din Ryan* (Day and Night) is built on a parallel mode, in which the human self is exhorted day and night to engage in devotion, to seek the boon of God-realization.

In the measure Majh—Composition of Sri Guru Arjan Dev

Din-Rayṇi (Day and Night)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Sevīṇ satiguru āpaṇa Hari simrīṇ din sabhi rayṇ

May I to the holy Preceptor be devoted,
And all day and night the Lord contemplate;
Discarding the ego, His shelter may I seek,
With my tongue[1] in sweet words *thus* I supplicate :
To one for multiple births separated, grant union,
You who are my *only true* Friend and Relation.
Sister[2] ! no comfort comes to the self that from
the Lord is separated.
Without the Lord-Spouse comes not peace of mind—
Thus have *I determined* after search in all spheres.
By one's own actions is the self from the Creator separated—
None else for this is to blame.
In your grace save me, Lord !
To grant this, none else has power.
Lord ! without Thee in dust we roll :
To whom may we express our woe[3] ?
Thus supplicates Nanak : By my eyes may I have sight
of the Lord, of the noble heart.[4] (1)

Jīya kī birthā so suṇai Hari samrith purakhu apāru

Before the Lord, Supreme Being, Almighty, of
unknowable extent, alone
The state of the self may be laid[5].
On Him may I meditate in death and life : P. 137
Of all creation is He prop.
In the next life and this[6] am I solely of that Lord-Spouse,[7]
Head of a family of immense extent;
Lofty, inaccessible, beyond human understanding,
Without limit or extent :
In the seeker this service pleases Him,

1. Mouth.
2. Image for a fellow-seeker.
3. Cry of wailing.
4. Surjan (of god-like nature).
5. The Lord may listen.
6. Lit. In the husband's home and the parents'.
7. The seeker is represented as the yearning, separated wife.

That he make himself dust of *feet* of the holy.
Cherisher of the humble, compassionate Divine Being,
Saviour of the fallen; Creator with the holy Name,
who in all time His devotees saves:
None His worth knows, none Him to evaluate.
No computation of His might is possible, says Nanak,
Albeit in each mind and self He abides.
May I be a sacrifice for ever to such
As day and night serve the Lord. (2)

Sant arādhani sadā sadā sabhnāṇ kā bakhshiṇdu

His devotees have ever on Him meditated,
Who of all creation is emancipator.
Self and body has He created, and in His grace
granted the gift of life.
By the Master's Word, by the immaculate holy text
may He be meditated upon.
Of the Supreme Lord, without extent
None may the worth express.
Blessed is the self,
In which the Supreme Being abode has taken.
Should union with the Lord-Spouse be attained,
Fulfilled shall be all desires of the self[1].
Nanak in contemplation of the Lord finds life,
Which all sins annuls.
Blessed[2] is the creature who day and night
His remembrance *in the mind* bears[3]. (3)

Sarab kalā prabh pūraṇo maṇjṇu nimāṇī thāoṇ

The Supreme Being, Lord of all powers, all-perfection,
Of me, helpless female is the sole prop.
His shelter in my self have I grasped—
In uttering His Name find I my life.
Lord ! in Thy grace grant,
That in dust *of the feet* of the holy may I be absorbed.
May I abide ever as be Thy will,
And covet nothing beyond what Thou dost grant.[4]
Lord ! grant that this be my endeavour:

1. The living self; the heart.
2. Green; blossoming.
3. One who forgets not.
4. Wear and consume what comes from Thee.

In holy company Thy praise I chant.
No other place is for me—where else shall I carry my plaint ?
Thou art shatterer of ignorance, annuller of darkness,[1]
Lofty, inaccessible, immeasurable.
Such is the objective Nanak seeks :
Lord ! to the self alienated grant union.
Bringer of all blessings shall be the day,
When the holy Preceptor's feet I touch. (4.1)

Vār in the measure Mājh along with Slokas—Composition of Sri Guru Nanak Dev

(To be sung to the tune of *Malik Murid and Chandarhara* of the Sohiyan clan).*

In the Name of the Sole Supreme Being,
Creator-Immanent, Realized by the holy Preceptor's Grace.
Sloka (Composition of Guru Nanak Dev)

Guru dātā guru hivai gharu guru dīpaku tih loe

The Preceptor is bestower *of the holy Name*,
Supremely poised like a house of snow;
Of the three worlds is the Preceptor the light.
The immortal boon of the holy Name he confers.
Saith Nanak : Putting faith therein brings bliss. (1)
Sloka (Composition of Guru Nanak Dev)
In the first stage is man involved
In attachment to mother's breast, brimful of milk.
In the second acquires he awareness of mother and father.
In the third, of relatives as brothers, sister-in-law, sister.
In the fourth arises in him the play of love.
In the fifth is he attracted to delicacies to eat and drink.
In the sixth by lust overpowered,
Is he oblivious of all discrimination.[2]
In the seventh stage, garnering wealth, settles he in a home.
In the eighth state, in choleric temper, his bodily powers he ruins.
In the ninth, hair gone gray, uneasy he breathes.
In the tenth, burnt in fire, to ashes he turns. P. 138
Thereafter, his companions, wailing depart.

1. (Ignorance and darkness herein have the spiritual connotation).
* This is a musical direction. This Vār is to be sung to the tune of a popular ballad, as indicated.
2. Cares not for caste distinctions.

Flown is the swan of life; wanders[1] on its
path in *the hereafter.*
Thus comes *man*; then goes; even his name vanishes.
After him are laid leaf-plates and crows attracted.[2]
Saith Nanak : the worldly-minded into blind love
for the world are involved.
Bereft of *teaching* of the true Teacher,
The world into ruin is fallen.[3] (2)

Sloka (Composition of Guru Nanak Dev)
Uptill the age of ten is *man called child*;
At twenty is he in full bloom of youth;
At thirty is he at the peak in manly beauty.
At forty is he filled with manhood to maturity;
At fifty his steps begin to falter;
At sixty comes old age.
At seventy, of senses is he bereft;
At eighty to do anything is he powerless.
At ninety is he confined to bed to relax,
And has no power his bodily functions to perform.
Saith Nanak : I have searched and studied, viewed all over—
This world is a house of smoke. (3)

Pauri (Stanza)*

Tūṇ kartā purakhu agammu haiṇ āpi srishti ūpātī

Thou, Supreme Creator, art inaccessible—
By Thee is the creation raised.
In variegated hues, modes and species hast Thou created it.
To Thee its Creator, alone is its extent known :
It solely is Thy play.
Some into the world arrive, others depart.
Without devotion to the holy Name find they eternal death.
The God-directed, in vermilion of devotion dyed,
Are in God's dye soaked.
They to the holy Immaculate Lord are devoted,
Supreme Being, Creator.
Thou alone art all-knowing, supreme over all.

---

1. Asks the way.
2. This is part of the ceremonial for the benefit of spirits of the dead.
3. Is sunk.

* All *Pauris* (stanzas) in this Vār are of the composition of Guru Nanak Dev.

Holy Lord ! to such am I ever a sacrifice,
As in sincerity of heart[1] on Thee meditate. (1)
Sloka (Composition of Guru Nanak Dev)
The Creator into the frame put life, and thus to
a being gave shape :
This being with eyes sees, with the tongue speaks;
By the ears awareness into it enters.
By the feet it moves, with the hands works,
And what it thereby earns, consumes.[2]
Purblind and stupid in action,
The Creator who made it, has it forgotten.
When broken, a potsherd it becomes,
Impossible again to make.
Saith Nanak : Without the Master's guidance comes not devotion;[3]
Without devotion[3] comes not liberation.[4] (1)
Sloka (Composition of Guru Angad Dev)
The worldling's[5] thinking is to value the gift above the Giver.
What may one say about the awareness, thinking and
cleverness of such ?
Despite his cleverness whatever evil he in secret practises,
in all four directions gets known.
One practising righteousness, righteous is known to be;
The evil-doer as such is known.
Lord-Creator ! all is Thy play; what else may man say ?
As long as in the *body is thy* light,
Thy voice in this light is manifested—
None else without this light may bring this about[6] !
Saith Nanak : By the Master's guidance is envisioned
the sole *Creator*, repository of all wisdom. (2)
Pauri (Stanza)

Tūdhu āpei jagatu upāe kai Tūdhu āpei dhandai lāiyā

The world Thou created and to various tasks set.
Drugging it with illusion, hast Thou Thyself to
delusion inclined it.

1. By mind and consciousness.
2. Wears and consumes.
3. Pat (i) has a number of meanings. The interpretation given here is correct in the context.
4. Swims not across.
5. Manmukh (one ego-directed).
6. Lit. If he were to show he can do it, it might be acknowledged.

Within *man* is the fire of desire; this hunger noway is satisfied.
Full of doubts is the world; in it creatures die, are reborn,
And in transmigration come and go.
Without guidance of the holy Preceptor is shattered not illusion,
And to this end have all in ritual practice exhausted themselves.
As the Name, by wisdom by the Master granted,
is meditated on, P. 139
By Thy grace comes true joy and fulfilment.
Such to their tribe too bring liberation :
Blessed is the mother that bore them.
Exalted is the repute and wisdom of such
As in their hearts to the Lord are devoted. (2)
Sloka (Composition of Guru Angad Dev)
Dying into God while living, in this consists[1] :
Without eyes to see; without ears to hear;
Without feet to move; without hands to act,
And without the tongue to speak.
Saith Nanak : By realization of the Ordinance,
comes union with the Lord. (1)
Sloka (Composition of Guru Angad Dev)
With faculties of sight, hearing and knowing,
Yet is not true joy attained.
Why is it so ?
Know, one with faculties, and yet without devotion,
Is halt, limp, blind :
How may one such rush to the Lord's embrace ?
Acquire thou feet of God's fear, eyes of devotion,
With feelings to match.
Saith Nanak : Thou wise woman[2] ! thus shalt thou with
thy Lord find union. (2)
Pauri (Stanza)
Sadā sadā Tūṇ eku haiṇ Tūdhu dūjā khelu rachāiyā
Thou art eternally sole and one;
The play of duality too hast Thou created.
Creating egoism and pride,
In the creation hast Thou put covetousness.
Keep each as be Thy will—

1. This line placed at head in the rendering.
2. Symbol for the seeker.

All happens as Thou dost dispose.
To some dost Thou show grace and grant them union;
To seek the Master's guidance dost Thou inspire such.
Others standing before Thee, serve Thee :
To such is all other endeavour unprofitable—
To the one real endeavour hast Thou set them.
Others pleasing Thee have kept uninvolved with progeny,
    wife and family.
Within and without are they pure,
In the holy Name absorbed. (3)

Sloka (Composition of Guru Nanak Dev)

Were I to settle to perform austerities in a cave of
    the golden mount *Sumeru*,
Or perform these in water in nether regions;
Were I to perform austerities resting on may head,
In earth or in the regions of the sky;
Were I all my limbs to drape ceremonially,[1]
And keep washing forever this clothing;
Were I to recite aloud the Vedas of white, red,
    yellow and dark[2] hues;
Were I forever to remain filthy and unclean[3]—
All such practices are foul thinking and wrong-doing.
True piety consists in eliminating all thought of
    the ego at all times,
By contemplation of the holy Word. (1)

Sloka (Composition of Guru Nanak Dev)

Man may wash his clothing and his limbs,
And observe restraints :
Yet is he not aware of the impurity within,
Though the filth outside he tries to rub clean.
Such a one is deluded and blind,[4]
And into Yama's snare falls.
That which to another belongs, he takes to be his—
Into egoism fallen, suffering he undergoes.
Saith Nanak : As by the Master's guidance is egoism shattered,

---

1. A sect called Kapadiya so drapes itself.
2. These are believed to be colours of the Sam, Yajur, Rig and Atharva Vedas respectively.
3. Refers to the practice of certain sects like Aghoris subsumed under various creeds.
4. Epithets transposed.

On the Lord's Name man meditates.
By contemplation of the Name, by devotion to the Name,
By blessing of the Name,
Is he in holy joy absorbed. (2)

Pauri (Pawari-Stanza)

Kāyā haṇsi saṇjogu meli milāiyā

Of body and the self is union by the Creator provided;
He who made the union, separation too brings about.[1]
Ignorant man, out of involvement in worldly pleasures,
Nothing but suffering[2] gains.
From indulgence in pleasures and sins arise maladies.
From pleasure arises suffering and sorrow of separation,
That exhausts.
Ignorant persons, in calculations involved,
In disputes entangle themselves.
The holy Preceptor, by his power all such disputes
settles at rest.
All happens as the Creator wills—
Nothing by man's power is accomplished. (4)

Sloka (Guru Nanak Dev)

One that uttering falsehood eats carrion,[3] P. 140
Yet to others sets up to impart instruction,
Is beguiled himself and robbed *of goodness*
are his associates.
Saith Nanak : Such are those setting up as
teachers[4] in these times.[5] (1)

Sloka (Composition of Guru Ram Das)

Whoever has truth within,
By a truthful tongue the holy Name utters.
Himself treading the Lord's path, others too on the
Lord's path he guides.
At a sacred spot[6] may impurity be removed;
Bathing in a pond[7] will only with more filth cover him.

---

1. The present tense is required here.
2. In all these lies suffering.
3. That is, gets money by foul means.
4. Guides.
5. Several passages in this Vār have Muslim overtones, as though addressed especially to Muslim listeners. This is one such.
6. Tirtha, symbolizes holy teacher.
7. 'Pond' is a hypocrite setting up to guide others.

The true sacred spot is the holy Preceptor,
Who unceasingly[1] on the Name Divine meditates.
Himself along with his tribe finds he release :
By gift of devotion[2] to the whole creation too
release he procures.
Nanak, servant of God, is a sacrifice to such
As contemplate the Name Divine and others to it inspire. (2)

Pauri (Stanza)

Ikki kaṇd mūlu chūṇī khāheṇ vaṇa-khaṇd vāsā

Some live on herbs and root vegetables,
And in forests take their abode.
Some in ochre robes in a state of renunciation go about :
Yet within have they excessive desire,
Seeking to get from others clothing and food.
The lives of such are a waste—
Neither are they householders nor anchorites.
Because their minds by the Three Qualities are dominated,
From Yama, agent of death, find they no escape.
By the wisdom by the Master granted such as God's humble
servants[3] become,
Death approaches not.
With the holy Word in pure hearts lodged,
Even as householders are they *true* anchorites.
Saith Nanak : As the holy Preceptor they serve,
From desire are they emancipated.[4] (5)

Sloka (Guru Nanak Dev)

Should cloth be reckoned impure if blood-stained,
How may minds of such be deemed pure,
As blood of mankind suck ?
Saith Nanak : With a pure heart and tongue
God's Name ye utter :
All else is worldly show, and false deeds.[5] (1)

Sloka (Guru Nanak Dev)

What may I say that I am,
I who nothing am, nothing can be ?

1. Day by pay.
2. The Lord's Name.
3. Servant's servant.
4. Become desireless.
5. This piece too has predominantly Muslim overtones.

I do what Thy will be; speak as Thou dost guide—
Full of sins, ever and again of these I wash myself.
What good being a teacher, who ignorant himself,
Claims others to enlighten ?
Saith Nanak : He that is blind, should he set out
others to guide,
His companions all shall be ruined.
In the hereafter on the face shall he receive buffets—
Such is a false teacher, seemingly *enlightened.* (2)

Pauri (Stanza)

Māhā rūttīṇ sabh Tūṇ gharī mūrat vīchārā

All thoughts of monhts, seasons, hours, and intervals held
auspicious,
In Thee are centred.
Holy Lord ! unencompassable, immeasurable,
None by calculations has Thy truth penetrated.
Whoever bears greed and pride,
With all his learning, ignorant should be reckoned.
By contemplation of the Master's teaching,
Learn the holy Name; the Name realize !
By garnering wealth of the Name,
Of overflowing treasures of devotion is one *possessed.*
By contemplation of the Name immaculate,
Is one adjudged pure at the holy Portal.
He whose is within us the Light illimitable—
He alone is the true Lord of real wealth :
The whole world with Him comes to hold commerce. (6)

Sloka (Guru Nanak Dev)

Make thy mosque of compassion, thy prayer-mat of sincerity;
The Koranic scripture of honest and legitimate earning.
Be modesty thy circumcision, noble conduct thy Ramadan fast—
Such a Mussalman shouldst thou be.
Be thy Kaaba thy good deeds, truth thy preceptor;
Good actions thy Kalima[1] and namaz.[2]
Make thy rosary of what pleases God :
Thus, saith Nanak, will thy honour *before God*
be vindicated. (1)

1. The Muslim affirmation of faith.
2. The Muslim prayer.

Sloka (Guru Nanak Dev)

Saith Nanak : To grab what is another's is evil, P. 141
As pig's flesh to *the Muslim*[1] and cow's flesh to *the Hindu.*[1]
The Preceptor for his follower shall intercede,
Only when the latter has eaten not carrion.[2]
Not by mere chatter does one attain paradise;
By truthful acting comes forgiveness.
Forbidden meat by addition of condiments turns not lawful.
Saith Nanak : From falsehood, false alone is the
reward obtained. (2)

Sloka (Guru Nanak Dev)

Five are the Muslim prayers; five their appointed hours,
Five their names.
These be the true prayers :
Truthfulness is the first, legitimate earning the second;
The third, prayer to God for universal weal.
The fourth is sincerity of heart and mind;
The fifth, laudation of God.
Recite the Kalima of noble acting—
Thus may one be truly called Mussalman.
Saith Nanak : Of all hypocrites, ignoble[3] is the end. (3)

Pauri (Stanza)

Iki ratan padārath vaṇajdei iki kachchai dei vāpārā

Some in wealth of jewels[4] deal; others in fake
commodities hold commerce.
By grace of the holy Preceptor are discovered in the self,
Treasure-houses of jewels.[4]
Without the Master's guidance none has these obtained.
Blind hypocrites in distraction have ended.[5]
Egoists, ignorant of holy truth, in duality caught,
To destruction are led.
Other than the One sole Creator no other is—
To whom may one carry one's plaint ?
Some in poverty are ever restless;
Others of full stores[6] are possessed.

1. To one, to the other.
2. Earnings from foul sources.
3. False.
4. Implies devotion, Nām.
5. Bark. In idiom, wander restlessly.
6. (The implications are spiritual).

Other than the Name Divine no true wealth is—
All else is poison, ashes.
Saith Nanak : All He ordains in His will;
By His Ordinance He confers exaltation.[1] (7)

Sloka (Guru Nanak Dev)

Hard it is to deserve the name of Mussalman—
Only one truly so, may such be called.
First, must he hold in love the way of the holy;
Like iron on grindstone should he cast off his possessions.
In the way of the Preceptor should he have faith,
And banish illusion of death and life.
To the Lord's will should he be obedient :
With faith in the Creator as compassionate he becomes,
May he be called a Mussalman. (1)

Sloka (Guru Ram Das)

As man repudiates lust, wealth, falsehood and slander,
And Maya and pride discards;
As lust, passion for woman and attachment he gives up—
In the Maya-soiled world may he attain the Supreme
Being immaculate.
Discard he must pursuit of worldly honour,
pride and attachment to progeny and wife;
And giving up thirst and desire,
On God fix his mind.
Saith Nanak : Thus will the holy Eternal in him be lodged,
And by guidance of the holy Word,
In the Name Divine shall he be absorbed. (2)

Pauri (Stanza)

Rājei rayyiat sikdār koe na rahasīyo

Rulers, subjects, nobles—none shall last.
Shops, towns, markets,
By Divine Ordinance shall all crumble.
Solid, elegant edifices[2] the ignorant man reckons his own.
Know, stores with wealth replete in an instant are denuded.
These Arab steeds, chariots, camels, elephants,
saddle-cloths, gardens, fields, mansions—
When were they ours ?

1. That is, on those that obey the Ordinance, exaltation is conferred.
2. Gates.

So also tent-houses, woven bedsteads,
Silk curtains.
Saith Nanak : Eternal solely is the Bestower of these :
This know you by His might.[1] (8)

Sloka (Guru Nanak Dev)

Were streams to turn milch-cows,
And fountains to flow milk and butter;
Were the whole earth to turn to sugar, constantly
delighting the heart; P. 142
Were mountains to gold and silver to be transmuted,
With diamonds and rubies studded :
Even with all these luxuries must I laud Thee,
In abounding joy of heart. (1)

Sloka (Guru Nanak Dev)

Were all vegetation of eighteen loads[2]
to turn to fruit,
And all food be soft, melting in the mouth;
Were my station amidst moving sun and moon to be immutable;
Even thus must I laud Thee,
In abounding joy of heart. (2)

Sloka (Guru Nanak Dev)

Were my body with maladies to be afflicted,
And the evil planets *Rahu* and *Ketu* to haunt me;
Were blood-thirsty tyrants over my head to rule,
And in this state were I to abide[3] :
Even thus must I laud Thee,
In abounding joy of heart. (3)

Sloka (Guru Nanak Dev)

Were I by occult powers to turn fire and snow to habiliments,
And on air ro sustain myself;
Were I with fairies of *swarga* to disport in dalliance—
Saith Nanak, is all this evanescent.
Even with all this must I laud Thee,
In abounding joy of heart. (4)

---

1. *Kudrati* (From *Qudrat* : Ar=might).
2. Traditionally, one leaf of each plant and tree collected, would make eighteen bundles.
3. This passage has been interpreted also as : 'Were I to afflict my enemies' body with maladies, to set evil planet over them' etc. That appears to be contrary to the spirit of the whole piece, where the purport is to express resignation to the Divine will, in joy and suffering. This theme is continued in the next passage.

Pauri (Pawari) Stanza

Bad-failī ghaibānā khasamu na jāṇaī

Man does evil in hiding, forgetful of the Lord.
Mad would one be who no realization of himself has.
Evil is conflict and acrimony—
By such dispute comes ruin.
To live without the Name, in evil-doing and illusion,
is to meet destruction.
One knowing both paths[1] to be one shall *alone* find fulfilment :
One that repudiates this faith,
In hell-fire must burn.
The whole world is holy.
Be you in its purity absorbed.
By discarding of egoism does one find
acceptance at God's Portal,
And in the Court Divine. (9)

Sloka (Guru Nanak Dev)

He *alone* is *truly* alive in whose self is lodged the Lord[2] :
Saith Nanak, none else is *truly* living.
Such a one, if alive, in ignominy lives;
All his gains,[3] illegitimate.
Involved in pleasures of ruling, power and wealth.
Man a shameless *devil's* dance enacts.
Such a one, saith Nanak, is beguiled and of goodness robbed.
Forgetful of the Name,
In ignominy he departs. (1)

Sloka (Guru Nanak Dev)

What good consuming *delicacies*, wearing *fine dresses*,
When God in the self is not lodged ?
What good consuming fruit, butter, sugar and sweets,
Dishes from flour prepared, flesh food ?
What good fine dresses, cosy beds, haunts of
voluptuous pleasure ?
What good armies, hordes of servants and functionaries,
Residence in palaces ?

---

1. Refers to dispute of Hindu and Muslim over matters of faith. In the preceding lines is reference to 'dispute' and 'acrimony' in the same context.
2. He.
3. Whatever he consumes.

Saith Nanak : Without *absorption* in the Name
All such objects perdition[1] bring.
Paurt (Pawari) Stanza

Jātī dai kyā hathi sachu parakkhīyai

Of little worth is caste in the hereafter.
Judgement by truthful living shall be.
With poison carried in hand, whoever tastes it, must die.
Know that in all eternity the holy Lord is the righteous ruler.
In the Court Divine he is reckoned the true lord who
to His Ordinance is obedient.
Man's duty is to obey Him—this by His ceremonial steed[2]
has the Lord sent :
This by the Master's Word by beat of drum is proclaimed.
Some at His command ride away; others to equipment turn.
Some have done packing; others have galloped away. (10)
Sloka (Guru Nanak Dev)
The crop when ripened is reaped,
And husks alone are left.
The crop with chaff is crushed,
And the grain winnowed.
Within two millstones is it ground.
Saith Nanak : Only those escape crushing as at the
doorstep[3] tarry—
Such is the marvel we have seen. (1)
Sloka (Guru Nanak Dev)
Behold sugarcane : cut to pieces, in swathes bound, P. 143
Then placed within pillars, by strong men is it crushed.[4]
Its juice then in the cauldron poured,
Wailing as it boils.
Even its husks in fire are burnt.
Saith Nanak : Come you folks, watch !
Despite sweetness how is sugarcane treated ! (2)
Pauri (Pawari) Stanza

Iknāṇ maraṇu na chitti ās ghaṇeriyā

Some, oblivious of death, are with desires teeming :

1. Destruction.
2. Hai (Skt. Haya=horse) is by some commentators interpreted thus.
3. The image is from the hub on which the millstones revolve : Grain lying close to it is not crushed.
4. Punished.

Such in transmigration are whirled—
Little good are they to any.
In their own conceit to others are they superior.
The worldly-minded[1] by King Yama are constantly
hunted down.
To God are the worldly-minded traitors
Devoid of gratitude :
Their obeisance forced, by the Master not approved.
The Lord approves such as on their tongue the holy Name bear.
Before the Divine throne shall they make obeisance—
This by Divine writ comes. (11)

Sloka (Guru Nanak Dev)

What effect[2] may deep water on the fish produce,
or atmosphere on the bird ?
What effect may cold on the stone have ?
What good a hermaphrodite living at home *with a wife* ?
Paste sandalwood on a dog; still is his nature is canine.[3]
Try to teach texts of Simritis[4] to a deaf man—
He will not learn from them.
Fifty lamps lighted will not give light to the blind.
Place gold before the herd to feed;
On grass must it still turn to graze.
Beat iron, it will not bend like cotton.
Saith Nanak : The quality of the stupid person is,
Fruitless must discourse with him be.[5] (1)

Sloka (Guru Nanak Dev)

Should brass, gold or iron be broken,
The smith in fire fuses it together.
Should the husband with the wife have break of relations,
Through progeny are their bonds forged again.
The ruler when making a demand,
By a levy is placated.
The hungry by food are satisfied.
With rain and inundating rivers is famine lifted.

1. Manmukh.
2. Implies impediment.
3. Alternative rendering : still after a bitch he must run.
4. Learned Brahmanical texts, containing codes.
5. The point of this passage, with its compact expression is, the evil or the unworthy are incapable of improving. Trying to change them is wasted effort.

In love, through sweet speech comes reunion.
Denial of religious scriptures with truthfulness is healed.
The dead to the world by righteousness are tied.
These in the world be the means of reconciliation.
The stubborn fool by a blow on the face alone will be set right.
Thus doth Nanak affirm :
At the Court Divine comes recognition by Divine laudation.[1] (2)
Pauri (Stanza)

Āpei kudrati sāji kai āpei karei bīchāru

Himself has He raised creation, and contemplates it.
Between the spurious and the genuine Himself
He discriminates :
The genuine in the treasury are put;
The spurious cast off.
The spurious from the holy Portal rejected—
To whom may they carry their plaint ?
Running to the holy Preceptor's shelter is the purest of actions.
The holy Preceptor the spurious into genuine coins,
By the holy Word converts, exalts.
Those with devotion and love for the Preceptor,
At the holy Court are honoured.
Beyond computation is the greatness of such
As by the Creator are shown grace. (12)
Sloka (Guru Nanak Dev)
All of us beings, under the earth shall go—
Holy men, divines, kings :
All must go; God[2] alone shall abide.
Thou Lord, alone art eternal; none but Thou. (1)
Sloka (Guru Nanak Dev)
None is real, eternal;
Neither deities nor demons nor humans;
Neither yogis nor yoga-practitioners, nor earth itself.
Thou Lord, alone art eternal; none but Thou. (2)
Sloka (Guru Nanak Dev)
Neither the *celestial* judges of mankind, P. 144

1. In this passage in each line is repeated, the word, *gandh* (knot) that in Hindi would be *ganth* and in Sanskrit *granthi*. In the context of the various affirmations, this key term has been rendered in each line with a view to appropriateness of context.
2. Khuda.

Nor the seven nether regions—
None is eternal, but one.
Thou Lord, alone art eternal, none but Thou. (3)
Sloka (Guru Nanak Dev)
Neither sun, moon or the constellations;
Neither the seven continents, nor oceans,
Sustenance, air—nothing immutable is.
Thou Lord, alone art eternal, none but Thou. (4)
Sloka (Guru Nanak Dev)
None of any other is provider :
All in One Provider centre hope.
He, the sole Creator is real, none other.
Thou Lord, alone art eternal, none but Thou. (5)
Sloka (Guru Nanak Dev)
Birds carry no gold;[1]
In hope of provision from trees and water *they live.*
He alone is their Provider.
Thou Lord, alone art eternal, none but Thou. (6)
Sloka (Guru Nanak Dev)
Saith Nanak : Whatever on one's forehead is recorded,
None may efface.
He *alone* endows with life-faculties;
He too takes these away.
Thou Lord, alone art eternal; none but Thou. (7)
Pauri (Stanza)

Sachā terā hukamu gurmukhi jāṇiyā

The God-directed of Thy holy Ordinance learning,
By the Master's guidance their ego discarding,
Of truth have realization.
By the holy Word is Thy Court Eternal pointed.
Those the holy Word contemplating,
Into eternal truth are absorbed.
The ego-directed, ever in falsehood involved,
In illusions are straying :
In filth they abide, of holiness never knowing the taste.
Alienated from the Name, suffer they torment of
transmigration.

1. Wealth is implied. Zar (Pers) in the original bears both implications.

Saith Nanak : Himself is He the Tester[1]—
Discriminating between the genuine and the spurious. (13)

Sloka (Guru Nanak Dev)

Tigers, hawks, falcons and eagles may He bring to feed
on vegetation;
Those on vegetation subsisting may into carnivores be turned—
Such are the ways of His might.
Inside rivers may he create mounds;
Plains into unfathomable seas turn.
A worm may He exalt to kingship,
And large hordes reduce to ashes.
All creatures, living and breathing without breath
may He keep alive.
Saith Nanak : To each the holy Eternal provides sustenance[2]
as may please Him. (1)

Sloka (Guru Nanak Dev)

Some *has He made* carnivores, some on grass to subsist;
Some of thirty-six kinds of delicacies[3] have delectation:
Some in dust crawling, on dust feed;
Some keep in *pranayam*[4] counting their breaths.
Of others the Name of the Formless Creator is sole prop.
With the universal Provider as guardian,[5] none shall starve.
Saith Nanak : such alone are ruined[6] as bear Him not
in mind. (2)

Pauri (Stanza)

Pūrei guru kī kār karami kamāīyai

By good fortune[7] alone may one the behest of the
Master, perfectly-endowed, obey.
By wisdom by the Master granted, may egoism be shed,
And absorption in meditation on the Name come.
Engagement in tasks by duality promoted, is waste of life.
Without devotion to the Name, all wear and food is *as* poison.
By laudation of the holy Name is one in holy Truth absorbed.

1. Gold-tester is meant.
2. Morsel.
3. The traditional Indian count of tasty dishes.
4. *Pranayam* is the well-known *praxis* in Hatha yoga.
5. Living.
6. Robbed.
7. Good fortune made by good deeds is meant. 'Grace' also may be implied.

Without devotion to the holy Preceptor is not attained joy
and poise,
And transmigration ceases not.[1]
False is the world's merchandise,
False therefrom the earning.
Saith Nanak : By laudation of the holy Truth,
With honour is made departure hence. (14)

Sloka (Guru Nanak Dev)

Some by Thy pleasure in music and singing in *worship*
engage;
Some by Thy pleasure in holy places take dips.
Some by Thy pleasure with ashes smear themselves, P. 145
And blow the horn to make sound.[2]
Some by Thy pleasure study Muslim scriptures,[3]
And are styled Mullah and Sheikh.
Some by Thy pleasure are turned kings,
And in various tastes have indulgence.
Some as it may please Thee, wield the sword,
And have head from trunk severed.
Others, as it may please Thee, in various directions sojourn,
And after absorbing much learning[4] return home.
Some as it may please Thee, in devotion to Thy Name are
absorbed;
These please Thee, and by Thy grace to Thee are devoted.
Saith Nanak in supplication : All others[5] only
falsehood garner. (1)

Sloka (Guru Nanak Dev)

From Thee, supreme over all, proceeds all exaltation;
Thy goodness of all goodness is the fount.
Thou, source of all, art holy :
Nothing *in the world* is unholy.
Our utterance, seeing, speech
Our movement, our life, our death—
All are forms of Maya.

---

1. One comes *into the world* again and again.
2. These are the yogis.
3. Kateb (Kitab=Koran).
4. Listening to discourses.
5. That is, besides these last.

By His Ordinance is everything created:
by the Ordinance ruled—
All under the eternal[1] might lies.

Pauri (Stanza)

Satiguru sevi nisangu bharamu chūkāīyai

By unflinching devotion to the holy Preceptor is
illusion lifted.
The disciple the holy Preceptor's behest must
unhestitatingly obey.
By the holy Preceptor's grace comes devotion to the Name.
Of all gains the holiest is devotion.
That by guidance of the Master is obtained.
In the egoist's practice lies dust of falsehood—
Thereby is earned evil.[2]
By truthful doing is one inside the holy Mansion called.
Saith Nanak : By truthful doing is one ever reckoned holy:
In eternal Truth is one thereby absorbed. (15)

Sloka (Guru Nanak Dev)

Kali-yuga[3] is turned knife, rulers butchers:
Righteousness on wings is flown.
This is the dark night of evil;[4]
The moon of truth is nowhere visible, nor risen.
For *light* have I searched to distraction—
No path in this darkness is visible.
Humanity in egoism involved, in suffering wails.
This Nanak seeks to know : How may liberation *then*
be found ? (1)

Sloka (Guru Amar Das)

In Kali-yuga by Divine laudation becomes light in the
universe manifest
Rare God-directed spirits in it go across.[5]
This gift God in His grace grants to whomsoever He pleases.
Saith Nanak : Such a one this jewel by the Master's
guidance obtains. (2)

1. Sacha=Holy, Eternal.
2. Falsehood.
3. The age of evil, according to Indian cosmology.
4. This is the amavas (last night of the dark half of the month) of falsehood.
5. That is, find liberation.

Pauri (Stanza)

Bhagatāṇ tai saiṇsārīyāṇ joṛu kadei na āiyā

Never can God's devotees and worldlings in companionship join.
The Lord, infallible, by no one's effort can in
His judgement falter.
To his devotees, who have lived truth solely,
Himself He grants union.
The worldlings has He Himself cast off,
Who by their falsehood poison have swallowed.
Such know not the right way of life—
Of poison of lust and wrath have they excess.
His devotees that day after day on the Name meditate,
Serve the Lord.
With utter humility,[1] their ego have they shed.
At the Lord's Portal are their faces radiant,
By the holy Word exalted. (16)

Sloka (Guru Nanak Dev)

Those that at early dawn with mind concentrated,
Laud Him and on Him meditate,
Are the lords among men,
Fighting and falling in the thick of[2] battle.
In the next quarter several ways diverge,
And the mind's faculties get scattered.
Many into the *world's* deep ocean are tumbled,
Without hope of survival.
In the third quarter, with urge for food, P. 146
Hunger and thirst raise loud howl.
All food to dust turns, yet man of eating is enamoured.
In the fourth quarter man dozes off;
Eyes closed, into the next world is he tumbled.
With all this, men in contentions engage,
Carrying on century-old wrangles.
Auspicious are all hours, if day and night[3]
man by God's fear is inspired.
Saith Nanak : When the Lord in the self abides,
That is the holy bathing.

1. Turning slaves of His slaves.
2. At the right moment.
3. All eight *pahars*.

Sloka (Guru Angad Dev)

Such alone are truly wealthy as to the Lord,
all-perfection, have attained.
Day and night are they above desire,
And in *God's* love[1] solely abide.
Rare are such as in the vision infinite of God *are absorbed.*
Perfect their good fortune, perfectly-endowed their Preceptor,
In perfection of truth is soaked their utterance.
Saith Nanak : Whomsoever God fulfils, never has any
decrease. (2)

Pauri (Stanza)

Jāṇ tūṇ tāṇ kyā hori maiṇ sachu sūṇāīyai

This I aver : With Thee on my side, what seek I of another ?
The world, beguiled by the thief of selfish concerns
Attains not to the *Divine* Mansion.
With their hard hearts, prayer and worship[2] of the people
of the world is of little avail.
The heart that contains not truth, must be shattered to remake.
How may the man of true measure be found ?
With egoism gone one shall not be found wanting.
At the discriminating[3] Portal of God the genuine coins
shall be approved.
At one shop alone is found holy merchandise—
From the Master, perfectly-endowed, is it obtained. (17)

Sloka (Guru Angad Dev)

Day and night[4] is man involved with the world's
eight segments.
The self is the ninth; *that he neglects.*
Inside that is lodged the holy Name, repository of
Nine Treasures.[5]
This those imbued with merit[6] obtain.
This the fortunate laud, by guidance of the Preceptor.[7]

---

1. Dye (applied sense, love).
2. Service, devotional exercises.
3. Binaiyai : may be from the Persian (that which has the right vision); or from Hindi (that which picks out).
4. All the eight pahars.
5. The nine boons or blessings believed to be obtained as a result of perfection in yoga.
6. Store-houses of merit.
7. Guru-Pir.

In the fourther quart at early dawn, the spiritually-
awakened with joy in God are inspired.
With rivers[1] are they in love; in their mind and
on their tongue is ever the holy Name.
There is distributed *amrita*, by good fortune obtained.
Of those partaking of it, is the self rendered pure gold,
by the gold-tester rubbed,
With great lustre shining.
By grace of the Divine Jeweller never again is it put into fire.
In the remaining seven quarters must one love truth,
practise goodness,
And seek company of the enlightened.
Therein is discriminated good from evil;
The false are found losers;
The spurious are cast off; the genuine given approbation.
Saith Nanak : Suffering and happiness from the Lord comes;
All argument[2] is of little avail. (1)

*Sloka** (Guru Angad Dev)

Air is the supreme Master, water the progenitor,
The great earth the mother.
Day and night are nurses, in whose lap plays the
entire universe.
Good and evil deeds Dharmaraja in the Divine Presence judges :
By their deeds some are brought close to God, others cast away.
Those that on the Name have meditated, great
travail have undertaken.
Saith Nanak : Their own faces radiant, many more
with them are liberated. (2)

Pauri (Stanza)

Sacchā bhojanu bhāu satiguri dassiyā

Thus has the holy Preceptor instructed : Love of God is the
truest sustenance.
By truthful *living* comes fulfilment, by truthful living true joy.
In the citadel and town of truth does the self find lodgement
in its own abode.[3]

---

1. Also symbolically, the river that is the assembly of devotees.
2. Talk, chatter.
* This Sloka with one verbal variation constitutes the Finale to Japuji.
3. Implies spiritual poise.

By grace of the holy Preceptor is joy and ecstasy by the holy
Name obtained.
Not by falsehood is found entry to the holy Divine Court :
By falsehood is forfeited title to entry to the Divine Mansion.
One marked by the holy Word no impediment to
entry encounters.
By listening to truth, by realization, and discoursing
on truth P. 147
Comes the call to the holy Mansion. (18)

Sloka (Guru Nanak Dev)

Were I to wear vesture of fire, build my house of snow,
And on iron to feed;
Were I at one gulp[1] to drink all suffering,
And drive the earth about;
Were I to weigh the heavens in scales, with a penny-weight[2]
in the pan;
Were I to expand beyond all measure,
And drive all creation before me by the nose-string;[3]
Were my mind such power to acquire,
As to accomplish all and force others to the same—
His boons are great as is the Lord,
That He grants as is His will.
Saith Nanak : In His grace the greatest of all boons is
inspiration to laud His holy Name. (1)

Sloka (Guru Nanak Dev)

The tongue is satiated not with chattering, nor the ears with
hearing it;
The eyes with beholding never are satiated :
Each faculty one kind of qualities[4] grasps.
Those inordinately full of desire, never are satisfied—
By mere talk[5] is not desire fulfilled.
Saith Nanak : The hungry then are filled,
When by Divine laudation in the Repository of
Merit are they absorbed. (2)

---

1. Like water.
2. *Tank*, a small copper coin.
3. As pack-animals are driven.
4. Aspect, side.
5. Empty disputatious discourses are implied.

Viṇu sacchei sabhu kūṛu kūṛu kamāīyai

Pauri (Stanza) : Other than God all is false;
false its pursuit.
To be without the holy Eternal is to be a reprobate,
By Yama to be led in bonds.
To be without the holy Eternal does the body turn to dust;
Into dust it goes.
To be without the holy Eternal neither costly wears
nor dainty eatables
Satisfy hunger.[1]
To be without the holy Eternal, through falsehood is not
attained the Court Divine.
To be involved with false greed is from the Divine
Mansion to be rejected.
The whole world, in Maya-delusion caught, in transmigration
is involved.
The fire of desire in the body by the Divine Word
alone is assuaged. (19)

Sloka (Guru Nanak Dev)

Saith Nanak : The Master is tree of contentment and
forbearance;
Righteousness its flower, enlightenment the fruit.
This tree by joy in God keeps ever fresh and green;
By practice of meditation is it ripened.
With joy in the Lord[2] is it consumed,
By such as the supreme charity of selfless action dispense. (1)

Sloka (Guru Nanak Dev)

*This tree is of gold, of pearls its leaves,
Diamonds and rubies its flowers.
Of jewels is its fruit : Whosoever discourses of it,
Ever in joy of heart abides.
Saith Nanak : This comes from good fortune on the
forehead recorded,
And as the Divine writ has run.[3]

---

1. Desire is meant.
2. Pati=May stand for the Lord, or love, devotion.
* (The image of the tree continued).
3. (These lines are difficult of interpretation because of their compact expression).

All the sixty-eight holy spots[1] in the Master's holy feet lie—
One so fortunate offers worship there ever.
Four are the rivers of fire :
Violence, attachment, avarice and wrath.
Whoever into these falls, is burnt;
By grace is man saved, should he to the Master's
feet be devoted.[2] (2)

Pauri (Stanza)

Jīvaṇdiyāṇ maru māri na pachhotāīyai

Annul[3] *desire and evil*, die to the world,
That at the end no regrets shouldst thou have.
False, unreal is the world—this how many realize ?
The world, in its affairs rushing along, to truth bears no love.
The terrible time of death over the head of the world looms.
By Divine Ordinance ferocious Yama-minions,
As opportunity offers, with chastizement visit man.
Should the Lord in mind be lodged,
Devotion He Himself inspires.
As is the pot[4] filled, not an instant's, a moment's
delay *in dying* is granted.
Should enlightenment by the Master's grace come,
In holy Truth is man absorbed. (20)

Sloka (Guru Nanak Dev)

In the minds and on the tongues of such as remember Thee not,
Abide bitter, poisonous drugs and fruit of neem.[5]
Saith Nanak : How to warn mankind ?
Such as are without earned merit,
In transmigration wander about. (1)

Sloka (Guru Nanak Dev)

Our thinking is restless as a bird,
By its previous deeds accompanied :
Now is it noble, now ignoble.
At times is it fragrant sandalwood, at others an akk[6]
twig— P. 148

1. Tirtha (Holy bathing-spot).
2. Worship at the Master's feet.
3. Destroy.
4. Pai : A pot to measure grain to be bartered or sold.
5. *Neem* (margosa) has bitter leaves. Other substances include *dhatura*, a poisonous drug and *tumma* (a yellow, bitter fruit, the bitter melon).
6. A bitter bush.

Again in exalted devotion *absorbed.*
Saith Nanak : Such is the Lord's dispensation—.
Actions of all by His Ordinance are guided. (2)
Pauri (Stanza)

Ketei kahehṇ vakhāṉ kehi kehi jāvaṇā

Many the learned texts expound, and from this
world depart.
Scriptures contain much exegesis,
Yet attain not the end of *Divine* mystery.
This mystery comes not by learning;
By intuitive illumination is it found.
Out of the six orders,[1] rare is anyone in truth absorbed.
The holy Supreme Being, inaccessible,
By the Divine Word in splendour is manifested.
One that the illimitable Name Divine reveres,
To the Divine Portal attains.
Let the bard of God to the Creator send his salutation.
Saith Nanak : Lodge in the self Him, who in all
eternity is immutable. (21)
Sloka (Guru Angad Dev)
One that has power only scorpions to charm,
Should he grasp snakes.
Shall only ruin[2] himself.
By decree of the Supreme Lord, shall he the greatest blow[3]
receive.
Should an egoist[4] with a godly one contest,
By force of *Divine* justice shall he be ruined.[5]
The Lord, Master of this world and the next,
Himself shall determine truth.
Saith Nanak : Know this for truth,
All happens as He wills.* (1)
Sloka (Guru Angad Dev)
Saith Nanak : The true gold-tester is one who his
own self to the test puts.

1. These are : Sannyasi, Yogi. Jangam, Bairagi, Jain and Buddhist. (There are variations in the count).
2. Burn.
3. Push to throw down.
4. Manmukh.
5. Be drowned.

* This piece is stated to have reference to the conspiracy of a yogi against Guru Angad Dev. The Yogi was discomfited in his evil designs.

A wise physician is one who has knowledge of the malady
and its cure.
A wise one, knowing himself to be a wayfarer, a guest,
Engages not in contentions.
Of the Essence should he discourse,
And on the harmful evils inflict discomfiture.[1]
The true intermediary[2] is one that falls not into temptation,
And to justice[3] adheres.
Anyone aiming his arrow at the sky,
Shall find his effort defeated.
Inaccessible is the sky;
Know, on the bowman must the arrow light. (2)
Pauri (Stanza)

Nārī pūrakh piyāru premi sīngārīyāṇ

True loving wives[4] by love for the Spouse are embellished.
Day and night engaging in devotion, no impediment
they reck.
In the Divine Mansion residing, by the holy Word
are they decked.
Holy their supplication in *God-given* wisdom.
By obedience to the Divine Ordinance,
By the side of the Lord in beauty they abide.
Beloved of their Lord, in loving affection their
supplication they make.
To live without devotion to the Name is a curse;
Condemnable is one so living.
Those by the holy Word exalted,
Amrita have quaffed. (22)
Sloka (Guru Nanak Dev)
A sandy waste by rain is not soaked, nor fire
by faggots slaked;
Rulers with their empire's extent are not content;
Who can ever fill up[5] the seas ?
Saith Nanak : Such is *hunger* for the holy Name,
beyond reckoning.[6] (1)

1. (There are varied interpretations of this cryptic line).
2. Implies intercessor, Preceptor.
3. Truth.
4. Symbol for seeker.
5. Dry i.e. demanding more water, even though full.
6. Querying.

Sloka (Guru Angad Dev)

Fruitless is the birth of such as without realization
of the Supreme Being are.
The ocean of existence by the Master's grace alone
is swum across.
Saith Nanak after meditation : His might is supreme to do all.
All causes are by Him controlled, whose might all
creation holds. (2)

Pauri (Stanza)

Khasmai kai darbāri dhāḍi vassiyā

At the Lord's court has the Bard[1] taken abode;
By laudation of the holy Lord is his heart's lotus in bloom.
By obtaining *the name*, all-perfection, is his heart in bliss.
Driven off are foes, joyous are well-wishers.[2]
By service of the holy Preceptor is the true path made visible.
By contemplation of the holy Word is death[3]
destroyed. P. 149
The Bard, discoursing on the Ineffable[4] by the holy Word
is exalted.
Saith Nanak : By holding the capital of merits,
Is union with the holy Lord attained. (23)

Sloka (Guru Nanak Dev)

By our errors is our birth; in errors are we involved,
And into errors shall fall.
These errors never can be washed off, however
prolonged[5] our efforts.
Saith Nanak : By grace alone may these be pardoned—
Else will come chastizement in ignominy. (1)

Sloka (Guru Nanak Dev)

Saith Nanak : Meaningless it is to seek to banish
suffering to get pleasure *always*.
Suffering and joy, each is the vesture,
That man must wear.
Where utterance is of no avail, silence is best.[6] (2)

---

1. Symbol for the Divine Bard, the Guru.
2. 'Foes' are evil tendencies; 'well-wishers' the inclination to devotion.
3. Spiritual death, indifference to God, is implied.
4. Inexpressible.
5. A hundred times.
6. Best it is to be contented.

Pauri (Stanza)

Chārei kūṇḍāṇ dekhi aṇdaru bhāliyā

After searching for the Lord in all four direction,
Within *the self* is He found.
The holy Supreme Being, who the universe has created,
Is thereafter cherishing it.
To those in the wild straying,
By the holy Master is the true path shown.
Thereby have they found the jewel Name within their home,[1]
As is the lamp[2] lighted.
Those that the holy Word have lauded,
Have bliss and truth obtained.
Those without fear of God, of retribution are afraid,
By their pride ruined.
The world, unmindful of the Name,
Like ghosts wanders about. (24)

Sloka (Guru Amar Das)

Should one with fear of God be born, in such fear die,
And ever in mind bear it—
Saith Nanak, in such fear to die is to make life fruitful. (1)

Sloka (Guru Amar Das)

Living without fear of God,
And in excess of pleasure indulging—
Saith Nanak, without fear of God to die.
Is with blackened face[3] to leave the world. (2)

Pauri (Stanza)

Satiguru hoe dayāl tāṇ shardhā pūrīyai

Should the holy Preceptor show grace, all desires[4]
find fulfilment.
With the Master's grace attending come not sorrowful feelings.
By the Master's grace[5] comes not suffering.
By the Master's grace comes enjoyment of bliss in
union with God.
By the Master's grace is lifted Yama's terror.[6]

---

1. The self is meant.
2. Spiritual light, *jnan* (*gian*).
3. (In shame and ignominy).
4. Desire for liberation is meant.
5. Lit. Should the holy Lord show grace.
(This is also the literal sense in the lines following).
6. What fear of Yama ?

By the Master's grace is the self ever in bliss.
By the Master's grace are obtained the Nine Treasures.[1]
By the Master's grace comes absorption *of the self*
in eternal Truth. (25)

Sloka (Guru Nanak Dev)

Some there are that[2] their head-hair pluck,
and drink foul water;
Beg and eat others' leavings.
Their ordure they scatter, inhale its foul smell,
And of water are scared.[3]
Their heads like sheep are plucked,
With ashes their hands smeared.
Their parents' earnings they lay waste;
Their families around them piteously wailing.
After death neither flour-pies nor food-offerings
on leaves to them are dedicated,
Neither eleventh-day obsequies nor lamp-lighting
At sixty-eight bathing-spots find they no prop;
Brahmins their food-offerings accept not.
Day and night with filth covered, their forehead
without the paste-mark.
Ever sit they in a cluster like mourners,
Attending not religious assemblies.
To their waists are tied begging bowls, dangling tassels,
In single file they march.
They neither are Yogis nor Jangams,[5]
Nor are they Mohammadans.[6]
Cursed of God, they wander about *as* lost— P. 150
Corrupted the whole herd of them.
God[7] alone takes life, and grants it—
Lapsed are such in giving charities and in holy bathing:
In their plucked hair falls dust.
Water that they abjure, is source of the fourteen jewels,

---

1. The traditional nine boons said to be obtained by accomplished yogis.
2. Refers to the practice of certain Jaina sects.
3. Water as purifying agent is meant.
4. *Pind, pattal diva* : These are items in the Hindu ceremonial for the dead.
5. A Shaivite sect.
6. Kazi, Mullah.
7. He (In this line reference is to Jainas' excessive emphasis on ahimsa or non-injury).

Churned by the *Mudrachal mountain.*[1]
The sixty-eight bathing places that they shun, by
the gods are sanctified;
Concourses there are held and divine discourses delivered;
With limbs purified[2] is recited namaz[3] and puja;[4]
The wise ever purify themselves with bath.
By bathing the limbs[5] the living and the dead are
rendered pure.
Saith Nanak : These with hair dishevelled are Satan's *disciples*;
Nothing *good* to them appeals.
From raining *clouds* comes to creation joy,
The life-giving process in water is implicit.
From rain-clouds grows grain, sugarcane and cotton,
That to the nakedness of all provides cover.
From rain-clouds comes grass on which feed kine,
Whose curd the womenfolk churn.
With ghee from that obtained, are performed burnt offerings,
ritual feasts and manifold worship,
That all actions ennobles.
The preceptor is *like* the ocean,
Devotion is like the rivers;
Bathing in these brings exaltation.
Saith Nanak : Should these of plucked hair abjure bathing,
On their head they merit throwing seven handfuls of dust. (1)

Sloka (Guru Angad Dev)

What harm from cold may come to fire;
How may the night the sun obscure ?
How may darkness the moon obstruct ?
How may caste distinctions affect purity of air and water ?
What gift to the earth may be made,
Being source of all that grows ?
Saith Nanak : True honour is that which He Himself
preserves.[6] (2)

---

1. Reference to the Puranic legend of churning of the ocean.
2. Bathed.
3. The Muslim prayer.
4. The Hindu worship.
5. Head.
6. That is, as in the case of the foregoing objects, their honour can no way be affected, being God-given.

Pauri (Stanza)

Tūdhu sachchei sụbahānu sadā kalāṇiyā

Thee. holy and immaculate, ever have we lauded.
Thine the eternal Court—all else is evanescent.
Those that beg truth *and devotion* of Thee,
are in *Thy form* made.
Holy Thy decrees, by *the Divine Word beautifully* expressed.
By faith is enlightenment and meditation by Thee conferred.[1]
The mark of Thy grace, once formed, noway can be effaced.
Thou the true Bestower—
Ever on the ascendant are the blessings by Thee granted.
Nanak begs of Thee obedience to Thy pleasure. (26)

Sloka (Guru Angad Dev)

Those to whom Guru Nanak himself has illumination
By his teaching granted,
And in truth and holy laudation has absorbed—
What further teaching to such need be imparted ?
What teaching to such as have the holy Nanak as their
Preceptor ?

Sloka (Guru Nanak Dev)

Illumination to such alone comes as by God
Himself are enlightened;
Those by Him enlightened over all knowledge acquire mastery.
Engagement in discussion and disputation of scriptural texts,
In Maya-dissensions is to be involved.
By His Ordinance has He all forms created.
The mind[2] of each to Himself alone is known.
This holy truth[3] the Lord Himself to Nanak has imparted.
Those by this blessed. of all their illusions are freed. (2)

Pauri (Stanza)

Hauṇ dhādī vekāru kārai lāiyā

I. an idle bard by Thee a task am assigned :
In primal time was I commanded night and day to laud Thee.
The bard by the Master to the Eternal Mansion was summoned
And with the robe of holy *Divine* laudation and
praise honoured.

1. If from Thee received.
2. Thoughts, motives.
3. Word.

On the holy Name ambrosial was he feasted.
As by the Master's guidance on this he has feasted,
Has felt blessed.
The bard, Divine laudation by the holy Word,
Has spread and proclaimed.
Saith Nanak : By laudation of the holy Eternal,
Is the Supreme Being, all-perfection, attained. (27)
'Found correct'.*

* This direction is in the original text.

RAGA GAURI

In the measure Gauri Guareri—Composition of Sri Guru Nanak Dev

Quatrains and Couplets P. 151

In the Name of the Sole Supreme Being, Eternal Manifestation,
Creator-Purusha, Without Fear, Without Rancour,
Form Eternal, Non-incarnating, Self-existent, Realized by
the holy Preceptor's Grace.

Bhau mūchu bhārā waddā tolu

Fear of God is great and of mighty weight;
Egoism is light of understanding and expression.[1]
With the weight of fear of God resting on the head
as one steps forward,
By the Divine glance of grace
Is wisdom from the Master obtained. (1)
None without such fear release obtains :
Those realizing this fear of God and devotion,
In the heart cherish it. (Pause I)
The fire of fear in the self through fear of God blazes forth.
In fear of God, through the holy Word,
Let devotion be shaped and embellished.
Without fear of God is the form of understanding misshapen—
Blind the mould, blind the strokes. (2)
Frivolous understanding in many raises only excitement—
Despite their manifold cleverness, the true flame of
devotion rises not *in them.*
Saith Nanak : Worthless is the egoist's utterance;
False and meaningless his words. (3) (1)

Ḍari gharu ghari ḍaru ḍari ḍaru jōe

By lodging fear *of God* in the mind, is *other*[2]
fear from it banished :
What fear is then left to cause fright ?
Other than Thee, Lord ! no place of *shelter* is *for us.*

1. Utterance.
2. Implies fear of the world as also of Yama's retribution.

All happens as by Thee willed.
Fear would assail us were any other *than Thee* to cause it.
All involvement in fear is only perturbation of mind. (Pause I)
The self neither dies nor by itself sinks or swims :
All happens as the Creator ordains.
By Divine Ordinance does *the self* come and go,
In this world and the next to the Ordinance subjected.[1] (2)
In the self that in violence, attachment, desire and pride[2]
is involved,
Are numerous hungers river-like flowing.
God's devotees by fear of God are propped,
That *to them* is food and drink.
Those without such sustenance are of minds
unawakened and perish. (3)
Those relying on someone's aid have only few to succour them :
All creation is Thine; of all art Thou prop.
Saith Nanak : Hard it is to express His reality,[3]
Whose is all creation and all possessions. (4) (2)

Mātā mati pitā santokhu

Be *true* understanding thy mother, poise thy father;
Truth thy brother—
These adopt as thy true relatives. (1)
To express the Divine might is beyond our power; P. 152
Beyond us its reckoning. (Pause I)
Let modesty and fixing the mind in God be our in-laws,
Good deeds our wedded wife—
Such relations has our mind adopted. (2)
Union with God be our betrothal, renunciation our wedding;
Truth be our progeny :
Such, saith Nanak, are the right relationships. (3) (3)

Pauṇāi pāṇī agnī kā melu

This body is made from union of air, water and fire,
And is a play of the restless, clever intelligence.
It has nine openings, and the hidden Tenth Door.*
Thou enlightened one ! this truth realize. (1)
He alone is *master of* true exposition, utterance,

---

1. Involved.
2. *Asman* is variously interpreted; but the basic idea of pride is yielded.
3. Thought, reflection.
* The nine 'openings' are the nine sources of sensation; the 'Tenth Door' the seat of super-consciousness.

Of pure hearing and enlightenment,
Who his self contemplates. (Pause I)
In the body, *moulded from* clay speaks the wind :
Tell thou, enlightened one, who then dies ?
Understanding, disputatiousness and pride dies—
Not the self that views all.
The valuable jewel for which thou dost make resort to
river-banks and sacred spots,
Within thy self is lying.
The scholar raises from his learning disputations,
Not realizing the substance lying within. (3)
Not I have died; my haunting evil[1] it is that lies dead.
Not that which in all beings is pervasive, dies.
Saith Nanak : Of the Supreme Being has the Preceptor
granted me vision;
So nothing do I see being born or dying. (4) (4)

In the measure Gauri Dakkhani—Composition of Sri Guru Nanak Dev

Sūṇi sūṇi būjhai mānai nāuṇ

May I be a sacrifice to such as listening to the holy Name,
Have realization, and in firm faith[2] are fixed.
Those by Thee set astray, no resting-place find ;
Those by Thee enlightened, with holy *company* find union. (1)
May I with *devotion* to the Name be blessed,
That with me may last :
All creation without the Name in death's bonds
is bound. (Pause I)
True farming and commerce in seeking shelter with
the Name lies.
Evil-doing and good deeds, each is a pouchful of seeds.
Lust and wrath to the self deal blows :
Those forgetful of the Name depart this life
with minds made impure.
Holy is the holy Master's teaching;
Thereby is body and mind joy-filled,[3]
and realization of truth comes;
Consider how water-weeds and the lotus in water
differently *behave* :

1. (Spiritual ignorance is meant).
2. Mānai : The applied sense is faith (Cf. Japuji 12-15).
3. Made cool.

Those in the Name dyed are sweet as sugarcane juice. (3)
By Divine Ordinance and conjunction of causes are the doors in the citadel *of the body* made,
Wherein abide the five senses in union with the Light illimitable.
Himself is He the substance weighed; Himself the Merchant.
Saith Nanak : Through *devotion* to the Name, exaltation He grants. (4) (5)

Jāto jāe kahāṇ te āwai

The body that is born and dies, whence comes it ?
Whence born ? wherein absorbed ?
How bound ? How liberated ?
How in eternal enlightenment absorbed ? (1)
With the Name in the heart borne;
With the immortal Name borne on the tongue;
With the mighty[1] Name is one rendered mighty and transcends desire. (Pause I)
By the Divine cosmic order[2] is the world born; by the same order it dies.
By the mind's *desire* is it born, and in *desires* is it absorbed.
One by the Master's guidance liberated, into bonds is not thrown,
By contemplation of the Word, through devotion to the Name Divine finding liberation. (2)
On the tree *of the world* numerous birds in life's night settle for rest;
Some are happy, others sorrowful—by their attachment destroyed.[3]
As evening turns to morning, towards the sky their glance they cast.
By the writ of their actions in all ten directions rushing. (3)
Those to the Name joined, look upon the world as no more than a pasture-land, P. 153
And smash the poisonous pitcher of lust and wrath.
Without merchandise *of the Name* are home and shop empty :

1. Narhari : One of the attributes of God, expressive of might.
2. Sahaje.
3. (Implies bondage of transmigration).

By union with the Master are the adamantine doors
of ignorance flung open. (4)
By fortunate primal conjunction comes union with the
holy Preceptor;
Joy in truth the Lord's devotees, perfectly endowed, find.
By spontaneous inspiration their mind and body
to God they dedicate.
Saith Nanak : At the feet of such I bow. (5) (6)

In the measure Gauri—Composition of Sri Guru Nanak Dev

kāmu krodhu māyā mehṇ chītu

The mind in lust, wrath and Maya is absorbed :
In attachment to falsehood and evil is it ever awake;
Man's capital is made up of sin and greed :
To swim across, bear in the awakened mind the Name. (1)
Hail, holy Lord ! Thou art my prop :
I a sinner; Thou alone immaculate. (Pause 1)
In the body fire and water make loud sound;
Our tongue[1] and senses each in different pleasures engaged.
Those casting sinful glance have neither fear of
God nor devotion.
By suppression of egoism is the Name obtained. (2)
After dying into the Word comes not death—
Without such death is not perfection attained.
In duality is the mind caught in Maya-shows.
Such alone find poise as by the Lord are so blessed. (3)
I shall embark the ship when occasion presents itself;
Those cursed at the Divine Portal, the ship have missed.
Blessed are those engaged in holy laudation at the
Divine Portal.
Saith Nanak : In all spots[2] is the sole Supreme Being
pervasive. (4) (7)

Ūltiyo kamalu Brahmu bichāri

By Divine contemplation is the lotus of the heart facing right;
And from the lofty Tenth Door pours stream of amrita.
The Lord[3] Himself the three worlds has penetrated. (1)

---

1. (Palate is implied. If 'tongue', then its pleasure may be speaking falsehood and slander-mongering).
2. Door and homes.
3. Murari : A periphrastic name of Krishna, here implying God.

My self ! fall not into doubt;
By firm faith in the mind quaff amrita-elixir. (Pause I)
By subduing life's involvement and thus dying,
comes faith to the mind;
As egoism dies, from the purified mind comes
knolwedge of the self.
As comes Divine grace, the self by *inspiration*
from within is realized.
By *devotion* to the Name are obtained merit of
continence, charity and holy bathing :
To dwell more *on this* is of little avail,
Since to the Lord[1] is the state of our mind known.[2] (3)
I would go to worship at another place were I to believe
in other *than God*.
To whom shall I make my supplication ?
No other place is there.
Saith Nanak : By the Master's teaching come
spontaneous absorption in poise.[3] (4) (8)

Satiguru milai so maraṇu dikhāe

As is the holy Preceptor met, he shows how *to the world* to die.
Living in such *state of* death brings delight in inner joy.
Those thus casting off pride, attain the highest absorption.[4] (1)
Death in our destiny is recorded; our life is not eternal.
By contemplation of the Lord, under His shelter may
we find true life. (Pause I)
By contact with[5] the holy Preceptor doubt vanishes,
The lotus *of the heart* blooms, and the mind in
the Lord is absorbed.
One dying while living, with the supreme elxir is blessed.[6] (2)
By contact with[5] the holy Preceptor comes purity
of self-discipline.
Stepping on the Preceptor's ladder, higher and higher one rises.
By good fortune comes this state—
Thereby is annulled Yama's terror. (3)

---

1. Nar-Narayan.
2. Antarjami (Antaryami—lit. controller of the inner self).
3. Sahaj.
4. Gaganpur=The Tenth Door of total absorption in the Supreme Being.
5. Meeting.
6. It lies before him.

As is the Preceptor met, one's being into the
Supreme Being[1] is merged.
By grace is shown within, vision of the *Divine* Mansion.
Saith Nanak : The Preceptor, destroying our egoism,
grants union. (4) (9)

Kiratu paiya nehn metai koi

The consequences of our deeds none may efface : P. 154
We know not what the future for us holds.
All happens as it pleases Him.
None else has any power. (1)
I know not the extent of Thy grace and *Thy* blessings;
Ritual actions, performance of duty[2] and caste distinction—
All in *devotion to* Thy Name lie. (Pause I)
Thou art the Supreme Bestower, ever giving;
No diminution in the store of Thy devotion occurs.
Pride leads not to any fulfilment.
Our self and body, all in Thy power lie. (2)
Life Thou canst give back after death,
And in grace grant union.
Devotion to the Name Thou dost grant as may in Thy
pleasure lie.
Thou art all-knowing, all-seing, holy, our overlord.
In Thee my trust I repose : grant me the Master's guidance. (3)
No impurity bears one, whose heart[3] *in God* is dyed,
And who by the Master's teaching the holy Word has realized.
All power is Thine; exaltation in *devotion* to the Name lies.
Saith Nanak : Thy devotees under shelter of
Thy devotion ever abide. (4) (10)

Jini akath kahāiyā apiyo piyāiyā

Those that to expression of the inexpressible have guided others,
And granted the draught of the elixir that is unattainable,[4]
Shed are all their other fears; in the Name are they absorbed.
Why fear *the world*? such fear in the fear *of God* is absorbed. (1)
Such realization from teaching[5] of the Preceptor, perfectly-
endowed, comes. (Pause I)

1. Becomes one with His being.
2. Dharma.
3. Mana.
4. That which is not *attainable for* quaffing.
5. Word.

He in whose heart is borne the wealth of God,
On him descends approbation spontaneously. (2)
Those that evening and morning with *Maya*–
slumber are involved,
Such egoists in this life and the next by death are bound. (3)
Perfection belongs to such as day and night in the heart
cherish the Name.
Saith Nanak : By union with the Lord all doubts vanish. (4) (11)

Janami marai trai-gūṇa hitkāru

One to the Three Qualities attached in transmigration[1]
is involved.
The Four Vedas too the visible world expound.
Scholars, of the 'three states' only discourse.
The state of absorption by *guidance* of the holy Preceptor,
Through realization of God comes. (1)
Liberation[2] from devotion to God and service to the
Master comes :
Thus is annulled birth and death. (Pause I)
All speak of the Four Boons;[3]
Simritis, Shastras expounded by Brahmin scholars
discourse of these.
Without the Master's guidance the substance of this
concept is not found :
By devotion to the Lord is attained the boon of liberation. (2)
One in whose heart is lodged the Lord,
By the Master's guidance attains devotion.
In devotion to the Lord lie liberation and bliss.
By the Master's guidance is attained the Supreme Bliss. (3)
Whoever to the Lord has attained, and from the Master
obtained sight *of Him*,
To him has the secret of transcending desire[4] been imparted.
The Lord, cherisher of the humble, bestower of all bliss,
Saith Nanak—In *devotion to* his feet is the heart[5]
of such alone absorbed. (4) (12)

1. Birth and death.
2. Swimming across.
3. Dharma, artha (worldly goods), Kāma (pleasure), moksha.
4. Living without desire amidst desires.
5. Mana.

In the measure Gauri Cheti—Composition of Sri Guru Nanak Dev

Amrit kāyā rahai sūkhālī bāzī ehu sansāro

This frame, *reckoning itself* immortal seeks pleasure,
Not knowing the world is *no more than* a play.
It carries a heavy burden of avarice, greed; falsehood.
Listen my body ! I have seen the likes of thee rolling
on earth like dust and ashes. (1)
Listen to our teaching :
My self ! only good done shall last,
Its doer never again returning to birth. (Pause)
I tell thee, my body ! listen to this our teaching. P. 155
In slanders, thinking evil of others,
False tale-bearing art thou engaged;
Others' womenfolk[1] dost thou seek to seduce,[2]
clandestinely doing evil :
As departs the self, alone shalt thou be left—
An abandoned woman. (2)
My body ! in a *sort of* dream dost thou live ever—
What deeds hast thou performed ?
Whatever by foul means[3] I have got, has pleased me greatly.
In this world have I got no renown; in the next no prop—
This life gone waste. (3)
Friend[4] Nanak ! greatly distressed am I—
None to show me regard. (Pause 1)
Arab and Turkish steeds, gold, silver, raiment in heaps,
Saith Nanak : these none with him into the next world
has carried.
Know this, ignorant man ! all these fall off.
Sugar-candy, fruit—all have I tasted.
None to match, Lord ! your Name immortalizing. (4)
On deep-laid foundations are raised the walls :
An edifice of dust, into a heap does it crumble.
The blind man garners wealth, sharing it not with any.
Thinking it all his :
Ravan lost his Lanka of gold, his golden bowers;
Know, with none shall wealth lost. (5)

1. Lit. Creepers.
2. Lit. Seek, pry after.
3. Committing theft.
4. Baba.

Listen thou my self ! ignorant, into folly fallen :
All shall happen only as He wills. (Pause I)
The great Lord is our merchant-prince;
We His agent-dealers
This self and body all is His property—
Himself He takes life and gives it back. (6) (1.13)

Awari panch ham ek janā kivṇ rakhau ghar bāru manā

Five are the robbers[1] alone am I to combat them—
How may I, my self ! protect my house and home ?
They ever assault and rob—to whom is man to carry
his plaint ? (1)
My self ! utter thou the Lord's Name—
Ahead of thee is the terrible rout of Yama-minions. (Pause I)
In abode *of the body* are made doors;
Within is settled the lady[2] of this house.
Under illusion of immortality in pleasant gambols
is this woman ever engaged:
Those five are robbing her. (2)
Demolished is the abode, robbed the house,
The woman, left alone, by them is caught :
By Yama's mace is she struck, chained round the neck—
Those five flee, *leaving her.* (3)
The woman yearns for gold and silver;
Man's friends, seek to feast off him.
Saith Nanak : Man to please them in evil-doing indulges,
And to Yama's demesne in bonds is led. (2.14)

Mündraṇ tei ghat bhītari mündraṇ kāṇyā kījai khiṇthātā

In thy heart wear thy earrings; make thy body
thy patched quilt[3] :
Yogi ! bring under control thy five disciples,[4]
making thy mind thy staff. (1)
Thus shalt thou attain true yoga-praxis.
Thy diet of herbs and roots, make faith in the
one Supreme Being[5] without a second. (Pause I)
As by ritual shaving *by the Ganga* is the Master adopted,
We have made the Master our Ganga.

1. The five evils are meant.
2. The living self.
3. Earrings, patched quilt and staff are the Yogi's equipment.
4. (These are the five sources of knowledge).
5. Shabda = Name, symbol of the Supreme Being.

The Lord, saviour of the three worlds,
Thou in thy blindness never hast contemplated. (2)
By hypocritical talk to attract people,
is not doubt eliminated.
Should thy mind in the sole feet *of the Lord* be fixed, P. 156
Why in greed and avarice dost thou rush along ? (3)
My self ! in uttering the immaculate Lord's Name
engage thyself.
Yogi ! what good uttering all this falsehood ? (Pause 1)
This body is demented, the self immature—
Thus is life in possessiveness passed.
Nanak thus supplicates :
When *after death* the bare flesh burns, nothing is
left but regrets. (4) (3.15)

Aukhadh mantra mūlu mana ekai jekari driṛhu chitt kījai rei

My self ! to cure ignorance is there one sole remedy,
one formula, one root,
Shouldest thou in the mind fix it :
Utter the Name that is annuller of sins of
multiple births. (1)
My self ! know there is one sole Lord, one brother to us.
By thy three qualities, absorbing thee in the world,
Is not attained the Inaccessible. (Pause 1)
Maya to the body is sweet as sugar and candy—
This bundle are we carrying on our *head.*
In the dark night of *ignorance* is nothing visible—
A mouse, brother ! is nibbling at the string of our breath. (2)
Whatever by egoism is done, brings only suffering:
By Godward-turning comes exaltation.
All happens as He has willed:
Ineffaceable are the consequences of our actions. (3)
Those to the brim filled, dyed in devotion,
Never shall be emptied.
Ignorant man ! by the dust of the feet of such,
Some attainment shalt thou make. (4) (4.16)

Kat kī māī bāpu kat kerā kidūṇ thāwuṇh ham āye

Consider ! since when were forged our relations[1]
with mother, father ?

---

1. Since when are we related ?

Since when come we into being ? whence came we ?
In a ball of fire and a drop of water were we conceived—
Consider, for what came we into this world ? (1)
Lord ! who may make count[1] of Thy merit ?
Inexpressably great are my demerits. (Pause I)
Numerous trees and plants in our incarnation have
we observed;
Numerous are the animal forms in which we were created.
In numerous serpent-forms were we incarnated;[2]
As numerous bird-species on wings did we fly. (2)
Man burgles shops, towns, strongly-built mansions,
Returns home after committing thefts.
He looks before and after, to avoid detection;
How from your gaze, Lord ! can he conceal anything ? (3)
All the world over have we visited sacred river-banks and
holy spots,
Along with shops, towns and market squares.
Everywhere, to weigh in the scales our actions,
The Merchant within our selves resides. (4)
As is the ocean full of water, full of faults are we :
Show us compassion, in your grace,
You who the sinking stones have made to swim. (5)
With desire and sin the heart like fire burns.
Within is felt agony like a knife passing through flesh.
Thus supplicates Nanak : One realizing the Divine cosmic order,
In joy abides day and night. (6) (5.17)

In the measure Gauri Bairagani—Composition of Sri Guru Nanak Dev

Rayṇi gawāī soi kai divasu gawaiyā khāe

In sleep are our nights[3] wasted, in filling our belly the days :
This life, precious as a jewel, for a cowrie-shell is forfeited. (1)
Ignorant fool ! Thou who never hast realized God's Name,
In the end into regrets shalt fall. (Pause I)
In the earth man buries unaccountable wealth,
Towards the Infinite having no devotion.[4]
Those that after vast wealth seek,
Have returned[5] after losing the Infinite. (2)

1. Knows.
2. Appeared.
3. In the original, singular form.
4. Desire.
5. That is, to the hereafter.

Were the wealth of devotion by one's own efforts
to come, P. 157
All would this fortune acquire.
All by our actions is determined, however much any may desire
to the contrary. (3)
He who has raised creation, will Himself look after it.
None can read the Lord's Ordinance,
As to whom He may exalt. (4) (1.18)

Harṇī howāṇ bani basāṇ kaṇd mūlu chūṇi khāoṇ

To behold the Lord, would I be a doe, in the forest abiding.
On herbs and roots living;
Were I by the Master's grace to the Lord united,
Numerous times would I be a sacrifice to Him. (1)
God's merchant am I :
Thy Name my substance and merchandise ! (Pause I)
To behold the Lord, would I be a *Kokila*,
amid mangoes living,
In enlightened poise contemplating the holy Word.
Spontaneously thus, to the Lord would I be united,
And have sight of His illimitable beauty. (2)
To behold the Lord, would I be a fish disporting[1]
in the water *that is God*,
That all creation cherishes.
All along[2] would I see the Lord manifest :
To behold the Lord, with open arms would I embrace Him. (3)
To behold the Lord, would I be a she-serpent, under the
earth living,
In devotion to the holy Word my fear *of Yama* vanishing.
Saith Nanak : Of unending conjugal bliss is she,
Whose light in Divine Light is merged. (4) (2.19)

In the measure Gauri Purabi Dipaki—Composition of Sri Guru Nanak Dev

Jai ghari kīrati ākhiyai karte ka hoe bīchāro

The home in which is sung Divine laudation
And the Creator's greatness expounded—
In such a home sing this paean of laudation,
And the Creator of the universe contemplate. (1)
Chant ye the Paean of Laudation of the Lord, above fear.

---

1. Living.
2. Along this bank and across.

May I be a sacrifice to the paean that everlasting
joy brings. (Pause I)
Always created beings He cherishes;
To the weal of all shall the Creator look.
Lord ! invaluable are Thy blessings;
Without extent is His bounty. (2)
Prerecorded is the year and hour of nuptials[1]--
Gather ye all to anoint the door-step.[2]
Friend ! utter blessing that with the Lord,
the departed be united. (3)
In each home arrives this courier-packet,
Calls continually keep arriving.
Saith Nanak : Contemplate Him who the call sends.
May the day *of union* for each arrive ! (4) (1.20)

In the measure Gauri—Composition of Sri Guru Amar Das

Chaupade (Quartets)

In the Name of the Sole Supreme Being, realized by grace of the holy Preceptor—Gauri Guareri

Guri miliyai Hari melā hoī

The Preceptor's touch brings about union with the Lord :
Such company too is found as the Lord Himself so wills.
He Himself knows how best to bring about union—
By Divine Ordinance does union come,
And through the Word is He realized. (1)
Through fear of God is lifted fear *of the world* and illusion :
One immersed in fear of God in joy in Truth is
absorbed. (Pause I)
Through the Preceptor's company the Lord takes abode
spontaneously in the heart.[3]
Of immense worth is the Lord,
Immeasurable His greatness.[4]
His immensity may through the holy Word be lauded— P. 158
Thus may the gracious Lord grant liberation. (2)
Through the holy Preceptor's company is wisdom aroused,
And in the purified mind is lodged God's truth.
Through truth lodged in the mind are all actions rendered holy :
Noble actions to contemplation of the *holy* Word *are joined.* (3)

1. Mystical term for death.
2. Reference to a part of the ceremonial of reception of the bride in India.
3. Original, Mana.
4. Original, Kimat (worth, value).

Through the Preceptor's inspiration holy service is rendered
to God :
Rare are those realizing God's truth[1] through the Master's
inspiration.[2]
Long live the bestower of this blessing !
Saith Nanak : Through his grace love for God's Name
be inspired ! (4) (1.21)

In the Raga Gauri Guareri—Composition of Sri Guru Amar Das
Guru tei gyān pāe jana koe

Rare are those that from the Preceptor obtain realization—
Only those acquiring such realization are of truly fruitful lives.
From the Preceptor come spiritual poise[3] and truthful thinking;
Through supreme good fortune is the Preceptor met,
From whom comes illumination and absorption
in truth. (Pause 1)
Contact with the Preceptor assuages the fire of desire;[4]
Through the Preceptor is peace lodged in the mind.
Through the Preceptor is acquired purity, holiness, sanctity.
Through the Preceptor does union with the holy
Word come about. (2)
One without the Preceptor in doubt and delusion is involved;
Without devotion to the Name comes suffering abounding.
Through devotion to the Master alone comes meditation.
Such a one vision of the Lord eternal
And true honour acquires. (3)
Whom else to supplicate ? God alone is the real Bestower :
By His grace alone does union through the holy Word
come about.
May I laud the Eternal in the loved Master's company.
This is Nanak's prayer : May I in holy Truth
get absorbed ! (4) (2.22)

In the measure Gauri Guareri—Composition of Sri Guru Amar Das
Su thāoṇ sachu mana nirmal hoe

Holy is the spot where the mind is purified;
Truthful is the mind that in truth lodges.

1. Original, Nām.
2. Original, Gurumukh (i).
3. Original, Sahaj.
4. Thirst.

The holy Word through the Four Ages lasts.[1]
The holy Eternal is Almighty, absolute. (1)
Through good fortune[2] comes union with holy company,
Where one may settle to laud the Lord. (Pause I)
May the tongue burn that utters thoughts of Duality,
That tastes not joy in God and speaks worthless words !
Without realization mind and body turn of no worth.[3]
One without devotion to the Name in sorrow and tears
leaves this life. (2)
Spontaneously, the tongue[4] tastes of joy in God,
And by the Preceptor's grace in truth is absorbed.
Through meditation on the holy Preceptor's Word is the
tongue dyed in devotion to God,[5]
And tastes of the stream of amrita. (3)
Only in the vessel held upright will pour the Name.
Nothing will stay in a utensil turned upside down.
Through the Preceptor's teaching[6] is God's Name in the
mind lodged.
Saith Nanak : Holy is the vessel[7] that thirsts for the
holy Word. (4) (3.23)

Iki gāvat rahei mani sād na pāwai

Some chant God's laudation,
Yet their heart *therein* finds no joy.
Those chanting it with hearts full of egoism,
Their labour is of no avail.
The true chanting is of those bearing devotion to the holy Name :
Theirs is the holy text and true contemplation. (1)
Laudation comes to those with whom the Preceptor is pleased :
Their mind and body dyed in devotion,
By the holy Name glorified. (Pause I)
Some sing while others do miming—
None without devotion realization finds. P. 159
The true performance[8] through love of the
Master's Word comes,

---

1. Lit. Is known.
2. (This is fortune made through good *Karmas* of former births).
3. Lit. Tasteless.
4. I.e. Palate.
5. Lit. The holy Eternal.
6. Lit. Word.
7. The vessel is figure for the human self or mind.
8. (This is a critique of the mime-acting in certain Vaishnava rituals).

With the Lord ever in the heart lodged. (2)
The ignorant, performing mimes, only expose their *folly*[1] :
Their dancing and capering only brings them suffering abounding.
In dancing and capering lies not devotion :
One dying in the holy Word alone to devotion attains. (3)
The Lord, Beloved of His devotees, Himself prompts devotion;
True devotion in shedding egoism lies.
To the holy Lord are all ways known—
Liberation[2] from realizing the holy Name[3] comes. (4) (4.24)

Mana mārei dhātu mari jāe

Subduing of desires[4] ends wandering of mind :
Without such death[5] no realization[6] comes.
Few know of the medicine obtained through subduing[7]
the ego.
Only as desire[4] in the holy Word dies,
does realization come. (1)
He confers greatness on whoso wins His grace :
Through the Preceptor's grace does the Lord find
lodgement in the self. (Pause 1)
Only when through holy instruction[8] man performs
good actions,
Does he have true understanding of his self.
The self is self-opinionated, like a mad tusker :
The Preceptor by his pike-stroke[9] grants him true life. (2)
The self refractory is hard to control.[10]
Only by treading the untrodden[11] way is it rendered pure.
By Godward turning is the self ennobled,
As is shed off egoism and evil inclinations. (3)
Those united to God from Primal Time
Never are alienated,

1. Lit. Themselves.
2. Grace, absolution.
3. Nām (Divine truth).
4. Original, *mana* (the sensual self).
5. (The figure of dying to the word is of frequent recurrence).
6. In the original, *Hari pae* (may find the Lord).
7. (The figure *marai* (dying) in the original refers to the medical effects of reducing certain metallic substances to ash).
8. Gurumukhi.
9. (Used to control elephants).
10. Is controlled rarely.
11. Achar (Skt)=untrodden. *Charai* (There is a difficulty here. Most likely this is related to Chal (move, walk) from the Skt *char*).

And in the holy Word remain absorbed.
The Lord alone knows His mystery.[1]
Saith Nanak : Only by listening to the Preceptor's teaching,
Does one get realization.[2] (4) (5.25)

Haumai vichi sabhu jagu baurānā

The whole world in egoism's grip is mad,
And caught in Duality in illusion is lost.
Man involved in anxiety knows not himself—
Engaged in lust for lucre are his days passed. (2)
Brother ! meditate on God with your whole self.
By Godward-turning the tongue tastes of joy in God. (Pause I)
Anyone who turning Godward, sees the Lord in his heart,
By his devotion to the Lord, Life of the Universe,
His fame in all Four Ages is spread :
Suppressing his ego, the Preceptor's Word has he realized.
The Lord, Rewarder of actions, on him showers grace. (2)
Those alone are pure and holy as to God, through the
holy Word, are united—
Their restless minds restrained and composed.
From the Master have they acquired the holy Name,
repository of Nine Treasures;
By Divine grace is the Lord in their selves lodged. (3)
By meditating on God comes joy and peace to the body.
With the Lord's Name in the self lodged,
Yama's tortures are kept away.
The Lord is Himself king and counsellor.
Nanak ! serve thou ever the Lord, Repository of noble
qualities. (4) (6.26)

So kiūṇ visrai jis kei jīya prānā

Why neglect Him who is Lord of self and life ?
Why neglect Him who pervades all;
By serving whom comes from the Divine Portal the
Instrument of Honour ? (1)
May I be a sacrifice to the Lord's Name !
Forgetting Thee is to me death. (Pause I)
Those forget Thee whom Thou in Duality hast involved. P. 160
The egoist ignorant of God, in transmigration is involved. (2)

1. Power, hidden power.
2. Nām.

Those with whom is He especially pleased are assigned the
Preceptor's service—
By Godward-turning, in the holy Name are they absorbed. (3)
Those with merit garnered turn towards God-realization;
Those with merit garnered suppress the ego.
Saith Nanak : May I be a sacrifice to those dyed in devotion
to the Name. (4) (7.27)

Tūṇ akathu kivṇ kathiyā jāheṇ

Inexpressible art Thou : How to express Thee ?
By the chemical of the holy Name art Thou lodged in the self.
Innumerable Thy attributes, beyond valuation. (1)
The holy Word in God is absorbed—
Through the Preceptor's Word is Thy inexpressible
greatness[1] expressed. (Pause I)
Wherever is the holy Preceptor, there is set up the holy
congregation.
Wherever is the holy Preceptor, spontaneously[2] is He lauded;
Wherever is the holy Master, there lies burnt all
egoism by the holy Word. (2)
One turning Godward, in devotion to the Divine Mansion
finds admittance;
By the Preceptor's prompting[3] is God's Name lodged in the self.
By the Preceptor's prompting[3] is the devotee in the
holy Name absorbed.
He is the sole Bestower *of boons*,
As devotion to the Master, perfectly endowed, is inspired.
Saith Nanak : True victors[4] are those dyed in
the Name. (4) (8.28)

Ekasu tei sabhi rūp haiṇ raṅgā

All forms and hues from the One Sole Supreme have emanated.
From union of Air, Water, Fire, has *the world been*
manifested.
The varied creation under the Lord's gaze lies. (1)
The One inscrutable Being,[5] One and Sole,
Only by the Master's guidance may one contemplate. (Pause I)
The Lord has eternally moved in all space;

1. Lit. Story.
2. Original, Sahaje.
3. Original, Gurumukhi.
4. Those deserving shouts of welcome in victory.
5. Original, *Achraj* (*ascharya*).

All in His wonderful plan.
Manifest and unmanifest.
He Himself awakenes the self asleep. (2)
None His worth may know,
Though all may seek to express it in words.
Only one absorbed in the Master's Word may realize Him. (3)
One listening to His greatness may have sight of Him,
United by the holy Word.
From service to the holy Preceptor comes exaltation.
Saith Nanak : Those dyed in the Name[1] Divine,
Are in His contemplation absorbed. (4) (9.29)

Manmūkhi sūtā māyā mohi piyāri

The egoist in Maya-illusion and attachment is asleep;
Awake are the God-directed,
Contemplating His qualities and seeking enlightenment.
Such alone are awake as to the holy Name are attached. (1)
One awakened in enlightenment[2] never again falls into sleep.
Rare is the man who takes instruction from the
Preceptor, perfectly endowed,
And realization finds. (Pause I)
The impious and raw in mind acquire realization never :
One living the Word alone can combat Maya.*
Never do the purblind unenlightened attain nearness to God. (2)
In this Age devotion to God[3] is the way to liberation.[4]
Rare is the man who the Master's Word contemplates.
Liberated himself, his associates[5] too he carries
to liberation.[6] (3)
In this Kali Age little practice of piety exists— P. 161
Kali is born of low unclean ancestry.[7]
Saith Nanak : None ever without devotion[8] to the
Name attained liberation. (4) (10.30)

---

1. Original, *Hari-Nām*.
2. Original, Sahaje.
3. Original, Rama-Nam.
4. Nistara—Swimming across.
5. Original, *Kul*=family, tribe.
6. In this line the imagery is 'swimming across'
7. Original, Chandal, used here figuratively to denote moral and spiritual impurity.
8. Original, Nām.

* Alternative rendering : Such merely talk and for pelf with the world enter into quarrels.

Sachā amaru sachā pātishāhu

Holy the Ordinance and holy the Ruler.
With the mind sincerely dyed in the Lord,
who is above want,
Man would be absorbed in the holy Mansion and holy Name. (1)
Listen, my self, to the holy Word and contemplate it;
Repeat the holy Name, thus crossing the ocean of
existence. (Pause I)
In illusion is man born and in illusion dies;
In Duality is the manifestation[1] of this world.
The egoist forgetful of God, in transmigration
remains involved. (2)
Has man deluded himself or is by the Lord deluded ?
The *egoist's* self serves others than God.[2]
This brings him immense suffering and waste of the
human life. (3)
Through Divine grace is the holy Preceptor met,
Enjoining on man meditation on the Sole Name of God,
thus lifting illusion.
Saith Nanak : To one contemplating the Name come the
Nine Treasures. (4) (11.31)

Jinnhāṇ gurumukhi dhiyāiyā tin pūchhau jāe

Ask about the bliss enjoyed by those who by the
Master's guidance on God have meditated.
Devotion to the Lord gives faith to the mind.
Such alone are truly rich as have laboured in meditation
on the Name :
From the Master, perfectly-endowed, comes
enlightenment to them. (1)
Brother ! meditate on the Name Divine.
Service of the Master brings unfailingly its reward. (Pause I)
By realizing the self is the mind purified :
Such a one attains to liberation in life and to the Lord.
Through Divine laudation is understanding exalted,
And the seeker spontaneously *into God* is merged. (2)
With duality service of God cannot be
Such a one gripped in egoism and Maya,
on virulent poison feeds.

1. Lit. Birth.
2. Lit. Enters service of 'others'.

Maya deludes man in the shape of progeny, family, home.
The egoist purblind in transmigration remains involved. (3)
One to whom is given the Name Divine,
Performs day after day devotion through the Master's Word.
Rare is the man to whom by the Master's guidance
comes realization.
He alone, saith Nanak, in the holy Name is absorbed. (4) (12.32)

Guru sevā jūgu chārei hoī

In all four Ages has devotion to the Master been performed—
Those engaged in devotion become perfect.[1]
Wealth of the Name is inexhaustible, unending—
Those garnering it have found perpetual bliss here and glory
at the Portal Divine. (1)
My self ! enter not into doubt—
Through devotion by the Master inspired,
quaff Juice of Immortality. (Pause I)
Those serving the holy Master are reckoned great in the world;
Liberated themselves, have they brought liberation
to their tribe.[2]
Those bearing the Lord's Name in their hearts,
And dyed in the Name, cross the ocean of existence. (2)
The holy Preceptor's servants ever serve Him with their hearts,[3]
Their egoism suppressed, their heart's lotus is abloom :
To Divine mainstrelsy[4] they listen and abide in their true self—
Dyed in the Name, are they true reclūses[5] even with
home and family. (3)
Of those serving the holy Preceptor, holy is thé utterance,
That in all ages is spoken by God's devotees.
Day after day on the Lord of the Universe[6] they meditate. P. 162
Saith Nanak : Those dyed in the Name are immaculate,
liberated.[7] (4) (13.33)

Satiguru milai wadbhāgi sanjog

By supreme good fortune and auspicious conjunction of
stars is the holy Master met;

1. Master of perfection.
2. Family.
3. Mind (Mana)
4. Anhad.
5. Original, *Udasa* (one indifferent to the world).
6. Original, *Sarangpanī* (He that holds the bow in His hand).
7. Original, *Nirbanī*.

By union with him is the Name[1] in the heart lodged,
And the Divine nectar quaffed. (1)
By the Master's guidance is man given to meditation
on the Name Divine,
Whereby fulfilling himself in life may he win devotion for reward.[2]
All illumination, meditation lies in absorption in the
holy Preceptor's delectable Word:
This by the Master's grace a rare one alone tastes. (2)
One performing multiple ritual actions[3]—
Divorced from devotion these strengthen egoism,
bringing ignonimy. (3)
Such a one, bound in Maya's noose,
Saith Nanak, finds liberation through illumination
by the Master given. (4) (14.34)

In the measure Gauri Bairagani—Composition of Sri Guru Amar Das

Jaisī dhartī ūpar meghalā barsatu hai kya dhartī madhei pāṇī nāhīṇ

Behold rain-clouds in showers falling on the earth—
There is water too in the soil.[4]
From the sky it rains, without feet hovering over.[5]
Brother ! remove all thy doubt:
All that happens is by His will:
In the end all in Him are absorbed. (Pause I)
Beings male and female[6] created by Thee engage in
all manner of Karma—
Yet all diverse forms are Thine, and in the end in Thee
are absorbed. (2)
For countless births had these forgotten Him.
As illumination came, never after was darkness.
Only those absorbed in the Master's Word find enlightenment,
Should they in the Master's Word be absorbed. (3)
In Thy Word lies Thy essence.
Where is doubt of this ?
Saith Nanak : Essence into Essence is absorbed,
Whereafter closes the cycle of rebirth. (4) (1.15.35)

---

1. Original, Nām.
2. Gain, profit.
3. In the original, Karma-kānd, achār.
4. Lit. Clouds rain on the earth, yet isn't there water in the soil ?
5. (The meaning is, that despite difference of appearance, water in the clouds and under the soil is one and the same).
6. Female and male.

Sabhu jagu kālai wasi hai bāṇdhā dūjai bhāye

The whole world to death is subject,
And in thoughts of Duality is bound.
Those indifferent to God,[1] acting from egoism
At the Divine Portal bear chastizement. (1)
My self ! fix thy heart in devotion to the Master's feet :
By the Master's guidance acquire treasure of the Name,
Which in the Hereafter[2] shall liberate.
The eighty-four lakh species, deluded by stubbornness of egoism,
Are born and reborn :
Contemplating never the Preceptor's Word,
ceaseless is their transmigration. (2)
When by the Master's guidance is the self envisioned,
God's Name a place in the heart finds.
Immersed ever in devotion, bliss comes from attachment
to the Lord. (3)
As desires[3] in the holy Word die, comes honour;
Egoism is shed and evil courses discarded.
Saith Nanak : By good fortune alone are found attachment
to God,
And the treasure of devotion. (4) (2.16.36)

Peīyaṛai dini chār haiṇ Hari Hari likhi pāiyā

Brief is one's sojourn in this life[4]—
Such is each creature's destiny recorded by the hand of God.
The noble woman by the Master's guidance lauds the Lord.
One remembering the Lord's qualities in the father's home,
Shall find *happy* stay in the husband's.
Of such spontaneous shall be the absorption in God,
And love for the Lord in their hearts shall abide. (1)
In this world and the next abides the Lord.[5]
By what device may He be found ?
He is immaculate, inaccessible—
Himself shall He grant union. (Pause I)
Himself the Lord prompts devotion[6] to His Name. P. 163
By supreme good fortune is the holy Preceptor met,

1. Original, Manmukh (ego-centred).
2. Lit. At the Portal.
3. Original, Mana.
4. Lit. Four days' stay in the father's home is destined.
5. Lit. Husband, the Beloved.
6. Lit. Remembrance, contemplation.

Offering the cup of amrita,[1]
Whereby are egoism and dualism shattered,
And the mind in poise is absorbed in bliss.
He the sole cause[2] of all;
Himself He inspires devotion.[3] (2)
The egoist ignorant, of small understanding,[4]
finds not *union* because of his pride;
He serves not the holy Master—
His life a continuing regret.
Such take birth again and again, and in this cycle are destroyed.
Such is the Creator's will that egoists
whirl about in transmigration. (3)
The Lord has recorded in the Primal Hour each
creature's full destiny :
Those engaging in contemplation of God's Name
shall find the heroic Preceptor.
God's Name is my father, mother, friend, brother.
May the Lord in His grace grant union to Nanak, a
humble worm. (4) (3.17.37)

Satiguru tei gyānu pāiyā Hari tattu bīchārā

All enlightenment from the holy Preceptor was obtained,
As was the Divine Essence contemplated;
Then was the foulness of understanding exposed through
meditation on God's[5] Name :
The Divine Principle[6] effaced traces of Maya,[7]
and was all darkness lifted.
Those on whose forehead the writ is inscribed from the source,
Alone to God's Name are devoted. (1)
My devotee friends ! by what device may God be found
whose light is my life ?
Without sight of the Lord I live not for one instant.
Pray grant me union with the holy Preceptor,
That I may quaff the nectar Divine. (Pause 1)
Ever do I laud the Lord, listen to His Name :

---

1. Putting amrita in the mouth.
2. Lit. Acts (v).
3. Devotes to the Name.
4. Lit. A child (in understanding).
5. Original, Murari.
6. Original, Siva.
7. Original, Sakti.

The Lord alone have I made my objective.
From the Preceptor have I found joy in God,
In which are my whole mind and body absorbed.
Blessed be the Preceptor, holiest among men,
Who *to me* has granted gift of devotion.
That Preceptor have I adopted from whom I found
the way io the Lord. (2)
The Lord God is bestower of merit—
We full to brim with sin.
The Lord by the Master's teaching has made sinners
stone-heavy to swim across.
Thou art Bestower of merit, immaculate; we full to brim
with sin.
Lord ! redeem us, come to Thee for succour—
Thou that hast saved those ignorant, of sleepy minds. (3)
Through the Master's guidance
And contemplation of the Lord
Comes joy everlasting.[1]
With the Lord God, my true friend, paeans of joy have
I chanted.
Lord ! this is my supplication :
Show Thy mercy to me who have ever borne Thee in mind.
Nanak, servant of God, seeks dust of the feet of those,
Who to the holy Lord have attained. (4) (4.18.38)

In the measure Gauri Guareri—Composition of Sri Guru Ram Das

Chaupade (Quartets)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Panditu sāsat simriti parhiyā

The Brahmin scholar Shastras and Simritis has studied;
The Yogi the Name of Gorakh[2] has invoked :
I, in my simplicity[3] have only repeated the Lord's Name. (1)
Lord ! I know not what the consequence[4] of my *life* may be.
My self ! contemplate the Lord, and cross thus the ocean
of the world. (Pause I)

1. Original, Sahaj-Anand.
2. Lit. Preserver of the earth; also the name of the founder of the medieval yoga systems, Gorakhnath (Gorakshnath.)
3. I who am simple.
4. State, condition.

The Sannyasi with ashes his limbs has embellished; P. 164
The celibate has vowed to renounce others' womenfolk.
Lord ! I in my simplicity in your *grace* fix my hope. (2)
The Kshatriya by his actions accomplishes heroism;
The Shudra and Vaishya others' needs serve.
I in my simplicity have hope of liberation by repeating
the Lord's Name. (3)
All creation is Thine; in it art Thou pervasive :
To Nanak, by the Master's guidance, grant merit.
I, blind *of insight*, on the Lord have fixed my reliance. (4) (1.39)

Nirgūṇa kathā kathā hai Hari kī

Immaculate[1] is Divine discourse :
Contemplate you this in company of holy devotees;
By listening to the Lord's inexpressible discourse,
Swim you across the ocean of the world. (1)
Lord ! to holy company join me,
That my tongue, tasting of Divine joy, the Lord's praise
may chant. (Pause I)
Lord ! make me slave of slaves of such,
As on the Lord's Name meditate[2] :
The noblest of actions is service to God's devotees. (2)
Dear to my heart is one,
That relates to me the Lord's holy discourse[3] :
By great good fortune is obtained dust of feet of the holy. (3)
Such *alone* with God's devotees are fallen in love,
For whom in primal Time the writ has run.
Saith Nanak : In the holy Name are such devotees
absorbed. (4) (2.40)

Mātā preeti karei pūtu khāe

As is the mother pleased to feed her child;
As is the fish pleased in water to bathe;
So is the holy Preceptor pleased when sustenance
to his disciple is offered.[4] (1)
Beloved *Lord* ! with such devotees of God grant me union,
Whose touch my sorrow may remove. (Pause I)

1. *Nirguna* (Another rendering : Beyond expression).
2. (Lines transposed in rendering).
3. Tale.
4. Food is put into his mouth.

As at sight[1] of the calf is the cow pleased;
As is the woman pleased at the husband's return home,
God's devotees are pleased, as is sung the Lord's praise. (2)
The Chatrik's love in showers of rain is fixed;
The king's in sight of abounding[2] wealth:
So is God's devotee's love fixed
In contemplation of the Formless Supreme Being. (3)
As an ordinary man's attachment to earning of wealth is fixed:
So is the Master's disciple's love fixed in taking in his
embrace the Master:
Thus is Nanak's love fixed in kissing feet of the holy. (4) (3.41)

Bhīkhak preeti bhīkh prabh pāe

As the beggar with alms from the wealthy is pleased;
As is pleased the hungry *man* by consuming food,
So is the Master's disciple by sight of the Master. (1)
Grant me Thy sight, Lord; in Thee is my yearning fixed:
In Thy grace fulfil *this* my desire. (1)
As the Chakwi seeks sight of the sun;
At sight of whose beloved *face* are all her sorrows cast off,
So is the Master's disciple pleased at sight[3] of the Master. (2)
As is the calf pleased at sucking milk;
As is its heart pleased at sight of its dam,
So is the Master's disciple pleased as the Master
his sight grants. (3)
All other love is frail Maya-attachment;
False, brittle[4] that soon snaps off.
Saith Nanak : True love in winning approbation of the
holy Master lies. (4) (4.42)

Satiguru sevā saphal hai baṇī

Fruitful is service to the holy Preceptor, P. 165
By whose touch is contemplated the Name Divine,
of the Lord.
One uttering the Lord's Name liberation to many
others brings. (1)
Brother-disciples of the Master ! the Lord's *Name* ye utter :
By such utterance are all sins washed away. (Pause I)

---

1. Meeting.
2. Wealth spread out.
3. Face.
4. Unbaked (as of clay-made article).

By contact with the Master is the mind controlled;
By contemplation of the Lord,
The five rushing evils are stilled.
Day after day in the town *of the self* is sung the Lord's praise. (2)
Those that on their face have rubbed dust of the
holy Preceptor's feet,
Their falsehood discarded, to the Lord are they devoted:
At the Lord's Portal are their faces made radiant. (3)
The Lord Himself by service to the Master is pleased:
Krishna and Balbhadra[1] *too*, the Lord contemplated,
sitting at the Maste'r feet.
Saith Nanak: By the Master's guidance the Lord
Himself confers liberation. (4) (5.43)

Hari āpeī jogī daṇḍā-dhārī

The Lord is Himself the staff-bearing yogi,
Himself is He the wild flowers-wearing[2] *Krishna*, all-pervasive;
Himself performs He penance in deep absorption,
and the devoted pursuit. (1)
The Lord is all-pervasive and near. (Pause I)
Himself is He deep absorption in the holy Word.
Himself He views the universe and therein feels joy. (2)
Himself is He the chatrik and amrita-shower;
Himself providing amrita to quaff;
Himself grants He liberation.[3] (3)
Himself the boat, the raft and the pilot;
Himself by the Master's guidance grants He liberation.[3]
The Lord Himself, says Nanak, takes across *the devotee*. (6.44)

In the measure Gauri Bairagani—Composition of Sri Guru Ram Das

Shāhu hamārā tūṇ dhaṇī jaisī tūṇ rāsi dehi taisi ham lehṇ

Thou art our Merchant-Prince, our Lord—
To us comes the capital that Thou dost bestow.
In God's Name, with joy we hold commerce,
Should He in His grace grant it. (1)
We are God's agent-dealers:
He gives the capital and in His commerce engages us. (Pause I)
The profit and wealth of God's devotion have we earned—
To the holy Lord, Merchant-Prince, is our heart attached.

1. Krishna's elder brother, also called Balaram.
2. Banwari, perirhrastic name of Krishna, implying God.
3. Carrying across the water.

After uttering the Lord's Name merehandise of His devotion
have we packed;
Thereby Yama's tax-gatherers[1] approach us not. (2)
In other commerce that merchants engage in,
Lies suffering born of Maya in numerous waves.
Those practising it get profit to the commerce suited,
In which has the Lord engaged them. (3)
Commerce in *devotion to* the Lord is practised by one,
To whom in grace is this by Him granted.
Saith Nanak, servant of God : In service of the Lord,
Merchant-Prince,
No further reckoning is called. (4) (1.7.45)

Jiuṇ jananī garbhu pālatī sūt kī kari āsā

As does the mother cherish her pregnany, in her son.
pinning her hope;
That grown up, would he give her wherewithal,
And bring joy and pleasure—
Even such is the love God's devotee to the Lord bears,
Succouring him by His arm.[2] (1)
Lord ! ignorant am I; Master ! succour me. P. 166
In Thy servant's honour lies Thy greatness. (Pause I)
Joy of mansions, houses in the heart's love for the Lord lies.
All joyful delectations are tasted as is sung the
Lord's praise.
The Lord's devotee to his clan brings liberation
To twenty-one of his generations; and the world he liberates. (2)
All that has happened is by the Lord ordained,
Expression of the Lord's greatness.
Lord ! all creatures are Thine; Thou art pervasive,
Inspiring devotion to Thee.
Devotion Thou dost grant and confer. (3)
The slave that in the market is purchased,
What plea[3] can he make ?
Should He grant him kingship, he still is the Lord's slave—
Chopping grass too, the Lord's Name must he utter.
Nanak, servant of God, is the Lord's slave—
To the Lord belongs all exaltation. (4) (2.8.46)

---

1. The tormenting minions of the god of death.
2. (The original is 'giving him His arm').
3. Clever argument.

In the measure Gauri Guareri—Composition of Sri Guru Ram Das

Kirsaṇī kirsaṇu karei lochai jīu lāe

As the tiller tills the soil, and with his whole heart
in it is absorbed;
Ploughing and making effort that his progeny may thereby
find sustenance—
With such fervour does the Lord's devotee utter His Name,
That at the end may bring him liberation. (1)
Lord ! to me, ignorant, grant Thou liberation :
In service of the Master, the holy Preceptor, engage me. (Pause I)
As with *train of* horses the merchant starts off,
Earns wealth, in hope *of more* his Maya-involvement increasing:
Even with similar fervour does the Lord's devotee
His Name utter,
Bliss to obtain. (2)
As the shopkeeper, earning much from his shopkeeping,
only poison gathers;
All his spreading concern a show of falsehood, to falsehood
attached—
Even thus God's devotee the wealth of *devotion to* God garners,
And with him carries as provision the wealth that is God. (3)
In the family of Maya-attachment, in duality in it is *man* caught.
One that is God's humble servant,[1] by the Master's teaching
liberation finds.
Saith Nanak, servant of God : On the Name by the Master's
teaching manifested,
Have I meditated. (4) (3.9.47)

In the measure Gauri Bairagani—Composition of Sri Guru Ram Das

Nit dinasu rāti lālachu karei bharmai bharmāiyā

In illusions caught, day and night ever is man into
avarice fallen;
Like one in bonded labour caught, with a load on his
head he wanders.
One in service to the Master engaged,
Is by the Lord to His own task oppointed. (1)
Lord ! snap Maya-bonds; in Thy task engage me,
That absorbed in the Lord's Name, ever the Lord may
I laud. (Pause I)

---

1. Slave of slaves.

Rulers and monarchs for the sake of lucre does man serve.
The ruler may put him in bonds, impose on him fines,
or may himself die.
Blessed, fruitful is the holy Preceptor's service,
Wherein by repetition of the Name Divine is obtained bliss. (2)
For Maya's sake, ever does man make bargains, in various
ways earns profit—
In profit-making feeling joy; in loss, pining to death.
One that the Master's merits absorbs,[1]
Everlasting joy finds. (3)
Hunger for pleasures other *than God* is unquenchable.[2] P.167
Whoso by Divine grace is favoured, his life to the Master
dedicates.[3]
Nanak, servant of God, by joy in God is filled,
Never again to hunger. (4) (10.48)

Hamrai mani chitt Hari ās nit kivṇ dekhāṇ Hari darsu Tumhārā

Ever to the Lord is my yearning attached—
how your sight I may behold.
He who this love has inspired, knows how great
in my heart is love for the Lord.
To the Master may I be a sacrifice, who with the
Creator, separated from me, has granted union. (1)
Lord ! we sinners at the Divine Portal have come for succour,
In hope that in His grace, to us, beings devoid of
merit, union He may grant. (Pause 1)
Many are our demerits, repeatedly done, without count.
Thou repository of merit, art the Lord campassionate,
In Thy pleasure granting liberation.
In the Master's company are we sinners saved,
By his teaching that the Name Divine is the saviour. (2)
Holy Preceptor ! how of Thy merits may I make count ?
At the Master's words[4] am I wonderstruck.
Many more sinners like us has the holy Preceptor saved,
As us from Yama's bondage he has succoured.
Master ! thou art father, mother, brother, friend. (3)

---

1. Shares.
2. Is felt again.
3. His head to the Master sells
4. (Also interpreted as, 'utterance of the Master's name,' and 'sweet accosting by the Master').

Holy Master ! to you is known into what state were we fallen.
Rolling in dust were we, regarded by none—
By association with the holy Preceptor, the Master,
were exalted worms such as we.
Saith Nanak : Hail ! Hail the Master of this humble slave,
In whose company are lifted all sorrow and suffering. (4) (5.11.49)

Kaṇchan nārī mehṇ jīo lūbhatu hai mohu mīthā māyā

The mind by gold and woman is attracted,
And by delightful attractions of Maya;
To delights other than God—in houses, mansions,
steeds, and such pleasures
Is it attached.
Never is the Lord brought to mind—
Lord ! in this state how may man liberation find ? (1)
Lord God ! such be my low actions :
Thou repository of merit, compassionate Lord !
In Thy grace all my demerits forgive. (Pause I)
Neither beauty nor high caste nor pleasing manners have I :
What plea can one make,
That is lacking in merit, that never Thy Name has contemplated ?
With the Master, by the holy Preceptor's merit
Are we sinners saved. (2)
The gift of life, limbs, mouth, nose to us has been given :
Water for our use;
Grain for sustenance, cloth for cover to us has been given;
And other pleasures besides, to enjoy.
Those on whom are these bestowed, bring *Thee* not to mind—
The *dull* animal taking these to be result of his own *effort.* (3)
All happens as by Thee ordained : Thou controller
of all faculties.
What power with us creatures lies ? All, Lord ! is Thy play.
Nanak, Thy slave in the market is purchased—
The Lord's slave of slaves. (4) (6.12.50)

Jiūṇ jananī sūtu jaṇi pālatī rākhai nadari majhāri

As the mother rears the child after bearing it, P. 168
And ever in her sight keeps it;
In the home and outside feeding it with morsels,
Each moment patting it—
Thus does the holy Preceptor his disciple preserve,
In love and devotion to the Lord. (1)

Blessed be the Master, the holy Preceptor, *true* teacher
Who by his precept has to us granted wisdom. (Pause I)
As in the sky is flying the white-winged *crane*,
Contemplating her brood, ever in mind keeping it—
Thus does the holy Preceptor to the disciple *grant*
love of the Lord,
And cherish him close to his heart. (2)
As against the knife[1] of thirty or thirty-two teeth
is preserved the tongue made of flesh—
Wrong it would be to think, anything with the knife
or the flesh lies :
All, Lord ! is in Thy power.
Even thus amid slanders of God's devotees by mankind,
The Lord His devotee's honour preserves. (3)
Brother ! believe not that anything in anyone's hand lies—
All happens as by the *Lord* ordained :
Old age, death, disease,[2] aches, curses—
All in the Lord's power lie :
Unless sent by Him these torment not.
Saith Nanak : Ever with mind and heart on the Lord meditate,
Who in the last moment shall succour ye. (4) (7.13.51)

Jisu miliyai mani hoe anandu so satiguru kahīyai

The holy Preceptor is he by whose contact[3] bliss comes;
Duality of mind is shattered
And the Lord, Supreme Blessing, obtained. (1)
By what device union with the beloved holy Preceptor
may be found ?
Each moment I pray that with the holy Preceptor,
perfectly endowed, union be found. (Pause I)
By grace has the Lord granted union with the holy
Preceptor, perfectly-endowed;
By touching dust of the holy Preceptor's feet is
the devotee's desire fulfilled. (2)
Seek[4] the holy Preceptor who devotion to the Lord makes firm,
And to discourse of devotion to the Lord is attentive.[5]

---

1. Scissors.
2. Fever.
3. Meeting.
4. Meet.
5. Listens.

Thus shall ye never suffer loss, as by repetition of
the Lord's Name,
Gain ye earn. (3)
He who has the heart enlightened and from duality is free—
Saith Nanak, the contact of such holy Preceptor
Brings liberation and chanting the Lord's
praise inspires. (4) (8.14.52)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Hari dayāli dayā prabhu kīnī merai mani tani mūkhi Hari bolī

The Lord compassionate has in His grace,
To me utterance of the *Name* Divine granted;
By the Master's guidance is put on me the fast dye of devotion—
In the Lord's dye is my gown soaked. (1)
The Lord's handmaid am I.
By my devotion of heart to the Lord,
The whole world has He made my slave free of cost. (Pause I)
Devotees of God ! contemplate the Lord;
In your heart deeply search Him.
In all creation is the Lord's beauty, His light—
The Lord is close, by our side. (2)
The Lord, of illimitable extent, immeasurable, P. 169
Close to all the world abides.
The Master, perfectly-endowed, the Lord has manifested—
To him have I sold my life.[1] (3)
Lord ! within and without am I under Thy shelter—
Supreme in greatness Thou.
Nanak, servant of God, day after day the Lord's
praise chants
By contact with the holy Preceptor, the mediator. (4) (1.15.53)

Jagjīvan aprampar swāmī jagadisur purakh bidhātei

Life of the universe ! of immeasurable extent, Lord !
Master of the universe ! Creator ! (1)
We follow the path along which you guide.
Lord ! In Thee is my heart[2] dyed :
In holy company have I found Divine joy,
And in the Name Divine am absorbed. (Pause I)
The Lord's Name is the sole medicine for the world;

1. Head.
2. Mana.

By the Lord's Name comes peace and poise.
Of such all sins and evils are forgiven, as the
Divine elixir quaff. (2)
Those for whom in primal Time has the writ run,
In the Master, Pool of Content have taken holy bath:
All foul thinking and impurity gone of such,
As in joy of the Name Divine are dyed. (3)
Lord ! the sole Master are you, unequalled in bounty.
Nanak, servant of God, finds life in contemplating the Name,
That by Divine grace comes. (4) (2.16.54)

Karahu kirpā jagjīvan dātei merā manu Hari setī rāche.

Life of the universe ! beneficent *Master* ! show grace that
my heart[1] in the Lord be absorbed.
The holy Preceptor in the immaculate Word has
instructed me,
Whose utterance in my mind inspires joy in God. (1)
Lord ! my mind and body by the Lord, all-holy is penetrated.
From death in whose jaws the whole world is caught,
By the Master's Word, Lord ! are we saved. (Pause I)
Such as to the Lord bear no love are reprobates[2]
ignorant and men of straw[3] :
On such does birth and death sit heavy,
With each death in filth absorbed. (2)
You are gracious cherisher of those seeking your shelter.
To me grant charity of *devotion* to the Lord that I seek.
Make me a humble slave of the Lord,
That *in devotion* my heart[1] may dance (3)
The Lord is the supreme Master, Merchant-Prince;
we his agent-dealers.
Holy Master, Lord of Nanak ! my mind and body is
Thy property. (4) (3.17.55)

Tūm dayāl sarb dukh bhanjan ik binau sunuh dei kānei

You are compassionate, shatterer of all suffering:
With rapt attention to my supplication give ear !
To such a holy Preceptor, my very life, unite me,
From whom your realization, Lord ! may come. (1)

1. Mana.
2. Sakta.
3. Unbaked.

Lord ! the holy Preceptor I[1] visualize as embodiment
of the transcendent Supreme Being.
I[1] that am ignorant, foolish, of impure understanding,
By the Master, the holy Preceptor's teaching have
found realization of God. (Pause I)
All pleasures other than God that I[1] have tasted,
joyless I found :
The Name Divine, elixir of joy as I tasted by the
holy Preceptor's guidance,[2] P. 170
Found I sweet as sugar-cane juice. (2)
Those that of the Master's, the holy Preceptor's
touch are deprived,
Are reprobates, ignorant, mad.
In primal Time are such entered as luckless—
At sight of the lamp of avarice shrivelled. (3)
Those to whom in your grace you grant union,
In service of the Lord get engaged.
Saith Nanak, servant of God : By contemplation of the
Name Divine were they renowned—
Their thinking by the Master's teaching in the
holy Name absorbed. (4) (4.18.56)

*Merei manu so prabhu sadā nāli hai swāmī kahu
kithai Hari pahu nassiyei*

My self ! the Lord, the Master is ever by us—whereto from
Him shall we flee ?
The holy Lord Himself shall grant pardon;
Himself shall He grant release. (1)
My self ! from core of the heart, repeat the Lord's Name :
My self ! to the holy Preceptor's protection rush;
By the holy Preceptor's grace shalt thou find release. (Pause I)
My self ! serve the Lord, bestower of all bliss,
By whose service abode in one's true home[3] is found.
By the Master's guidance your home occupy;
As is rubbed sandalwood paste, rub thou the Lord's laudation. (2)
My self ! supreme is laudation of the Lord;
By acquiring this gain feel thou happiness of heart.

1. (In Hindi idiom, *we* stands for *I*).
2. By meeting, contact with.
3. (The Divine Essence is implied).

As the Lord Himself in grace this amrita elixir
grants, is it tasted. (3)
My self ! those that to other than God are attached,
are reprobates,[1]
By Yama tortured.
Reprobate[1] thieves are those that to God are indifferent—
My self ! come not near such. (4)
My self ! serve the *Lord* inaccessible, immaculate, mighty,
Whose service all reckoning eliminates.
Saith Nanak, servant of God : The Lord to *His servants*
has perfection granted—
Not by a whit, a grain's weight find they decrease. (5) (5.19.57)

Hamrei prān wasgati prabhu tumrai merā jīo piṇdu sabh terī

Lord ! under your power is our life;
My life and limb, all Thy *property.*
In your mercy Lord ! grant a sight of Thyself—
My heart and body are full with yearning for the Lord's sight.
By a little grace of the compassionate Master,
Has the Lord to me granted union. (Pause I)
Lord ! all that is in my heart and mind, to you is known.
Day after day in contemplation of the Name find I joy;
Ever in hope of *union with Thee* is my life passed. (2)
The Master, holy Preceptor, benevolent has the path revealed;
Thereby has the Lord granted me union.
Each day by great good fortune is joy-filled—
All hopes of His servant fulfilled. (3)
Lord of the universe, Master of the world, Creator—
All in the Lord's power lies.
Lord ! save honour of Nanak, Thy servant,
Come to Thy shelter. (4) (6.20.58)

*Eh manūā khinu na tikai bahu rangī dah-dah disi
chali chali hāṇdhei*

The mind is stilled not for an instant;
In various moods in ten directions it moves about. P. 171
By great good fortune as was met the Master, perfectly-endowed,
By the Divine Word imparted by him was the mind stilled. (1)
Lord ! the holy Preceptor's servitors are we called. (Pause I)
On our forehead are we branded as his slaves—

1. Sakta.

The Master's debts to us have to a large figure accumulated.
On us has he conferred great favour, and over the
impassable ocean carried us. (2)
Those without love of God in their hearts, false are
all their schemes.
As in water does paper rot, so in the womb rot egoists. (3)
Ignorant are we, now and ever :
As the Lord keeps us, we abide.
Erring creatures that we are, Master ! show your grace.
Saith Nanak, servant of God,
A dog's appellation we bear. (4) (7.21.59)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Kāmi krodhi nagaru bahu bhariyā mili sādhu khandal khaṇḍā hei

This city[1] with lust and wrath to overflowing was filled;*
Contact with[2] of the man of God these has removed.
By pre-recorded Divine writ is the Preceptor met;
Thereby is devotion to God in the mind fixed. (1)
To the holy with folded hands bow;
Great merit therein lies.
With all thy body in reverence lie prostrate;
Great merit therein lies. (Pause I)
The reprobate,[3] of joy in God has not tasted—
Inside him is stuck the thorn of egoism ;
As he moves, its pricking pains;
On his head fall blows from Yama's mace, agent of death. (2)
In the Name Divine are God's devotees absorbed—
Their suffering of transmigration thus annulled.
To the immortal Supreme Being, supreme Lord
Have they attained :
Thereby is their repute all over the universe[4] wafted. (3)
Lord ! poor and humble that we are, we still are Thine.
In Thy greatness save us !
To Nanak, servant of God, the holy Name is the true prop.
By the Name Divine has he attained bliss. (4) (8.22.60)

---

1. The body, the mind.
2. By meeting.
3. Sakta.
4. In continents and over the universe.
* *Note* : The above hymn forms part of Kirtan Sohila, *ante*.

Isu garh mehṇ Hari Ramarāi hai kichhu sādu na pāwaiṇ dhīthā

In this citadel abides the Divine Lord; those
stubborn of will find nothing here to please.
The Lord, cherisher of the humble, in His grace
granted us joy of tasting Him by the Master's Word. (1)
Lord ! the Divine laudation by devotion to the Master
tastes sweet. (Pause 1)
The Lord is inaccessible, unknowable, transcendent
Supreme Being,
By devotion to the holy Preceptor, the mediator, attained.
Those whose hearts in the Master's Word take delight,
This food to them is served. (2)
Hard is the egoist's heart, dark within.
Feed a venomous snake evermore on milk :
With all trial[1] he still will be venomous. (3)
Holy Preceptor ! with the Lord grant *us* union;
The antidote[2] of the holy pounded to our lips apply.
Saith Nanak, servant of God : the Master's slaves,
servitors are we;
In holy company the bitter to sweet has changed. (4) (9.23.61)

Hari Hari arthi sarīr ham bechiyā pūrei guru kai āgei

To obtain the Lord, our self to the Master,
perfectly-endowed, have we sold.
The holy Preceptor benevolent, *in us* the Name
has confirmed;
Thereby is our face with good fortune *marked*. (1)
Lord ! by wisdom by the Master given, are we to the
Lord attached. (Pause I)
In each being[3] is the Lord God pervasive— P. 172
By the Master's Word are we to the Lord attached.
My mind and body to pieces shall I cut, and to the
Master dedicate—
By the Master's Word have my illusion and fear[4] fled. (2)
In the dark is lighted the lamp,
As by the Master's illumination in devotion to the
Lord are we attached.

---

1. Probing within.
2. (Said with reference to poison in the foregoing verse).
3. Vessel.
4. (Fear of Yama's retribution is implied).

Shattered and destroyed is the darkness of ignorance;
As is the mind awakened, in the home[1] is found the objective. (3)
The reprobate[2] murderer, *hoarder* of pelf,[3] by Yama's
minions is sought after.
Such to the holy Preceptor have not submitted :
Unfortunate ones, in transmigration involved. (4)
Lord ! to our supplication give ear : the Lord's shelter we seek.
The Master is *source of* honour and respect of Nanak,
servant of God—
To the holy Preceptor our head have we sold. (5) (10.24.62)

Ham ahaṇkārī ahaṇkār agyān mati Guri miliyai āpu gawaiyā

Filled with pride, ignorant are we; by contact with[4]
the Master is our egoism shed.
As is gone the malady of egoism, have we found joy—
Blessed be the Master, image of[5] the Divine Lord. (1)
By Word of the Master is God, the Lord obtained. (Pause I)
In my heart is love for God the King, whose pathway
by the Master is revealed.
My life and body is to the holy Preceptor dedicated,
Who to me has united[6] the Lord, from me separated. (2)
Within me was yearning for the Lord's sight;
With my heart's love has the Master revealed Him :
Bliss in poise has my heart filled;
To the Master have I sold myself *in servitude.* (3)
Many are our sins and evils;
In evil of heart have we committed evil.[7]
Saith Nanak : To God's shelter have we come—
Lord ! in Thy grace[8] save Thou our honour. (4) (11.25.63)

Gurumati bājai shabadu anāhadu gurumati manūa gāwai

By the Master's teaching *is heard* ringing the unstruck sound,[9]
And the mind in holy melody engages.
By great good fortune is obtained sight of the Master;
Blessed be the Master who devotion to the Lord inspired. (1)

---

1. That is, the self.
2. Sakta.
3. Maya.
4. Meeting.
5. (This is the traditional interpretation of this difficult line).
6. Brought to my embrace.
7. Done thieving.
8. As it may please Thee.
9. Shabda anahad.

By his teaching, *the Master* devotion to the
Lord inspires. (Pause I)
The Master, perfectly endowed, is our lord;
My mind the Master's behests obeys.
The Guru's feet I wash clean, who of the Lord discourses. (2)
In our heart by the Mastsr's teaching pours the Divine elixir,
And the tongue Divine laudation chants.
The mind in ecstasy with joy in God is filled,
Never again hungering. (3)
Despite all devices and efforts, none without
Divine grace finds devotion.[1]
To Nanak, His servant has the Lord shown grace;
And by the Master's teaching the Name in his mind
is confirmed. (4) (12.26.64)

In the measure Gauri Majh—Composition of Sri Guru Ram Das

Gurumukhi jindū japi Nāmu karammā

My living self ! by the Master's guidance and thy
good fortune[2] engage in uttering the holy Name.
Make holy thinking thy mother, thy very life :
By the tongue utter God's Name.
Make contentment thy father; the unincarnated Purusha
make thy Preceptor. P. 173
By great good fortune with the Lord shalt thou have union. (1)
One to God united[3] have I found as Preceptor,
bringing me great joy.
The Preceptor in joy in God is dyed, ever immaculate.
By good fortune comes union with him.
Get ye from him wisdom and insight.
By his guidance are my mind and body in joy in God dyed. (2)
Come ye devotees of God ! in unison let us repeat the holy Name;
By service to men of God amrita may we taste.
Such union by good fortune recorded in Primal Time comes. (3)
By showers of Savan is amrita over the earth spread;
The peacock of the mind has raised the cry,
And from his tongue has come joyous sound.
By union with the Divine King has amrita rained.
Nanak, servant of God, is *thereby* in devotion dyed. (4) (1.27.65)

1. The Name.
2. Karamma (By karma), i.e. Good fortune made by good actions.
3. Jogi (yogi), literally is one united to the Supreme Self.

Āo sakhī guṇa kāmaṇ karīhāṇ jīo

Come sisters of my soul ! spells[1] of our good qualities we cast;
In union with God's devotees have we joyful dalliance.
Keep we the lamp of the Master's enlightenment ever
in our mind burning.
The Lord, in His pleasure may ecstatic union with us make. (1)
My mind and body with love for the Divine Beloved
are inspired.
This union by the holy Preceptor, mediator, is brought about.
To the devotees of God my heart I give,
Who to the Lord have united me.
To the Lord may I ever be a sacrifice ! (2)
Beloved, Lord, in Thy grace in my heart take abode !
My heart in joyous bloom at beholding the Master,
perfectly-endowed,
Has its desire fulfilled.
Supreme Master ! by obtaining the Name Divine have
I found true conjugal bliss :
Ever is my heart[2] in ecstasy of joy.
Supreme Master ! by great good fortune is obtained the Lord,
That to the mind brings everlasting gain of joy.[3] (3)
Himself does the Lord raise creation; Himself cherishes it;
Himself He sets all to *various* tasks.
Some have provision inexhaustible; to others is given only a
handful of grain.
Some has He made kings, seated on thrones, in pleasure
involved;
Other go about begging.
Lord of the universe ! everywhere is pervasive *Thy* sole
Ordinance[4].
This, Nanak, servant of God, by meditating on the holy
Name has realized. (2.28.66)

Mana māhīṇ mana māhīṇ merei Govindā Hari rang rattā man māhīṇ jīo

Divine Master ! on my heart is settled the dye of the Lord;
Indescribable is this dye, Divine Master !

---

1. (Spells to bind another in love. Here only figuratively used).
2. Mana.
3. Joyful laughter.
4. Shabda.

By *guidance* of the Master, perfectly-endowed,
is this dye realized.
By manifestation of God's Name, Divine Master !
Is all penury and suffering washed off.
Divine Master ! by the Lord's grace is obtained the
exalted state;
To the supremely fortunate comes absorption in the Name. (1)
Beloved ! Divine Master ! rare are such as with eyes the
Lord's face have beheld.
Divine Master ! away from the Lord in great agony of
separation is my mind and body, P. 174
As withers the wife away from her spouse.
In holy company, Divine Master ! have I found the Lord,
true friend and relation.
The Lord, life of the universe, Divine Master ! to me was united;
In joy was thus my life's night passed. (2)
Lord ! to the holy unite me : After such company is my
mind and body hungering.
Without a sight of the Beloved I live not—within me is
affliction of separation.
The Master to the Divine King has united me, on my self
conferring new life.
All my hopes fulfilled,[1] Divine Master !
On union with the Lord feel I felicity. (3)
To Thee, Divine Master, am I a sacrifice ever and again.
In my mind and body is *treasured* love of the Beloved—
Protect Thou, Lord ! this my wealth.
Divine Master ! grant union with the holy Preceptor, mediator,
Who by his guidance, with the Lord may grant union.
Divine Master ! by grace is the Name Divine obtained :
Under your protection is Nanak, servant of God. (4) (3.29.67)

*Chojī merei Govindā chojī merei piyāriyā Hari-Prabhu
merā chojī jīo*

Wondrous Divine Master ! wondrous Beloved !
miraculous is the Lord.
Himself the Lord creates Krishna, Himself goes
questing after the Milkmaids.[2]
Divine Master[3] ! Himself has He delectation with all beings;

1. Hopes of my mind and body.
2. (Krishna's milkmaids are implied).
3. Govind.

Himself is He the Voluptuary.
The Lord, all-wise strays never, Divine Master !
Himself is the holy Master an anchorite.[1] (1)
Divine Master ! Himself the universe He creates;
Himself in diverse moods He disports.
Divine Master ! to some He provides delectation;
others go about naked, destitute.
Divine Master ! creating the universe, to all He grants
the boons desired.
Divine Master ! the Name is the devotees' prop; for the noble
Divine discourse they make supplication. (2)
Divine Master ! Himself the Lord inspires devotion;
Himself His devotees' desire fulfills.
Divine Master ! on water and land is He pervasive,
ever near.[2]
Divine Master ! within and without is the Lord—all space
by Him is filled.
Divine Master ! the Lord all-pervasive has this universal
play spread;
Himself He watches it, being manifest. (3)
Divine Master ! within us is the Lord, the ringing
instrument of breath;
Himself playing it.
Divine Master ! within us is wealth of the Name;
By the Master's Word does the Lord manifest it.
Divine Master ! Himself He inspires devotees to seek
His shelter;
Himself He protects their honour.
Divine Master ! by great good fortune as he joins
holy company, P. 175
Are the purposes of Nanak, servant of God,
fulfilled. (4) (4.30.68)

Maiṇ Hari-Nāmai Hari birahu lagāī jīo

The Lord for the Name Divine has in me induced yearning;[3]
By union with the Divine Master shall I find joy.
Mother mine ! by sight of the Divine Master find I life.
The holy Name is my friend and brother. (1)

1. Jogi (Yogi)
2. Is not far.
3. Pain of separation (*biraha*).

Holy devotees ! sing ye praise of the Divine Master ;
By guidance of the Master utter ye the Name, and find
thereby good fortune.
Repetition of the Lord's Name is my very life :
Thereafter shall no more be wandering over the
ocean of existence. (2)
In my mind and body is yearning to behold the Lord.
Holy devotees ! with the Lord grant me union;
my heart for it yearns.
By guidance of the Master's Word is found the Beloved Lord,
As by great good fortune is the holy Name uttered. (3)
In my mind and body for the Master, the Lord is great
yearning.
Devotees of God ! to the Lord unite me, who ever is with us.
By the wisdom by the holy Preceptor granted,
Is illumination of the Name for ever obtained.
Saith Nanak, servant of God : Thus is fulfilled the
mind's desire. (4) (5.31.69)

Merā birahī Nāmu milai tān jīvaṇ jīo

Life shall I find, when union with the Name[1] separated
from me, comes.
In my mind lies amrita of the Name Divine, that by the
Master's teaching alone is obtained.
My mind in joy in God is dyed;
This Divine elixir ever I quaff.
By obtaining the Lord's presence in my mind, find I
eternal life. (1)
My mind and body by the arrow of Divine love are struck.
The Lord, all-knowing is my beloved and friend.
By the Master's guidance is found union with the Lord,
Sapient and all-wise.
To the holy Name may I be a sacrifice ! (2)
I seek to know *where to find* the Lord, truly loving friend.
Devotees of God ! tell me the way to Him;
this search am I making.
Should the holy Preceptor be pleased to give guidance,
may the Lord be found :
Thus, by devotion to the Name Divine comes
absorption in the Supreme Reality.[2] (3)

---

1. (The Name is manifestation of the Divine Reality).
2. Nām.

By agony of separation in love for the Lord am I afflicted:
The Master, to fulfil my desire, into my lips has poured amrita.
Lord ! show grace that on the Name Divine I meditate.
Saith Nanak, servant of God : Thus may I obtain
joy in God. (4) (6.32.70)

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Chaupade (Quartets)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace.

Kin bidhi kūsalu hotu merei bhāī

Brother ! how may weal be achieved ?
How attain to God, the *true* helper ? (Pause I)
Not by accumulation of much wealth in one's home
comes weal;
Nor by possession of lofty mansions with beautiful ceilings;
To be involved in these, is in false greed to make
waste of one's life. (1)
Man at sight of his elephants and steeds is pleased; P. 176
So also with assembled hordes, servants and attendants;
All these are noose of egoism's rope round the neck. (2)
Should one over *creation of* all ten directions rule,
And with numerous females indulge in pleasure and dalliance—
Such a one is like a monarch, who in dream has
turned beggar. (3)
One way to *attain* weal the holy Preceptor to me has revealed :
Whatever the Lord's will[1], to His devotees is it pleasing.
Nanak, servant of God, suppressing egoism, in God is
absorbed. (4)
Brother ! thus is weal achieved.
Thus is attained God, the true helper. (1) (1-Second Pause)
Why fall into doubt ? what basis for doubt,
When on water and land is He alone pervasive ?
The God-directed swim across; egoists into ignominy fall. (1)
Whomsoever the Lord compassionate succours,
Him none can equal. (Pause I)
In all is pervasive the one illimitable Being :
Thou therefore, from anxiety keep free.
All that happens, to Him is known. (2)

1. Whatever He does.

Egoists, hankering after other than God, meet death :
By the writ of Primal Time in numerous births they
wander about.
What they have sown, to their share falls. (3)
At the sight of the Divine Being is the heart in bloom :
In all that exists is visible Light of the Supreme Being.
The Lord the yearning of Nanak, His servant
has fulfilled. (4) (2.71)

Kaī janam bhae kīt patangā

For numerous births were we incarnated as worms and
winged creatures.
For numerous more births, elephants, fishes and deer.
For numerous births did we become birds, snakes;
For numerous births yoked as horses, bullocks. (I)
After a long period has thy human frame come into being :
Seek now union with the Lord of the universe—
Now at last is the occasion for union with Him. (Pause I)
For numerous births were we made rocks and mountains.
For numerous births were we created from the womb.
For numerous births were we created as branches and twigs :
Thus in eighty-four lakh births were we made to wander along. (2)
This human incarnation to us for joining holy company is given.
In this render thou service, and by the Master's guidance
contemplate the Lord.
Discard arrogance, falsehood, pride.
Those dying while living, at the Divine Portal find acceptance. (3)
Lord ! all by Thy will happens;
None else has any power.
With Thee we find union as Thou dost unite us.
Nanak ! *utter thou this supplication*, and the Lord's
praise chant. (4) (3.72)

Karam bhūmi mehn bowuh nāmu

In the field of action sow the seed of devotion to the Name.
Thus shall your desires be fulfilled :
Its reward shall you reap, and Yama's fear be removed.
To this end, praise and eulogy of the Lord you chant. (1)
The Name Divine in your heart lodge;
Forthwith will your purposes be achieved. (Pause I)
To thy Lord be thou fully attentive;
Thereby at the Divine Portal shalt thou attain honour.

Discard all argument and cleverness, P. 177
And at the feet of the holy make obeisance. (2)
He in whose hand lies the *destiny* of all creation,
Never does He forsake any; with each is He present.
Leave all devices; His shelter grasp.
In the twinkling of an eye shall thy release come. (3)
Know Him ever to be near thee.
Know the Lord's command to be holy.
By guidance of the Master's teaching thy egoism efface.
Ever, saith Nanak, utter thou constantly the
Lord's Name. (4) (4.73)

Guru kā bachanu sadā abinashī

Immortal, everlasting is the Master's Word :
By *blessing of* the Master's Word is snapped Yama's noose.
Ever by our self abides the Master's Word.
By guidance of the Master's Word is man with joy of
devotion to God inspired. (1)
The Master's teaching ever to the self is helpful.
Know the Word of the holy to be true. (1-Pause)
The Master Word's is of effect inevitable, ineffaceable.[1]
By the Master's teaching are effaced doubting divisions.
Never is the Master's Word powerless.[2]
By guidance of the Master's Word man Divine praise chants. (2)
The Master's Word with the self abides;
The Master's Word is cherisher of the helpless.
By following the Master's Word falls not man into hell.
By listening to the Master's Word the tongue[3] has joyful
taste of amrita. (3)
One following the Master's Word achieves universal renown;
By following the Master's Word comes not defeat.
Saith Nanak : Benevolence of the Master descends on one,
To whom the Lord Himself shows grace. (4) (5.74)

Jini kītā māṭī tei ratanu

Meditate day and night[4] on the Lord[5]
Who from clay turned you into a jewel,

---

1. Impenetrable (as by an arrow etc).
2. Lit. Strays; is wasted.
3. Palate is implied.
4. All eight pahars.
5. Fourth line put at head in rendering.

And in the womb by various devices preserved you;
Who conferred on you repute and exaltation.[1] (1)
Lord ! I pray I obtain dust of feet of the holy,
And in the Master's company on the Lord meditate. (Pause I)
Never is the mind forgetful of the Lord,
Who in place of my ignorance has made me eloquent;
From senselessness has granted me sense;
By whose grace have I obtained the Nine Treasures.[2] (2)
Contemplate day and night, with each breath and morsel Him,
Who to me, without shelter has granted shelter,
Who on one without honour has conferred honour,
Who all desires[3] has fulfilled. (3)
That Preserver I laud,
By whose grace the Maya-bond is snapped,
And through whom by the Master's grace bitter[4]
poison to amrita is transmuted.
Saith Nanak : Nothing by man's effort happens.
The Preserver you laud. (4) (6.75)

Tis kī sharṇi nahīṇ bhau sogu

To one under His shelter comes not fear or sorrow :
Nothing but by His Ordinance happens.
Clever devices, trust *in my own* power and wisdom,
Foul thinking, have I discarded :
Himself His servant's honour He protects. (1)
My self ! in ecstasy the Lord's Name thou utter.
Everywhere[5] thus shalt thou be in joy. (Pause I)
Contemplate ever His shelter,
And the Master's Word, full of amrita-elixir quaff. P. 178
What good any other effort ?
In His grace Himself shall He protect thy honour. (2)
Say, what power has man ?
All is the false hullabaloo by Maya raised.
The Lord Himself is the Supreme Doer,
And each being's mind controls.[6] (3)
The true source of joy above all others is this :
Fix in thy mind the Master's teaching.

1. Exaltation of the human birth is particularly emphasized.
2. See Glossary.
3. The connotation is spiritual.
4. Lit. Sour, foul-tasting.
5. At home and outside.
6. Antarjāmi (antaryāmin).

Whoever to the Name Divine is attached,
Saith Nanak, is blessed, supremely fortunate. (4) (7.76)

Sūṇi Hari kathā utārī mailu

By listening to the Lord's discourse is removed
impurity of mind;
With purity come, into great bliss are we initiated.[1]
By great good fortune is found holy company,
And joy in the Supreme Being experienced. (1)
By utterance of the Name Divine is His servant saved;[2]
Across the ocean of fire has the Master carried him. (Pause I)
By Divine laudation have I turned of poised mind,
And sins of multiple births removed.
All blessings[3] now in the self are made visible:
What need now elsewhere to go seek these? (2)
As is the Lord's grace found,
His servant's endeavour is with success crowned.
By snapping of bonds has He made us His servants:
Now repeatedly[4] we contemplate that Repository of Merit. (3)
He, the sole Reality in ourselves and in all space abides;
All space by Him is filled.
The Master, perfectly-endowed, all my doubts has removed.
By contemplation of the Lord has Nanak found bliss. (4) (8.77)

Aglei mūe si pāchhai parei

Our forerunners who have died are forgotten;
Those that have survived, *have to the same tasks*
their loins girded up.
The involvements in which the former were caught,
By Maya for their successors are redoubled. (1)
Man reminds not himself of that *inevitable* hour:
To that which is perishable, is he attached. (Pause I)
Our blind[5] body in desire is involved—
In lust, wrath and attainment caught.
Although Dharmaraj[6] over man's head is standing,
Yet *Maya*-poison with delight is he consuming.[7] (2)

---

1. Have sojourned into bliss.
2. Carried across the ocean.
3. Treasures.
4. In the original *Simar* (remember) occurs thrice for emphasis.
5. Ignorant, stupid.
6. (Agent of death).
7. Finds it sweet.

Man intends some to subdue,[1] with others to settle scores—
Saying, who dare set foot on our land ?
Claims to be scholar[2]—wise, sapient;
The ignorant one the Creator not realizing. (3)
Himself He knows His state and extent :
What can one say to express it ?
All *creatures* engage in what He ordains—
Each his own good seeking. (4)
Thou the Creator; all is Thine.
Of Thy *might* is no end or extent *visible.*
To Thy servant Nanak, grant this boon;
May he of the Name never be forgetful ! (5) (9.78)

Anik jatan nahīṇ hote chhūtārā

By numerous devices comes not liberation;
Clever means only bring more suffering.[3]
By service to the Lord in pure love alone.
In the Lord's Court one finds exaltation. (1)
My self ! take shelter with the Name Divine: P. 179
Thereby a whiff of hot air shall not touch thee. (Pause I)
By contemplation of the holy Name is found joy,
As by a ship in the fearful ocean,
As by a lamp in darkness,
As by fire in *bitter* cold. (2)
Friend ! by the Master's guidance contemplate
the ambrosial Name :
Thereby shall your torment of desire be assuaged;
All your hopes be realized,
And your mind from doubt and despair be free. (3)
He alone medicine of the Name shall find,
To whom *God* in His grace grants it.
Saith Nanak : The suffering and pain of such shall go,
As lodge in heart the Lord's Name. (4) (10.79)

Bahutu darabu kari mana na aghānā

By accumulation of much wealth is the mind not satiated;
Nor by viewing much beauty satisfied.
In progeny, wife is *man* involved, considering these his.
One perishes, the other to a heap of ashes turns. (1)

---

1. Bind.
2. Pandit.
3. Heavy consequences.

Those without devotion to the Lord are ever wailing;
Cursed be the body and wealth of such as to Maya are
attached. (Pause I)
As is a bonded labourer carrying another's load of coins,
Know, the wealth is the Master's; he only bears pain
of the load.
These are such as someone who in dream turns king,
But on opening his eyes finds all unreal. (2)
As the guard looks after another's farm,
That is the landlord's; the guard shall be removed.[1]
For that farm the guard hardship bears,
Yet nothing out of it gets. (3)
His is the kingdom and the dream;
He who is Creator of Maya, has also created thirst for it.
Himself He unmakes and makes.
Saith Nanak : Supplicate ye the Lord. (4) (11.80)

Bahurang māyā bahu bidhi pekhī

Maya of many hues in numerous aspects have I seen;
I have seen much wisdom too by pen on paper recorded.
Status of chief, king and lord too have I beheld;
None of these to the mind brings fulfilment. (1)
Holy devotees ! tell me of that joy,
Whereby may desire be annulled and the mind's hunger be
satisfied. (Pause I)
Riding steeds fast as wind and elephants;
Fragrance of attar and sandalwood; couching
with beauteous females;
Musical and dramatic performance in theatre—
In none of these does the mind find satisfaction. (2)
In splendid assemblies to sit on thrones with
carpets *spread*;
Enjoying gardens with all manner of fruits laden;
The spectacle of chase[2] by kings;
None of these to the mind brings joy :
All false shows appear. (3)
The holy in their grace have declared this truth,
Wherein lie all joy and bliss :

---

1. Depart.
2. Hunt.

In holy company chant Divine praise !
Saith Nanak : This by great good fortune is attained. (4)
Happy is one having such Divine wealth.
By Divine grace is found union with the holy. (12.81)
(I-Second Pause)

Prāṇi jāṇai ihu tanu merā

Man, believing this body to be his, P. 180
To it is excessively attached.
In progeny, wife and household involved,
To become God's devotee finds he no occasion. (1)
By what device may man the Divine praise chant ?
By what path[1] may he transcend[2] Maya ? (Pause I)
What is good *for him*, man thinks is harmful :
What truth is told, he takes to be poison.
He distinguishes not wherein his triumph or discomfiture lies :
Such is the involvement of the materialist[3] in the world. (2)
This madman drinks what is poison;
The Name ambrosial to him appears bitter.
Never approaches he holy company :
Thus, in eighty-four lakh births he whirls about. (3)
All birds *of self* in one same snare are caught;
Yet, with delight in various pleasures are engaged.
Saith Nanak : On whomsoever falls His grace,
By the Master's guidance is his snare snapped. (4) (13.82)

Tau kirpā tei māragu pāīyai

By Thy grace is the *true* path found.
By Divine grace comes inspiration on the Name to meditate.
By Divine grace are bonds loosened.
By Thy grace comes emancipation from egoism. (1)
By your prompting comes engagement in service to God.
Nothing, effulgent Lord[4] ! is by our effort accomplished. (Pause I)
By Thy pleasure alone, the holy text I chant;
By Thy pleasure alone, truth I utter.
Lord ! in Thy compassion lie all joys. (2)
What pleases Thee is pure doing;
What pleases Thee is truthful performance of religious duty.

1. (Religious view-point is meant).
2. Swim across.
3. Sakta.
4. Deva.

All treasures of merit with Thee lie.
Thou the Lord : For Thy servant is only supplication. (3)
By devotion to the Lord are mind and body rendered pure;
In holy company are obtained all joys.
In devotion to Thy Name may my mind ever be dyed—
Such is the highest weal that Nanak knows. (4) (14.83)

Ān rasā jetei haiṇ chākhei

By pleasure other than God that *thou* hast tasted,
Not a whit shall thy desire be assuaged.
Taste thou delight of joy in God :
In *ecstasy of* wonder will it leave thee. (1)
My beloved tongue ! drink thou of amrita :
Dyed in this joy, shalt thou find fulfilment. (Pause I)
My tongue ! chant thou Divine praise :
Each instant on joy in God meditate.
Listen to nothing other than *of God*; nowhere else go !
By great good fortune is obtained holy company. (2)
My tongue ! night and day[1] meditate thou on God,
The transcendent supreme Being, Lord unfathomable.
Thus in this world and the next shalt thou be full of joy.
My tongue ! by chanting Divine praise shalt thou
grow invaluable. (3)
The tongue, in joy *in God* dyed, shall not again to it be
indifferent.[2]
Taste of vegetation, fruit, flower, plant shall not satisfy it.
Saith Nanak : Never indulges in tastes other than God
He who the Master's guidance[3] receives. (4) (15.84)

Manu mandaru tanu sājī bāri

Round the temple of the mind is erected hedge of the body :
Inside this abides God without limit. P. 181
Within this is said to be abode of the *Divine*
Merchant-prince.
What dealer carries credit with Him ? (1)
Who is dealer in jewel of the Name ?
Whose diet is made up of amrita ? (Pause I)
With dedication of mind and body serve Him.
By what device may He be pleased ?

1. Eight pahars.
2. Leave alone, disregard.
3. Receives help.

Discard egoism;[1] at His feet fall.
Where is the man this deal to put through ? (2)
How may Mansion of that Merchant-prince be attained ?
By what stratagem inside it by Him to be invited ?
Thou the Supreme Merchant-prince; millions[2] Thy dealers.
Who the benevolent one that to Him my access may arrange ? (3)
By continual search my true abode[3] have I attained;
Sight of Truth, the invaluable jewel to me is shown.
Saith Nanak : On credit of the Master,
By Divine grace is granted union. (4) (16.85)

Rayṇi dinasu rahai ik-rangā

Night and Day the *devotee of God* in equable state abides;
And at all times realizes, God is by his side.
Devotion to the Name Divine is his daily conduct :
By the sight of God is he filled and satisfied. (1)
Such in God dyed, their mind and body ever is in bloom,
Under shelter of the Master, perfectly-endowed, fallen. (Pause I)
The lotus feet of *the Lord* are their self's prop :
Obedient to the Divine will, the Sole Divine Reality
they behold.
The Formless Supreme Being their sole commerce and concern.
Of nothing else have they care.[4] (2)
From joy and sorrow are such free;
Ever immaculate, are they true yogis, *to the Lord* united.
To all united, yet are they from all emancipated.
Ever on the transcendent Supreme Being they meditate. (3)
What can I relate of the greatness of God's devotees ?
Of deep mystery, unknowable are they—their measure unknown.
Supreme Lord ! show me grace :
On Nanak confer *blessing of* dust of feet of the holy. (4) (17.86)

Tūṇ merā sakhā Tūṇ hī mera mītu

Thou art my Companion, Friend,
Beloved, centre of my affection.[5]
Thou my honour, my embellishment;[6]
Without Thee for an instant can I not live. (1)

1. Mine and thine.
2. Kot (i)=crore (ten million).
3. (The Divine Presence is implied).
4. Nothing else does he know.
5. With Thee am I in love.
6. Ornament.

Thou art my darling, my life's breath;
My lord, chief. (Pause I)
As be Thy will, I abide.
Whatever be Thy command, I follow[1].
Wherever I look, Thee I behold abiding.
My tongue, uttering Thy Name, of fear has been relieved. (2)
Thou art my Nine Treasures, my store.
In Thee find I joy; Thou my mind's prop.
Thou my repute; to Thee am I attached.
Thou my shelter, my support. (3)
My self and body on Thee alone meditate.
From the Master have I obtained realization of Thy mystery.
From the holy Preceptor is confirmed in me faith in the
Sole Crearor.
Of Nanak, servant of God, is the Lord the sole[2]
prop. (4) (18.87)

Biyāpat harakh sog bisthār

Maya afflicts[3] mankind by causing multiple
happenings[4] of joy and sorrow;
It afflicts also avatars and destines them to
hell and heaven. P. 182
The indigent it afflicts as they view splendour
of wealth in others.
It afflicts as avarice, root of all maladies. (1)
In many forms does Maya afflict mankind.
Thy devotees, Lord ! under Thy shelter live. (Pause I)
Maya afflicts one who by egoistic thinking is intoxicated;
It afflicts one involved with progeny and wife.
It afflicts too one attached to elephants,
horses and *material* objects.
It afflicts one who with youth and fine looks is intoxicated. (2)
It afflicts masters of land; the indigent and those in
pleasures involved.
It afflicts assemblies taking delight in song and music.
It afflicts those involved in delectation of the couch,
mansions and self-decking.

1. Do.
2. (Repetition of *Hari* thrice yields such meaning).
3. This sense is yielded by the *Pause* following.
4. Bisthār : expanse.

It afflicts those groping in darkness *shed by*
the five agents of evil. (3)
It afflicts such as from egoism do ritual acts;
Householders and anchorites it grips.
It grips those performing ritual, and in caste-pride involved.
Except those that in the Lord's joy are dyed, it afflicts all. (4)
The Divine Lord His devotees' bonds has snapped :
From Maya are they immune.[1]
Saith Nanak : Maya approaches not one,
Who the dust of feet of the holy has obtained. (5) (19.88)

Nainuhṇ nīṇd par-drishti vikār

The eyes *to God* have slept by casting on others' beauty
foul glances;
The ears *to God* have slept by listening to thoughts of slander;
The tongue *to God* has slept in attraction for delicacies.[2]
The mind *to God* has slept amidst Maya-expanse. (1)
In this house *of the world* rare are those that are awake :
Such alone retrieve without loss their property.[3] (Pause I)
All the sisterhood[4] in their respective pleasures are involved,
Oblivious of their home.
Five robber-thieves,[5]
In this deserted city are engaged in robbery. (2)
From *these robbers* neither father nor mother can save;
Neither friend nor brother.
These robbers by offers of wealth or exercise of wisdom
are not restrained;
By keeping holy company alone are these evil-doers subdued. (3)
Lord,[6] show me your grace;
Grant dust of feet of the holy, in which lie all treasures.
In company with the holy Preceptor is one's capital
kept immune.
In joy in the Supreme Being is Nanak wide awake. (4)
Such are awake as have the Lord's grace :
Thereby is this capital, this wealth, kept unharmed. (20.89)
(I-Second Pause)

1. How may Maya grip them ?
2. Sweet-tasting objects.
3. (The uncontaminated self is implied).
4. The five senses are meant, herein called *Saheli* (Sister-friends).
5. The five sources of evil are meant.
6. *Saring-pani* (He who holds the bow in hand).

Jā kai vasi khān sultaṇ

He who is overlord of lords and kings,
Under whose sway the entire universe lies;
Whose will is almighty[1]—
None beyond His power lies. (1)
Before the Holy Preceptor lay your supplication :
He your objectives shall accomplish. (Pause I)
Higher than the highest is His court;
Of all devotees is He the prop :
Manifest everywhere, He is lord of all wealth—
In each being is His repute pervasive. (2)
By His contemplation is the abode of suffering shattered;
By His contemplation Yama torments not man;
By His contemplation bloom withered branches;
By His contemplation swim sinking stones. (3) P. 183
Hail company of the holy, ever victorious.
The Lord's Name is the devotee's prop of life.
Saith Nanak, the Lord my prayer has granted;
By grace of the holy in the Name has He given me
lodgment. (4) (21.90)

Satiguru darshani agani nivārī

By sight of the holy Preceptor is fire of *desire* assuaged;
By contact[2] with the holy Preceptor is egoism suppressed;
In the holy Preceptor's company the mind vacillates not *in doubt*.
By the Master's teaching does one utter words *full of* amrita. (1)
To one dyed in truth the whole world appears holy :
As by the Master's *teaching* is the Lord realized, *the mind*
becomes composed,[3] poised. (Pause I)
By grace of the holy is the Name Divine uttered;
By grace of the holy is Divine laudation chanted;
By grace of the holy all suffering goes;
By grace of the holy comes release from bonds. (2)
By grace of the holy are effaced attachment and doubt.
Immersion in dust of feet of the holy is perfect practice
of Dharma.
By grace of the holy comes grace of the Lord of the Universe.
In teaching of the holy lies our life. (3)

1. All happens as He does.
2. Meeting.
3. Cool.

On the gracious compassionate Lord ye meditate;
Thus shall ye among the holy be seated.
The Lord to me, without merit, showed compassion;
So in holy company did Nanak the Name
contemplate. (4) (22.91)

Sādh-sangi japiyo bhagvant

In holy company have I contemplated the Lord,
Master of all Bliss :
The Master to me has imparted the sole Name, the Divine *mantra*.
Thereby is pride discarded, and of rancour are we made free.
Day and Night at the Master's feet I worship. (1)
Shattered is sense of duality, alienation from God,
Since *the moment* my ears to the Divine laudation
have listened. (Pause I)
Thereby has come joy spontaneous and wealth of bliss.
The Preserver at the end shall save us.
Suffering from pain, fear and illusion—all are shattered :
By grace has the Lord from transmigration saved us. (2)
Himself He views all; His the utterance; He the sole listener.
Ever is He by us, my self ! Him thou contemplate.
By grace of the holy has this illumination on me dawned :
The sole Lord, Repository of Merit, of merits is full. (3)
Those expressing His merits are rendered holy; those
listening to these sanctified,
And ever they the Lord's praise chant.
Saith Nanak : To whomsoever grace He shows,
Fully fruitful is his endeavour. (4) (23.92)

Bandhan toṛi bolāvai Rāmu

The holy Preceptor, snapping all bonds, utterance of
the holy Name inspires,
Whereby in the mind enters holy meditation.
All afflictions gone, in bliss one abides :
Such a benefactor is the holy Preceptor. (1)
True bestower of bliss is one who contemplation
of the Name inspires,
And by grace to the Lord unites. (Pause I)
Himself He grants union to whomsoever He shows grace :
Such a one from the Master all treasures obtains.
His egoism shed, his transmigration is annulled.
In holy company is, by such, the Lord realized. (2)

As to His servant the Lord has shown grace,
The Lord alone is now His servant's prop.
In his mind is now one sole yearning, one sole *passion* of love. P. 184
To God's servant, His Name is all treasures. (3)
As to the transcendent Supreme Being love is formed,
Our actions and way of life have been rendered pure.
Our darkness by the Master, perfectly-endowed, has been lifted.
To Nanak is solely visible the Lord, beyond reach and measure. (4) (24.93)

Jisu mani vasai tarai janu soe

He alone is saved in whose mind He abides:
One with good fortune[1] alone attains Him.
Such a one by suffering, maladies and fear is not afflicted—
From his heart the Name ambrosial he contemplates. (1)
On the transcendent Supreme Being, great Lord, meditate:
This wisdom from the Master, perfectly-endowed, is obtained. (Pause I)
He is compassionate, almighty.
All creation He cherishes.
Inaccessible, unknowable, eternally beyond limit—
Him, my self, remember by instruction[2] of the Master perfectly-endowed. (2)
Worship of the Lord brings exaltation,
In whose service lie all blessings.[3]
His service never unrewarded goes.
Ever thou the Lord's praise chant ! (3)
Lord, to whom the state of each heart is known,
Treasure of joy, Lord inaccessible—
All creation under Thy shelter lies;
Nanak prays, exaltation *of devotion* on Him be conferred. (4) (25.94)

Jīya jugati jā kai hai hāth

Contemplate ye the Lord, preserver of the helpless,
In whose hand lies dispensation of all creation.

---

1. *Karma=Fortune* made by good deeds.
2. *Manta=Mantra* (a holy or esoteric formula imparted).
3. Treasures.

By contemplation of the Lord is gone all suffering:
By contemplation of the Name Divine is all fear shattered. (1)
What fear other than the Lord's hast thou ?
In forgetfulness of the Lord what joy canst thou
find ? (Pause I)
Contemplate thou repeatedly the Lord, be rendered fearless;[1]
The Lord who the multiple earths and skies props,
Whose grace none dare efface—
Contemplate ever that Lord above fear. (2)
Day and night[2] the Lord's Name ye contemplate—
Thereby shall you get benefit of holy dips and
bathing at numerous *tirthas*.[3]
Under shelter of the transcendent Supreme Being thou fall :
In an instant thereby shall be effaced millions of obloquies. (3)
Above all desire, all-perfection, Supreme King is *He* :
To His servant is the Lord the true prop.
The Master, perfectly-endowed, by his *succouring*
arm has saved us.
Saith Nanak : All power with the transcendent
Supreme Being lies. (4) (26.95)

Guru-Parsādi Nāmi manu lāgā

By grace of the Master is devotion to the Name formed
in the mind :
Thus is awakened the mind asleep since muliple births.
Now by recitation of the Divine Word it utters the
Lord's ambrosial attributes.
This reward comes from noble teaching of the Master,
perfectly-endowed. (1)
By contemplation of the Lord is obtained all weal;
In all spots are found spontaneously all joys. (Pause I)
He who has created us, Him have we realized :
By His grace has the Lord to us granted union.
By grasping us by the arm has He made us His own ;
Thereafter at all times the Lord's merits[4] we utter. (2)
All incantations, spells, expiatory ritual—
In contemplation of the Name Divine lies our life's prop. P. 185

1. Fear of Yama's retribution is implied.
2. All eight pahars.
3. Tirtha : Holy bathing-spot.
4. *Katha*=Tale, story, discourse.

By joy in God have we found the true wealth.
By association with the holy have we crossed the ocean[1]
impassable. (3)
Rest in joy, you that are holy
friends and my true relations.[2]
The Divine wealth limitless have I earned.
This by bounty of the Master is obtained.
None, saith Nanak. from the Master turns back
unrewarded. (4) (27.96)

Hast pūnīt hohe tatkālā

My hands ! instantly purify yourselves,
Thereby shall be shattered Maya's snare.
My tongue : ever the Lord's attributes thou
with devotion utter—
Thus brethren, friends ! get you joy. (1)
On paper with ink and pen scribe thou
The Name Divine, the Word ambrosial. (Pause I)
By this action shall thy evil-thinking be annulled;
By contemplation of God shalt thou escape[3]
Yama's chastizement.
Dharmaraja's minions then shall not seek *thee*;
Nor intoxication of Maya involve[4] thee. (2)
By contemplation of the Name Divine,
the Sole Supreme Being,
Shalt thou find liberation,[5] and with thee the
world be liberated.
Live you by God's Name : to others impart it;
In your heart the Name Divine lodge. (3)
That person alone the Lord shall contemplate,
Whose forehead with such blessing is marked.
Those that day and night the Lord's attributes chant,
Saith Nanak, to such am I a sacrifice. (4) (28.97)

---

1. Ocean of existence is meant.
2. You that are of the family of the holy,
3. Yama shall not chastize.
4. Attach to itself.
5. Swim across.

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Quartets and Couplets

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's grace.

Jo parāiya soī apnā

What belongs to others, man *claims to be* his :
What is to be deserted, to that is his heart[1] attached. (1)
How may union with the Lord come about,
When to what is forbidden is man attached ? (Pause I)
What is false, he takes to be real;
To truth is his mind not a whit[2] attached. (2)
The forbidden[3] and crooked path he takes;
Leaving aside the straight web, the wrong way does
he weave. (3)
The Lord is Master of this end and the next life :
Whomsoever to Himself He unites, liberation finds. (4) (29.98)

Kalijūg mehṇ mili āe saṇjog

In Kali-yuga *man and wife*[4] are by divinely-ordained
conjunction associated;
As long as the Divine will lets them, in life's activity
they engage. (1)
The woman performing suttee by burning in fire
finds not union with the benevolent Lord :
By effect of her deeds and ordained fortune
into fire she burns[5]. (Pause I)
The woman, that to keep a convention, by stubbornness
of will burns herself,
Finds not union with her beloved *husband*;
In numerous births she whirls about. (2)
The woman that bears noble conduct, has restraint,
to her husband is obedient—
Never by Yama is tormented. (3)
Saith Nanak : The woman who regards the husband as her lord
Is truly a blessed suttee, at the Divine Portal
approved. (4) (30.99)

---

1. Mana.
2. A grain's weight.
3. Left-hand path (reference also to the path called Vam-marga, involving reprobate practices).
4. This is implied by the text.
5. Performs suttee.

Ham dhanvant bhāgath sach nāeṇ

By *attachment* to the holy Name are we truly wealthy
and fortunate,
Spontaneously the Divine laudation chanting. (Pause I)
As the treasure-house of my ancestors[1] have I
opened and viewed, P. 186
Is my mind with *joy in true* wealth filled. (1)
Therein lie jewels and rubies beyond price :
Of these are treasurefuls, inexhaustible, immeasurable. (2)
Brother ! this wealth let all consume and spend together :
Decrease in it shall not occur; ever shall it increase.
Saith Nanak : Whoever has the writ *of good fortune* on his
forehead recorded,
In this treasure is given a share. (4) (31.100)

Ḍari ḍari martei jab jānīyaih dūri

Dread grips[2] us while we believe the Lord to be far :
As is He seen all-pervasive, shed is all fear. (1)
To the holy Preceptor may I be a sacrifice !
His devotee He deserts not;
Without a doubt, him He liberates. (Pause I)
As is the Name neglected, come suffering, maladies and sorrow:
With chanting of the Lord's praise is found bliss everlasting. (2)
Call not any bad or good;
Discarding pride, the Lord's feet you touch.[3] (3)
Saith Nanak : The Lord's *mantra* contemplate—
Thereby shalt thou at the holy court obtain bliss. (4) (32.101)

Jā kā mītu sājan hai samīā

Whoever has the Lord, equally cherishing all, for friend, helper
Never shall anything lack.[4] (1)
Whoever to the Lord has formed attachment,
His suffering, pain and illusions shall vanish. (Pause I)
Whoever to joy in God is attached,
Never in other joy is involved. (2)
Whoever has his wish at the Divine Portal realized,
Who else need he care for ? (3)

---

1. Lit. Father and grandfather : (Refers to the *Bani* bequeathed by the former Gurus, which got incorporated into the holy Granth Sahib. This whole hymn is in laudation of the holy text of Gurubani).
2. Die with dread.
3. Grasp.
4. Say what will such a person lack ?

Whoever belongs to God, whose is all that exists,
Saith Nanak, ever shall be blessed. (4) (33.102)

Jā kai dūkhu sūkhu sam kari jāpai

Whoever takes suffering and joy alike,
Never shall sorrow grip him.[1] (1)
God's devotee, to the Divine King's will obedient,
In spontaneous joy shall abide. (Pause I)
Whoever in his self lodges God, above all anxiety,
Never in anxiety shall fall. (2)
Whoever from his self has banished[2] doubt,
Fear of Yama never shall torment him. (3)
Whoever has his heart with the holy Name, by the
Master's guidance filled,
Saith Nanak of all treasures is lord. (4) (34.103)

Agam rūp kā mana mehṇ thānā

In the self is lodged the Form inaccessible—
This a rare one by the Master's grace has realized. (1)
The pools of amrita, spontaneously realized[3] lie there :
Whoever finds these, their water quaffs.
In the self, the wondrous spot, resounds the unstruck music,
By whose tune even the Lord is charmed. (2)
There are assemblages innumerable and endless,
Of spontaneous realization,
Where forgather the holy, companions of the
Supreme Being. (3)
The Master on Nanak has bestowed the station,
Wherein is all joy and bliss;
Sorrowing over any object[4] enters not there. (4) (35.104)

Kawan rūp Terā ārādhauṇ

What Thy form that I may meditate on ?
What the yoga-praxis to condition my body
for Thy realization ? (1)
Which of Thy merits whose praise I may chant ? P. 187
By what words shall I charm the Supreme Being ? (Pause 1)
In what mode shall I worship Thee ?
By what device may I cross the ocean of existence ? (2)

1. How will sorrow grip him ?
2. Has his doubt shattered.
3. The original has Katha, lit. story, narrative : (applied sense, realization).
4. Anything else.

What the penance to make me an anchorite ?
What the Name that impurity of egoism may purge ? (3)
Such laudation, worship, enlightenment, meditation,
striving, says Nanak,
Is *alone* approved of God, whereby union with the holy
Preceptor, compassionate has been found. (4)
He alone has merit, his the realization,
Who approval of the Lord, bestower of bliss has
received. (Second Pause I) (36-105)

Āpan tanu nahīn jā ko garbā

The body that thou art proud of, is not thine.
Nor is authority, property and wealth thine. (1)
To what thou art attached, is not thine.
Thine is the Name alone, from the holy Preceptor
received. (Pause I)
Thy progeny, wife, brother is not forever thine;
Nor dear friends, father and mother. (2)
Nor are gold, silver, cash thine;
Thy steeds, elephants too shall not stead thee. (3)
Saith Nanak : Whoever by the Master's grace to God
is united;
With whomsoever is the Divine King pleased—
All is his. (4) (37.106)

Gūru kei charan ūpari merei māthei

On my head are resting the Master's feet—
Thereby is removed all my suffering. (1)
To the holy Preceptor am I a sacrifice,
By whose guidance, contemplating the self,
supreme joy I have found. (Pause I)
By touch of the Master's holy feet on my forehead,
Is discarded all my egoism. (2)
Sweet to my mind is the Master's Word,
Whereby vision of the Supreme Being I have had. (3)
The Master is bestower of joy, image of the Creator.
Saith Nanak : The master is prop of my life and
breath. (4) (38.107)

Rei mana merei tūṇ tā kau āhi

My self : seek thou Him,
Who no lack of anything has. (1)

My self ! make the Lord-Beloved thy friend :
Him, prop of life, ever keep thou in mind. (Pause I)
My self ! serve thou Him,
Who is Primal pervasive Divine Might,[1]
And above all deities. (2)
My self ! fix thy reliance on Him,
Who in all time is our prop. (3)
Him Nanak in unison with the Master lauds,
In whose love lies joy everlasting. (4) (39,108)

Mītu karai soī ham mānā

What our Divine Friend wills,[2] we obey :
His doings all are welfare embodied. (1)
On this prop my mind rests :
He who does all, is our true friend. (Pause I)
That friend of ours is above all desire :
By the Master's grace my Friend has He become. (2)
That Friend of ours is controller of our self;
Almighty, pervasive Divine Reality, Supreme Being, Lord. (3)
Your slave am I, you the Lord. P. 188
By Thy grace is granted to Nanak all honour and
exaltation. (4) (40.109)

Jā kau tūm bhaei samrath aṇgā

Whomsoever a helping hand you lend,[3]
No obloquy to him can attach. (1)
Lord ! whoever in you his hope fixes,
No harm to him can the world do. (Pause I)
Whoever in his heart cherishes the Lord,
No doubt can his mind assail. (2)
Whomsoever you grant poise,
Suffering comes not near him. (3)
Saith Nanak : The Master that I have been blessed with,
To me the Supreme Being, all-perfection has
revealed. (4) (41.110)

Dūlabh deh pāī wadbhāgīṇ

By great good fortune is obtained the *rare* human incarnation.

1. Purusha (lit. Male, in philosophical terminology signifies immanent or pervasive might).
2. Does.
3. Become his supporter.

In this, those not contemplating the holy Name, are
taking their own life. (1)
Those forgetful of the Lord, *of shame* should die.
What use life passed without the Name ? (Pause I)
Their life to excess of eating, drinking, and laughter
and frolic is given :
What good their decking a corpse ? (2)
Whoever attends not to laudation of God, supreme joy,
Of less value than beasts, birds and reptiles is his life. (3)
Saith Nanak : The Master this holy text[1] in me has confirmed :
Solely the Name in my heart is now pervasive. (4) (42.111)

Kā kī māī kā ko bāp

Who is whose mother ? who the father ?
All relationships are nominal, false. (1)
Ignorant man ! why dost thou babble as in dream ?
Know, by conjunction made by God, by His Ordinance,
into the world hast thou come. (Pause I)
All from one clay are made: in all one Light shines.
One breath pervades all : what point any weeping
over another ?
Man wails over loss of what he calls his :
Know, the self is not perishable. (3)
Saith Nanak ; As the Master our mind's doors has opened,
Liberation we have got; and all shows of illusion
are shattered. (4) (43.112)

Wadei wadei jo dīsehṇ log

People that appear to be so important,[2]
Are all by malady of anxiety gripped. (1)
By exaltation through worldly possessions,[3] how may one
be reckoned great ?
Truly great is one who to the Lord has formed
attachment. (Pause I)
The landowner over land is ever wrangling :
This must he *one day* leave; yet is his desire unassuaged. (2)
Saith Nanak : This is the essense of wisdom :
Without devotion to God no release can come. (3) (44.113)

---

1. Mantra.
2. Big.
3. Maya.

Pūrā māragu pūrā isnānu

He who in his heart bears the holy Name, has all blessings;
Right his path, perfect his holy bath ritual. (1)
When God, Repository of Perfection saves our honour,
it is truly saved.
The Surpreme Lord's[1] servants His shelter alone
seek. (Pause I)
To the devotee comes complete joy and complete poise;
Complete his austerity and his sovereign yoga.[2] (2)
One taking to the Lord's path, away from impurity moves;
Perfect his repute, perfect his worldly dealing. (3)
The Lord, Supreme Doer, ever before us abides.
Saith Nanak : Such vision by the holy Preceptor,
perfectly-endowed, is granted. (4) (45.114)

Sant kī dhūri mitei agh kot

By touch of dust of the feet of the holy are effaced
millions of sins;
By grace of the holy comes release from
transmigration. (1) P. 189
The sight of the holy is perfect ritual bath :
By grace of the holy is inspired contemplation
of the Name. (Pause I)
In company of the holy is lifted egoism,
And all that is visible is the Sole Supreme Being.[3] (2)
By grace[4] of the holy are the five evils subdued,
And the Name ambrosial in the heart gathered. (3)
Saith Nanak : By perfect good fortune
Is obtained touch[5] of feet of the holy. (4) (46.115)

Hari-guṇa japat kamalu pargāsai

By contemplation of the Lord's attributes is the
lotus of the heart illumined;
By remembrance of the Lord all terrors flee. (1)
That wisdom alone is perfect whereby is chanted
Divine laudation;
By supreme good fortune is obtained holy company. (Pause I)

1. Par-Brahm.
2. Raj-yoga (the yoga of devotion, as opposed to praxis in Hatha).
3. Ek Oankar.
4. Pleasure.
5. Meets, contacts.

In holy company is obtained wealth[1] of the Name;
In holy company are all objectives[2] fulfilled. (2)
In devotion to the Lord life finds Divine approval:
By grace of the Master is the Name uttered. (3)
Saith Nanak : That person alone is approved,
In whose heart abides the Lord. (4) (47.116)

Ekasu siūṇ jā kā manu rātā

Whoever has his mind in the sole Lord dyed,
To envy others he forgets. (1)
Except the Lord views he not nothing else—
The Lord who is the Supreme Doer. (Pause I)
He who by his mind lives holy teaching, and by his
tongue utters the Name Divine,
Never is shaken or in doubt. (2)
Whoever has wealth of God's Name, is truly wealthy—
With God has the Master, perfectly-endowed,
his credit established. (3)
Such the Divine, the Supreme Being that is life of
the universe, have met.
Saith Nanak : Such the supreme station have
achieved. (4) (48.117)

Nāmu bhagat kai prān adhāru

The holy Name is the devotee's life's prop;
The Name his wealth; the Name his commerce. (1)
The servant of God through exaltation by the
Name gets repute—
This by the Lord's grace alone comes. (Pause I)
In the Name find devotees their station of joy;
The devotee in the Name dyed, is by the Lord approved. (2)
The Name Divine is prop of the servant of God;
With each breath the servant of God the holy
Name contemplates. (4)
Saith Nanak : By perfect good fortune
Does the mind to the Name Divine form attachment. (4) (49.118)

Sant-prasādi Hari-Nāmu dhiyāiyā

As by grace of the holy the Name have I contemplated,
My restless mind poise has attained. (1)

---

1. Treasure.
2. (These concern devotion and liberation).

By chanting the Lord's praise has come joy and peace;
Struggle has ceased; is the evil influence[1] removed.[2] (Pause I)
By contemplation of the lotus feet of the Lord,
By remembrance of the Lord, is my anxiety annulled. (2)
Discarding all else, I that was helpless,
under the sole Lord's shelter came :
Thereby spontaneously was granted to me high station. (3)
My pain, suffering, doubt and fear vanished,
Saith Nanak, as the Creator in my self was
lodged. (4) (50.119)

Kar kari tehal rasnā guṇa gāwouṇ

With my hands may I render service, with my tongue
God's merit chant;
With my feet may I the Lord's path traverse.[3] P. 190
Now is the auspicious occasion the Lord to contemplate.
By contemplation of the Name comes swimming across
the ocean of existence. (Pause I)
With the eyes have thou sight of the holy;
The Lord immortal in thy mind inscribe. (2)
By resorting to the holy, listen to Divine laudation:
Thus the fear of transmigration thou annul. (3)
By cherishing in thy heart the Lord's lotus feet,
Saith Nanak, liberate the human incarnation
rarely to be attained. (4) (51.120)

Jā kau apnī kirpā dhārai

To whomsoever His grace He shows,
By his tongue the Name Divine he utters. (1)
To be forgetful of the Lord is by doubts and
suffering to be assailed;
By contemplation of the Name are doubt and fear
banished[4]. (Pause I)
Suffering approaches not one
That to Divine laudation listens and Divine laudation
chants. (2)
By service of the Lord is one ennobled;
Maya-fire touches not such a one. (3)

---

1. Balā has the connotation of a supernatural evil.
2. Killed, destroyed.
3. Run along.
4. These flee.

By thy mind, body and tongue contemplate thou
The Name of the Lord gracious.
Saith Nanak : Discard all other entanglements. (4) (52. 121)

Chhād siyānap bahu.chaturāī

All cleverness and ingenious devices thou discard;
Adopt thou prop of the Master, perfectly endowed. (1)
By chanting the Lord's laudation shall suffering
be shattered, and joy come :
By touch of the Master, perfectly endowed, is the
mind in devotion fixed. (Pause I)
As by the Master is imparted *mantra* of the Name Divine,
All pining and sorrow are effaced, gone is anxiety. (2)
By contact with[1] the gracious Master have we found bliss,
Who by his grace Yama's snare has snapped. (3)
Saith Nanak : The Master, perfectly endowed,
have I found—
Thus has ceased maya affliction [2] (4) (53.122)

Rākhi līyā Guru pūrai āpi

The Master, perfectly-endowed, in his grace[3] has saved me;
The egoist ever by suffering is afflicted. (1)
My friend ! ever God's Name[4] utter,
That at the Court Divine thy face be made radiant. (Pause I)
Lodge in thy heart love for the Master's feet;
Thereby shall suffering, thy enemies and curses
be repudiated. (2)
The Master's word shall ever be by thee, be thy helper;
And *by its blessing* all creation to thee will show kindness. (3)
As the Master, perfectly-endowed, showed grace,
Saith Nanak, my success was full. (4) (54.123)

Anik rasā khāe jaisei dhor

Man feeds on objects of various tastes with animal hunger;
He is as a thief bound by the rope of attachment. (1)
One without holy company is like a corpse,
That by wandering[5] through births, by suffering
is exhausted. (Pause I)

---

1. Meeting.
2. Thus Maya afflicts me not again.
3. Himself (the idea of grace is implicit).
4. Guru, Guru.
5. Coming and going.

His wearing numerous attractive dresses,
Is only like the fearful scarecrow fixed in a field. (2)
All other bodies to some use are put;
Utterly without value is man without devotion to[1]
God's Name. (3)
Saith Nanak : To whomsoever the Lord shows grace,
Joined to holy company, to the Lord[2] practises
devotion. (4) (55.124)

Kali-klesh Guru-shabdi nivārei

All anxieties and suffering by the Master's Word
are resolved; P. 191
Transmigration annulled, in fullness of joy we abide. (1)
By contemplation of the Lord without fear is all fear shattered,
As in holy company is the Lord's praise chanted. (Pause 1)
The Lord's lotus feet in our heart have I lodged;
Thus has the Master taken us across the ocean of fire. (2)
The Master has from drowning saved us,[3]
And bonds for multiple births snapped, has he restored.[4] (4)
Saith Nanak : To the Master am I a sacrifice,
Whose contact[5] to me liberation has brought. (4) (66.125)

Sādh-sangi tā kī sharnī paruh

In holy company fall under His shelter;
Your mind and body before Him place.[6] (1)
Brother ! quaff amrita of the Name,
By whose contemplation is all burning assuaged. (Pause 1)
Discard pride, and thereby escape transmigration.
At the feet of God's servants[7] show reverence. (2)
By contemplation with your full mind the Lord
with each breath,
Garner ye the wealth that in the hereafter shall
accompany you. (3)
This to such only comes as have good fortune on the
forehead recorded.
Saith Nanak : The feet of such you touch. (4) (57.126)

1. One who contemplates not the Name.
2. Gopal.
3. Brought out of water (rescued from drowning).
4. The figure is rewinding a broken string or rope.
5. Meeting.
6. That is, by way of dedication or sacrifice.
7. That is, devotees.

Sūkhei harei kīyei khin māheṇ

In an instant has He made dry shoots green;
By watering with the amrita glance has He revived them. (1)
The worshipful Master,[1] perfectly endowed, the
devotee's tribulations has annulled,
And inspired him to service to himself. (Pause I)
Thus by grace of the holy Preceptor, repository of merit,
Has anxiety ended, and the heart's desire[2] fulfilled. (2)
Suffering has fled, and joys the self have permeated;
In this, by the Master's commandment has occurred
no delay. (3)
By union with the Master, perfectly-endowed, is my desire
fulfilled.[2]
Saith Nanak : Those that are such, truly are
fulfilled. (4) (58.127)

Tāp gayei pāī prabhi sāṇti

Gone are maladies: the Lord has granted us peace;
Cooled is the self; this favour the Lord has conferred. (1)
By Divine grace have we found joy;
After separation of multiple births has the Lord
granted us union. (Pause I)
By constant remembrance of the Lord's Name,
Is the root of all maladies uprooted. (2)
Ye creatures of God ! spontaneously the Lord's Word utter;
Day and night remember Him. (3)
Saith Nanak : Whoever the Lord's praise chants
Pain, suffering and Yama shall not touch[3] him. (4) (59.128)

Bhalei dinas bhalei saṇjog

Auspicious are days and conjunctions of constellations,
Wherein occurs union with the Supreme Being immaculate. (1)
To that hour may I be a sacrifice,
Wherein my self the Lord's Name contemplates. (Pause I)
Blessed is the moment, blessed the hour
Wherein the tongue the Lord's Name utters. (2)
Blessed is the forehead that to the holy makes obeisance;
Holy the feet that the Lord's path tread. (3)

---

1. Gurudev.
2. Refers to desire for realization and liberation.
3. Approach.

Saith Nanak : Blessed[1] is my fortune,
Whereby the feet of the holy have I touched. (4) (60.129)

Guru kā shabdu rākhu mana māheṇ

Cherish ever in thy self the Master's Word : P. 192
By contemplation of the Name vanishes all sorrow.[2] (1)
None besides the Lord any power has;
He alone takes away life and grants it. (Pause I)
In thy heart and soul the Master's feet cherish;
By contemplation of the Name shalt thou swim across
this ocean of fire. (2)
On the Master's personality[3] fix thy thoughts —
Thus shalt thou be honoured in this world and the next.[4] (3)
Discarding all, to the Master's shelter have I come.
Saith Nanak : My anxiety gone, joy have
I achieved. (4) (61.130)

Jisu simrat dūkhu sabhu jāe

He by whose contemplation is all suffering removed,
And the jewel Name in the mind finds lodgement : (1)
My self ! contemplate thou the Lord's Word,
That the holy by their tongue have uttered. (Pause I)
Other than the Sole Lord none is *real* :
By His sight comes joy everlasting. (2)
Make the Sole Lord *thy* friend, associate and companion,
And in thy mind inscribe the Divine Word. (3)
The Lord in all spots is pervasive.
Nanak laudation of the Lord, controller of the inner
self sings. (4) (62.131)

Bhay mehṇ rachiyo sabhu sansārā

In fear abides the universe as by Him created :
No fear has he who by the Name is propped. (1)
To those under Thy shelter no fear attaches.
Such act as be Thy will. (Pause I)
Birth and death by sorrow and joy are enveloped :
Such alone have *real* joy as the Divine will obey. (2)
Maya engulfs man as the vast ocean of fire;
Those in it abide cool, who the holy Preceptor have found. (3)

1. Auspicious.
2. *Chinta*=anxiety.
3. *Mūrati*=figure (person).
4. Here and there.

Lord, saviour of all, save us !
Saith Nanak : What is this poor creature, man ? (4) (63.132)

Tūmrī kripā tei japīyai nāuṇ

By your grace comes inspiration to contemplate the Name;
By your grace is obtained resting-place at the Divine Portal. (1)
None besides Thee, Supreme Lord ! is *worthy of worship*;
By your grace is obtained joy everlasting ! (Pause I)
By your abiding in the self, no suffering afflicts;
By your grace doubt and fear vanish.[1] (2)
You are the Supreme Being, beyond limit, Lord !
The state of each being to you is known.[2] (3)
This supplication before the holy Preceptor I lay :
May devotion to the holy Name, true wealth,
To Nanak be granted ! (4) (64.133)

Kaṇa binā jaise thothar tūkhā

As is the husk empty without the grain,
Even thus are faces without devotion to the Name vacant. (1)
Brother[3] Man ! ever contemplate the Name Divine :
Without devotion to the Name is the body cursed, alien *from God*. (Pause I)
Without *devotion* to the Name is not man's face auspicious,
As without her wedded lord the woman has no conjugal bliss. (2)
Those that neglectful of the Name, to other objectives are attached,
Their desires ever unfulfilled remain. (3)
Lord ! in Thy grace grant this boon,
That Nanak may day and night contemplate the holy Name. (4) (65.134)

Tūṇ samrathu tūṇ hain merā swāmī

Thou art Almighty, my Master : P. 193
All by Thy might happens; Thou knowest all that is in each one's mind. (1)
The Supreme Being, all-perfection, is His servant's shelter :
Under Thy shelter are millions of human beings saved. (Pause I)

1. Flee.
2. Antarjami (antar-yamin) occurs in the original.
3. 'Brother' is added in the rendering.

All creation is Thine own;
By Thy grace come innumerable joys. (2)
All that happens is by Thy will;
Whoever Thy Ordinance realizes, into holy Truth
is absorbed. (3)
Lord ! in Thy grace grant this boon,
That Nanak the wealth of the Name may
ever contemplate. (4) (66.135)

Tā kā darasu pāīyai wad-bhāgīṇ

By great good fortune is obtained the sight of such,
As in the Name Divine have fixed their mind. (1)
Those that in their self the Lord have lodged,
Even in dream meet not suffering. (Pause I)
All treasures inside God's servant are lodged;
By association with him are banished sin and suffering. (2)
Beyond expression is praise of God's devotee :
The devotee in the Supreme Being is absorbed. (3)
Lord ! in Thy grace listen to my supplication :
Grant to Nanak dust of Thy devotee's feet. (4) (66.136)

Hari simrat terī jāe balāe

By contemplation of the Lord will thy evil influence[1] vanish
And all weal in thy self be lodged. (1)
My self ! contemplate thou the sole Name Divine :
This to thy self shall stand in good stead. (Pause I)
Such is the holy teaching of the Master perfectly-endowed :
Night and day chant praise of the Reality illimitable.[2] (2)
Discard all ritual devices; the sole Supreme Being
make thy prop :
Thereby taste thou the Supreme Boon, the elixir of amrita. (3)
Only such have crossed the terrible ocean of existence,
As, saith Nanak, have on them His glance
of grace. (4) (68.137)

Hirdai charan kamal prabh dhārei

As in the heart I lodged the Lord's lotus feet,
By contact[3] of the Master, perfectly-endowed, was I taken
across the ocean. (1)

---

1. Balāi.
2. Lines transposed in the rendering.
3. Meeting.

Brother ! chant praise of merits of the Lord;
In holy company the Name Divine contemplate. (Pause I)
As is obtained from the holy Preceptor the mark[1] of the Name,
This human incarnation, such a rare blessing, has Divine approval. (2)
By contemplation of the Lord have I realized the state of perfection;
In holy company is my illusion shed. (3)
Wherever my eyes I cast, Him I see pervasive :
Nanak, servant of God, the Lord's shelter seeks. (4) (69.138)

Guru-jī kei darshan kau bali jāon

To the sight of the holy Master may I be a sacrifice.
In repeating the holy Preceptor's name find I life. (1)
Holy Master, perfectly-endowed, *image of* the Supreme Being !
Show grace that in thy service myself I engage. (Pause I)
His lotus feet in my heart I cherish.
The Master is my wealth, prop to my mind, body and life. (2)
Fruitful shall thy life be, and the *Lord's* approval shalt thou win,
Shouldst thou realize the Master, *image of* the Supreme Being near to thee. (3)
By great good fortune is obtained dust of *feet of* the holy.
Saith Nanak : By touch of the Master is formed attachment to the Lord. (4) (70.139)

Karai duh-karam dikhāvai horu

One who doing evil deeds shows these as different—
At the Divine Portal shall be found a thief. (1) P. 194
Such alone are God's devotees, as the Lord contemplate,
Who on water and land is solely pervasive. (Pause I)
One harbouring venom within, in his words claiming purity of amrita,
In Yama's demesne bound, chastizement shall receive. (2)
Man may do evil behind innumerable concealments;
In an instant shall it to the world be revealed. (3)

---

1. (Such a mark as indicates approval).

One dyed within in joy of the holy Name.
Saith Nanak, by the gracious *Lord* shall
be rewarded. (4) (71.140)

Rama-rangu kadei ūtari na jāe

Ineffaceable is the dye of joy in God;
Such realization by the Master, perfectly-endowed,
is granted. (I)
Pure is the mind that in joy in God is dyed :
Fast red is the dye of the Supreme Being, all perfection,
Rewarder of good deeds. (I-Pause)
Whoever seated in holy company chants the *Lord's* praise,
His dye *of devotion* never shall be washed off. (2)
Except in contemplation of the Lord, joy comes not :
All other joys are dull maya-dyes. (3)
Those by the Master dyed are supremely happy.
Saith Nanak : To such has the Master shown
compassion. (4) (72.141)

Simrat swāmī kilvikh nāsei

By contemplation of the Lord flee sins,
And man in joy and spontaneous bliss is lodged. (I)
To God's devotees God is the sole prop;
By contemplation of the Name is anxiety gone. (Pause I)
In holy company abides neither fear nor doubt;
Day and night is there chanted the Lord's praise. (2)
In His grace the Lord our bonds snapped,
And the shelter of His lotus feet granted. (3)
Saith Nanak : The servant of God in whose mind
is fixed firm faith,
Ever tastes[1] pure Divine laudation. (4) (73.142)

Hari charnīṇ jā kā manu lāgā

The suffering, pain and doubt of such flee
As have their devotion fixed at the Lord's feet. (1)
Perfection belongs to one holding commerce in
wealth of Divine devotion;
Truly heroic is one whom the Lord Himself exalts. (Pause I)
Such as the Lord's grace have,
To the Master's feet are devoted. (2)

---

1. Quaffs, drinks.

To such comes spontaneous joy, poise and bliss;
In contemplation of God, in Supreme Bliss they abide. (3)
In holy company is obtained wealth of devotion to the Name.
Saith Nanak : Of such is the suffering of transmigration
annulled. (4) (74.143)

Hari simrat sabhi mitehn klesh

By contemplation of the Lord is effaced all suffering,
And in the Lord's lotus feet is the mind absorbed. (1)
Utter millions of times the Name Divine;
Thus, my beloved tongue, the elixir of amrita shalt
thou taste. (Pause I)
The life of one in Divine contemplation absorbed,
in supreme bliss shall pass :
In joy, spontaneous happiness and supreme felicity shall
such a one abide. (2)
His lust, wrath, greed and intoxication of pride shall be effaced;
In holy company shall all his sins be washed off. (3)
Lord, compassionate to the humble ! show Thy grace;
On Nanak confer boon of dust of feet of the holy. (4) (75.144)

Jis kā dīyā pehnaiṇ khāiṇ P. 195

Mother mine ! how may one be indifferent to Him,
By whose bounty we have our sustenance and
wear ? (1)
One that neglecting the Master in other actions is engaged,
A jewel for a cowrie-shell is sacrificing. (Pause I)
One that neglecting the Master, to other attractions is drawn,
Is only to the slave making obeisance—little credit shall
he thereby get. (2)
Man who has ambrosial delicacies to eat and drink,
Is cur-like, ungrateful to Him who has granted these. (3)
Saith Nanak : Ungrateful wretches are we.
Lord, who knowest our innermost mind !
grant us forgiveness. (4) (76.145)

Prabh kei charan mana māheṇ dhyānu

In the Lord's feet to be absorbed,
Equals dips and baths at all the holy spots. (1)
Brother ! by daily contemplation of the Lord,
Impurity of millions[1] of births is washed off. (Pause I)

---

1. Koti=crore (ten million).

By lodging in heart the Lord's discourse,[1]
Are fulfilled all coveted desires.[2] (2)
One in whose heart is lodged the Lord,
In life, death and birth does have His approval. (3)
Saith Nanak : To such alone does perfection belong,
As have obtained dust *of feet* of the holy. (4) (77.146)

Khāṇḍā pehandā mūkari pāe

One who receiving sustenance and wear, still denies God,
Is by Dharmaraja's minions sought after. (1)
One that to Him is indifferent, who life and body
has granted,
In millions[3] of births and incarnations shall
wander about. (Pause 1)
Such is the reprobate's[4] way :
All that he does is contrary *to goodness*. (2)
The Lord that life and vitality in the self and body has placed,
Has he[5] neglected. (3)
His[5] evil doings increasing, his record of evil embellished.
Saith Nanak, by grace of the Ocean of Bliss alone
may he find, liberation. (4)
Lord Supreme ! under Thy shelter are we :
By devotion to the Name Divine shall our bonds be snapped,
And the ocean of existence shall we swim. (78.147)
(I Second Pause)

Apnei lobh kau kīno mītu

For fulfilment of our purpose[6] have we made *the Lord*
our friend.
All our objectives has *He* granted; granted also the
state of liberation. (1)
Let all adopt such a one as Friend,
From whom none returns disappointed. (Pause 1)
Those that to achieve their purposes into their heart
have lodged Him,
Their suffering, pain, maladies—all are annulled. (2)

1. Lit. Tale, story.
2. Desire for devotion and liberation is implied.
3. Koti=crore (ten million).
4. Sakta.
5. Refers to the Sakta, *ante*.
6. Interest (lit. Greed), implies liberation.

As the tongue to uttering God's[1] Name is inured,
Achieved are all our objectives.[2] (3)
Innumerable times is Nanak a sacrifice to the Lord,
From whose sight comes never-failing blessing.[3] (4) (79.148)

Koti bighan hirey khin māheṇ

Whoever in holy company to the Divine discourse[4] listens,
In an instant are removed millions of his impediments. (1)
Whoever the joy in God, and ambrosial qualities and
merits of the Lord quaffs,
His hunger by contemplation of the Lord is
removed. (Pause I)
All weal and wealth of spontaneous joy comes to one,
In whose heart the Lord has taken abode. (2)
Lodge in thy heart the Creator :
All medicine, incantations and spells are as ashes. (3) P. 196
Discarding all illusion,[5] on the Suprems Being have
we meditated.
Saith Nanak : Know this to be the eternal creed. (4) (80.149)

Kari kirpā bhetei Guru soī

By Divine grace is met such a Preceptor,
By whose blessing[6] no malady afflicts me. (1)
By contemplation of God is crossed the ocean of existence;
Under shelter of the puissant *Preceptor* are torn
Yama's records. (Pause I)
The holy Preceptor has revealed to us spell of the
Name Divine :
By virtue of this are my objectives[7] achieved. (2)
By aid of the gracious Master, the Lord,
Have I obtained merit of contemplation, austerity and
self-restraint. (3)
The Master my pride, attachment and doubt has annulled :
Nanak ! behold the Lord pervading all
existence. (4) (81.150)

---

1. Rama.
2. (These are devotion and liberation).
3. Saphal-darshan : One whose sight never fails to produce the desired effect.
4. Story.
5. Implies superstition; the sense is thus related to the third couplet.
6. Power.
7. Devotion, liberation are implied.

Bikhai rāj tei aṇdhulā bhārī

Better a blind man than one to vices given,
As the blind one in distress the Lord's Name
contemplates (1)
Thou to Thy servant art all his honour.
Involvement in Maya to hell drags one. (Pause I)
One in malady caught God's Name remembers;
One given to vices no place shall find *in this world*
or the next. (2)
To God's lotus feet am I in love attached:
To other pleasures is my mind not inclined. (3)
Ever the Lord, the Master I contemplate.
Thus Nanak prays : Lord, knower of the inner self.[1]
To Nanak grant union ! (4) (82.151)

Āṭh pahar saṇgī batwārei

Highwaymen[2] day and night[3] were haunting me:
The Lord in His grace has cast them off. (1)
Let each quaff the Divine elixir—
Elixir of the Lord, all-perfection in His faculties. (Pause I)
In an instant the Lord takes *the devotee* across
The burning ocean of worldliness.[4] (2)
Man is powerless to snap his numerous bonds :
By contemplating rhe Name the boon[5] of liberation
he achieves. (3)
It behoves not man to indulge in argument and cleverness.
Saith Nanak : By Divine grace the Lord's praise
must he chant. (4) (83.152)

Thātī pāī Hari ko nām

By achievement of the wealth of God's Name,
Move thou in the world, free from anxiety: thus shall all thy
objectives be fulfilled. (1)
By great good fortune is one to chanting Divine
laudation inspired :
This by God's gift alone is achieved. (Pause I)
The Lord's feet in your heart you lodge :

---

1. Antarjāmi.
2. Implies the five sources of evil.
3. Eight pahars.
4. The world.
5. Fruit.

Thereby embarking this boat, shall you cross the ocean
of existence. (2)
Let all with the holy associate—
Then shall come perpetual weal; no suffering shall
then touch man. (3)
With loving devotion contemplate the Repository of Merit.
Saith Nanak : Thus is obtained honour at the
Divine Portal. (4) (84.153)

Jali thali mahīyal pūran Hari mīt

The Lord, Supreme Friend, over water and land is pervasive :
By ever chanting His laudation, are illusions shattered. (1)
In the state of waking and sleep, accompanying us is the
Lord, the watchman :
By contemplation of Him is Yama no more
frightful. (Pause I) P. 197
By lodging in the heart the Lord's lotus feet,
Is all suffering annulled. (2)
He is our sole desire, honour, strength and wealth :
By that holy Merchant-Prince is our self propped. (3)
Indigent in the extreme, helpless that we were, of God's
devotees we became servants :
Thereby the Lord by His mighty arm gave us
protection. (4) (85.154)

Hari Hari nāmi majanu kari sūchei

By the dip in the Name Divine have we been purified;
This has brought merit equalling millions of baths taken
on occasions of eclipse.[1] (Pause I)
As are lodged in heart the Lord's feet,
Have sins of multiple births fled. (1)
Such is the fruit of Divine laudation in holy company :
Yama's way to us has not been shown.[2] (2)
The Lord, of our mind, utterance and action is now prop;
Thereby of the poison-laden world[3] have we been relieved. (3)
In His grace has the Lord made us His own :
So is Nanak in contemplation of the Lord constantly
absorbed. (4) (86.155)

---

1. Bathing at holy spots on occasions of the lunar and solar eclipse is believed to confer especial merit.
3. We have not seen.
3. Lit. may mean poison of the world, poisonous world.

Pau sharṇāī jini Hari jātei

Seek shelter with such as the Lord have realized;
By love of the Lord's feet shall their mind and body
feel blessed [1] (1)
Should the Lord, shatterer of Yama's fear, in mind be
not lodged,
In constant fear are multiple births passed. (Pause I)
Whoever in heart the Lord's Name has lodged,
Are all his objectives and purposes fulfilled. (2)
With each breath and morsel contemplate thou the Almighty,
In whose power lies birth, decline[2] and death [3] (3)
The Lord is the sole Friend, helper and companion of all.
Saith Nanak : The Lord's Name is the true prop. (4) (87.156)

Bāhari rākhiyo ridai samāli

Away from home in our heart have we cherished Him;
Coming back home, have we brought with us the Lord. (1)
The Name Divine is ever by the side of God's devotees—
Their mind and body ever in joy in God dyed. (Pause I)
By the Master's grace is the ocean of existence crossed,
And sins of multiple births cast off. (2)
Such is the holy teaching[4] of the Master, perfectly-endowed :
In devotion to the Name lies noble repute, awakened
intelligence and good fortune. (3)
Nanak finds life in beholding the glory of such,
As in their heart the Lord's lotus feet cherish.[5] (4) (88.157)

Dhannu ehu thānu Govind guṇa gāe

Blessed is this spot where is chanted the Lord's praise :
Here the Lord has Himself lodged welfare and
well-being. (Pause I)
Misfortunes abide where the Lord's contemplation is not :
Innumerable[6] joys live where is chanted the Lord's praise. (1)
By forgetfulness of the Lord come suffering and
multiple maladies.
In service of the Lord Yama approaches not. (2)

1. Feel cool.
2. Old age.
3. Lines transposed in the rendering.
4. Mantra (a short, pithy formula, expressive of some profound truth).
5. Utter, contemplate.
6. Koti=crore.

Blessed and immutable is the spot,
Where is contemplated the Lord's immaculate Name. (3)
Wherever I move, the Lord is by my side:
Nanak with the Controller of the Inner Self[1]
has found union. (4) (89.158)

Jo prāṇī Govindu dhiyāvai

Whoever in contemplation of the Lord engages,
Be he lettered or unlettered, to the Supreme State
must attain. (1)
In holy company the Lord thou contemplate. (1)
Without devotion to the Name, all thy wealth and substance is
of no worth[2]. (Pause I)
Whoever the Divine will has obeyed, P. 198
May be reckoned handsome, truly understanding
and wise. (2)
Whoever in each being the Lord views,
Has his sojourn in the world approved. (3)
Saith Nanak : One with good fortune blessed
Has his mind to the Lord's feet devoted. (4) (90.159)

Hari kei dāṣ siūṇ sākat nahīṇ sangu

Between the Lord's devotees[3] and reprobates[4]
no fellowship can be !
One to evil is addicted; the other in God's joy dyed. (1)
Know this to be impossible,
As one ignorant of riding trying to get astride a
caparisoned mare;
As a hermaphrodite trying to make love to a woman;
As someone trying to milk a bullock by tying
it with a spancel;
As one riding a cow trying to chase a tiger; (2)
As one worshipping a sheep like Kamadhenu;[5]
As one trying to make merchandise without capital. (3)
Saith Nanak : With devoted mind the Name
Divine contemplate;
Keep in mind the Lord, Divine Friend. (4) (91.160)

---

1. Antarjami (antaryamin).
2. Lit Is false.
May be interpreted also as 'It shall not last with thee'.
3. Servants.
4. Sakta.
5. The mythcial cow, fulfilling all desires.

Sā mati nirmal kahīyat dhīr

Brother ! such understanding may pure and poised be called,
As the Divine elixir quaffs. (1)
Make the Lord's feet thy support;
Thereby mayst thou from transmigration be delivered. (Pause I)
Pure is the body wherein arises not *prompting* to sin;
From joy in God comes glory of purity. (2)
In company of the holy are annulled evil thoughts;
Theirs is the highest benevolence. (3)
Those that in loving devotion to the Lord are dyed,
Nanak of such holy ones seek dust of the feet. (4) (92.161)

Aisī preeti Govind siūṇ lāgī

With the Lord such intense love is formed,
That thereby by supreme good fortune to Himself
has He united us. (Pause I)
As the wife at sight of her spouse is in bloom *of joy*,
Thus does God's devotee live by contemplation *of His* Name. (1)
As by sight of her son lives the mother,
So completely[1] is the devotee in the Lord dyed. (2)
As the avaricious man at sight of wealth is overjoyed,
So is the devotee to the Lord's lotus feet devoted. (3)
Thou that art prop of Nanak's life,*
Forget me not the least particle.[2] (4) (93.162)

Rāma-rasāiṇi jo jana gīdhei

Those that to the Divine elixir are habituated,
By loving devotion to the Lord's lotus
feet are penetrated. (Pause I)
To such all other joys appear as ashes;
Other than the Name the whole world they
find of no consequence.[3] (1)
Himself has He pulled them out the dark well of worldliness;
By laudation of the Lord, wonderful is their glory. (2)
In forest glade, grass blade, all three worlds,
the Lord all-perfection they behold :
The Lord, whose is the universal expanse, the compassionate,
to their self they behold united. (3)

1. In warp and woof.
2. As much as a sesame grain.
* Lines transposed in rendering.
3. Fruitless, worthless.

Saith Nanak : That utterance alone is noble,
That the Creator's approval meets. (4) (94.163)

Nit-prati nhāvaṇu Rāma-sari kījai

Each day in the Divine Pool take bath;
Stir its water and quaff the Supreme elixir,
Divine amrita. (Pause I)
The Name Divine is holy water;
Taking dips into it brings fulfilment of all objectives.[1] (1)
There are held discussions in holy company, P. 199
Whereby sins of millions of births are effaced. (2)
There devotees of God contemplate *Him* and are in bliss,
Their mind and body in supreme joy absorbed. (3)
Whoever the wealth of *devotion* to the Lord's feet has obtained,
To him is Nanak, servant of God, a sacrifice. (4) -(95.164)

So kichhu kari jitu mailu na lāgai

Do what shall keep thee from impurity free,
And by Divine laudation make thy mind awakened. (Pause I)
Contemplate the Sole Supreme Being; to no other
in devotion be attached.
In holy company contemplate the Sole Name Divine. (1)
This is the true ritual, performance of duty,
keeping of vows, fasts and worship :
Other than the Supreme Being, recognize[2] no other. (2)
Truly fulfilled is his endeavour,
Who with the Lord is in love. (3)
Saith Nanak : He alone is a Vaishnava of merit beyond count,
Who evil thinking has discarded. (4) (96.165)

Jīvat chhādi jāheṇ dewānei

Mad man ! those that in life have deserted thee,
What benefit can they confer after death[3] ? (1)
Contemplate the Lord! this command in *our* mind and body
from primal Time is recorded.
Maya-poison is of little avail. (Pause I)
Those that the Maya-drug have swallowed,
Never is their thirst[4] assuaged. (2)

1. Spiritual objectives are implied.
2. Implies worship.
3. (This is an adjuration against the worship and propitiation of manes or spirits of dead ancestors).
4. Used symbolically.

This world is a terrible, impassable ocean of suffering :
How without *devotion to the* Name Divine might
it be crossed ? (3)
In holy company get liberation for both thy
lines of ancestors.[1]
Saith Nanak : To the Name Divine devote thyself. (4) (97.166)

Gharībāṇ üppari ji khiṇjai dāṛhī

Whoever over the humble and the meek vows to tyrannize,[2]
The Supreme Lord in flames burns him.[3] (1)
The Creator perfect justice dispenses,
And preserves His devotee. (Pause I)
His majesty since the primal hour to end of time
is manifest !
The traducer is destroyed, afflicted with a great malady. (2)
He is destroyed by Him, against whom no saviour exists :
Of such here and hereafter, evil is the repute. (3)
His devotee He cherishes, to His bosom[4] clasping him.
Saith Nanak : The Lord's shelter have we sought by
devotion to His Name. (4) (98.167)

Mehjaru jhūthā kītonu āpi

The Lord Himself proved his representation false;
Thereby was the evil-doer with pain afflicted. (1)
Whoever has the Lord's aid,
Never is he assailed by Yama. (Pause I)
The stubborn[5] fool that in the holy Divine Court has
stated lies,
Must in the end in regret beat his head and rub
his hands. (2)
Those indulging in evil by maladies are gripped;
The Lord Himself dispenses justice. (3)
By their own doings are they bound :
With their life-breath is gone also their wealth. (4)

---

1. (Those on the father's and mother's side).
Note : The above hymn is believed traditionally to express thanks giving to God for saving the Guru from Sulahi Khan's aggression.
2. Lit. One that pats his beard against the humble. 'Patting the beard' symbolizes a vow or an arrogant resolve.
3. It (with reference to the 'beard' earlier indicated). Sulahi was burnt in a kiln.
4. Neck.
5. Blind.

Saith Nanak : At the Court Divine have we sought shelter:
Our honour by the Creator is protected. (5)* (99.168)

Jana kī dhūri mana mīth khatānī

Whoever has such good fortune on his forehead
from primal Time recorded,
To him appears sweet dust of feet of the holy. (Pause 1)
The mind greased and soiled by egoism, P. 200
By dust of the feet of the holy is rubbed clean and pure. (1)
He that innumerable times with water washes his body,
Its impurity goes not, nor is it purified. (2)
By contact with[1] the ever-compassionate holy Preceptor,
By contemplation of the Lord is annulled fear of death. (3)
Saith Nanak : With loving devotion chant the Lord's praise.
The Name Divine is our liberation, offering and
yoga-praxis. (4) (100.169)

Jīvan padawī Hari kei dās

The devotees[2] of God such a high state of life *have obtained*,
That by their contact[3] comes illumination of the self. (1)
My self ! with thy ears listen to remembrance of the Lord :
Thereby shalt thou obtain joy at the Divine Portal. (Pause 1)
Day and night[4] on the Lord meditate.
By His sight, says Nanak, comes bliss. (2) (101.170)

Sānti bhaī Guru Gobindi pāī

Brother ! by union with[5] the Master,[6] *image of* the
Lord, has come poise;
Shattered are all maladies and sins. (Pause I)
By thy tongue ever as is the Lord's Name uttered,
Are maladies removed and weal established. (1)
Contemplate thou merits of the Supreme Being, inaccessible;
From union with the holy comes liberation.[7] (2)

---

* This hymn, like the previous one has also reference to an event. A Khatri of the Marwaha caste had made a false representation in the court of Akbar against Guru Amar Das. This was rejected. This hymn gives expression to faith in Divine justice. The Marwaha petition is also the theme of a hymn of Guru Ram Das.

1. Meeting.
2. Servants.
3. Meeting.
4. Eight Pahars.
5. By obtaining.
6. Refers to his Preceptor, Guru Ram Das.
7. Swimming across.

Ever the Lord's immaculate merits ye chant;
Thereby friends ! shall maladies go and man be saved.[1] (3)
Meditating on the Lord with mind, word and deed,
Thy servant Nanak with Thee seeks shelter. (4) (102.171)

Netra pargāsu kīyā gurudev

The holy Preceptor on the eyes[2] has bestowed light ;
Thereby are illusions shattered, and my devotion
rewarded. (Pause I)
The mirthful child[3] from small-pox has He saved.
This by grace of the Supreme Being, the Lord,
has come about. (1)
Saith Nanak : He who contemplates the Name alone truly lives,
As in holy company amrita elixir he quaffs. (2) (103.172)

Dhannu uhu mastaku dhannu terei neit

Blessed is the forehead bowing to Thee; blessed
the eyes having sight of Thee;
Blessed Thy devotees who with Thee are in love. (1)
Without devotion to the Name, how may joy come ?
With the tongue utter ye laudation of the Name of God. (Pause I)
May I be a sacrifice to such, saith Nanak,
As the immaculate Lord have contemplated. (2) (104.173)

Tūṇ haiṇ maslati tūṇ hain nāli

Thou art ever Thy devotees' guide;[4] ever by their side;
Thou their preserver and cherisher. (1)
Brother ! in this world and the next[5] is the Lord our helper;
His devotees' honour He ever protects. (Pause I)
This world under His sway lies; in the hereafter
too is He *the Master* :
My self ! day and night contemplate thou the Lord. (2)
He alone is of devotion approved, his the badge of holiness,
For whom the Lord so ordains Himself. (3)

---

1. Saved from drowning.
Note : This hymn is by way of thanksgiving to God on the recovery from an attack of small-pox of Sri Hargobind, son of Guru Arjan Dev. The child succeeded him later as the sixth Guru of the Sikh faith.
2. The eyes of the child Hargobind are referred to, which appeared to be in danger from small-pox.
3. *Bihari* refers to the mirthful, sportive child Hargobind. May also refer to God—*Bihari* being one of the attributive names of Krishna. Also : 'The Lord from small-pox saved him'.
4 Maslat (Ar. Maslihat)=counsel.
5. In the original, 'The next world and this'.

Himself is He Bestower; Himself the Cherisher.
Nanak ! ever thou the Name Divine contemplate. (4) (105.174)

In the measure Gauri—Composition of Sri Guru Arjan Dev

Satiguru pūra bhaiyā kripālu

By grace of the Master, perfectly-endowed,
Has the Lord in my heart taken abode. (1)
By grace of the Divine King, all-perfection, P. 201
By contemplation of God have I obtained joy. (Pause I)
Saith Nanak : One with perfect good fortune blessed,
Is granted devotion to the Name Divine,
That confers eternal conjugal bliss.[1] (2) (106)*

Dhotī khohli vichhāe hethi

This hypocritical Brahmin strips himself of his dhoti[2]
and spreads it under him;
Then *filling his belly*, like a donkey he rolls. (1)
Without good deeds no liberation may be found;
Liberation by meditation on the Name is obtained. (Pause I)
Such a man performs worship, draws the paste-mark
and takes ritual bath,[3]
Yet with show of dagger does he extract charity. (2)
With a pleasing accent the Veda he recites;
Yet has no scruples in slaughtering human beings. (3)
Saith Nanak : To whomsoever He shows grace,
With pure heart is granted contemplation of the
Supreme Being. (4) (107)

Thiru ghari baisuh Harijan piyārei

Beloved devotees of God ! rest ye in the abode of poise;
The holy Preceptor your objectives has fulfilled.[4] (Pause I)
The Supreme Lord all minions of evil and evil-doers[5]
has destroyed,
And His servant's honour preserved. (1)
Kings and monarchs has He reduced to submission *to His devotee*;
The devotee quaffs the supreme elixir of the Name ambrosial. (2)

---

* From this point on, only the single count is maintained.
1. This has reference to the image of the devotee as the loving wife.
2. The loin-cloth, especially marking a pious Hindu.
3. These are part of the orthodox Hindu ritual.
Note : In the above hymn is the sketch of a hypocritical Brahmin, exacting offerings by intimidation.
4. The objective of grant of devotion is implied.
5. The reference is to the evil within.

Bereft of fear, meditate ye on the Lord :
This from holy company in grace is received. (3)
With the Lord, Controller of the Inner Self, have we
taken shelter.
With the Lord, the Master, has Nanak sought succour. (4) (108)

Hari sang rātei bhāhi na jalaiṇ

Those absorbed in the Lord, by fire[1] are not burnt;
Nor by Maya deluded.
Those absorbed in the Lord, in water are not drowned :
Those absorbed in the Lord, are fruitful entirely. (1)
By devotion to your Name is all fear effaced;
By union with holy company comes inspiration to chant the
Lord's praise. (Pause I)
Of those dyed in the Lord, is all anxiety annulled;
In God is absorbed one who to the holy Preceptor's
teaching listens.
Those dyed in the Lord, of Yama's terror are freed.
Of those dyed in the Lord, all objectives are achieved.[2] (2)
Those absorbed in the Lord, by suffering are not gripped;
One absorbed in the Lord, is ever awake.
One absorbed in the Lord, in the house of poise and
enlightenment[3] finds abode.
Of those absorbed in the Lord, illusion and fear are effaced.[4] (3)
Of those aborbed in the Lord, the understanding is exalted;
Of those absorbed in the Lord, is pure the repute.
Saith Nanak : To such am I a sacrifice,
As of the Lord never are forgetful. (4) (109)

Ūddamu karat sītal mana bhayei

By endeavour in the way of God, has our heart become joyful[5] :
By treading this path, is all our suffering gone.
By contemplation of the Name have we found bliss,
As in ecstasy the merits of the Lord, supremely joyful,
have we chanted. (1)
By union with holy company is our curse lifted,
And in peace and weal have we returned. (Pause I)

---

1. In the stanza 'fire', 'water' and 'fruitful' are used symbolically. 'Fire' is thirst, 'water' is 'ocean of existence'; 'fruitful' is in respect of the desire for devotion and liberation.
2. The objectives are spiritual.
3. Original, sahaj.
4. Flee.
5. Cool.

At sight of the Lord are our eyes made holy;
Our forehead at touch of the Lord's lotus feet is blessed.
Fruitful is this body in service of the Lord. P. 202
By grace of the holy have we thus the supreme
state attained. (2)
The Lord to His servant Himself has been aidant;
By touch of His devotee's feet have we found joy.
By banishing egoism have we in the Lord's essence[1]
become absorbed.
This by seeking shelter with the Master, Repository of
Grace, has come. (3)
When all we sought[2] is achieved,
Where need we now go out in further search ?
Established on the cushion of bliss, have we become immutable :
By grace of the Master, says Nanak, in joy have we
found abode. (4) (110)

Koti majan kīno isnān

Lodging the Lord's Name in the self,
Equals millions[3] of holy dips and baths
And charity worth thousands of millions.[4] (1)
All who chant the Lord's praise have become pure;
Their sins by seeking shelter with the gracious
Preceptor have been effaced. (Pause I)
Devoted utterance of the Lord's Name by the tongue
Equals performance of numerous austerities
hanging head downward :
Thereby are innumerable gains achieved,
objectives fulfilled. (2)
Contemplation of the holy Name and
absorption of the mind in God
Equals exposition of Simritis, Shastras and Vedas;
And the joys *promised by* yoga, enlightenment and siddhi.[5] (3)
Of the Lord, unfathomable by understanding,
inaccessible, of unknown extent,
Would Nanak, the Name contemplate;

---

1. *Āpeh* (The self i.e. the Divine Essence).
2. That is, devotion.
3. Koti (crore)=ten million.
4. Arb, Kharb=thousand million and hundred thousand million.
5. Successful performance of esoteric rites of Tantric yoga.

On the Name in his heart meditate,
Should the Lord's grace be on him. (4) (111)

Śimari simari simari sūkhu pāiyā

By constant contemplation of God have I found joy;
The holy feet of the Master in my heart have I lodged. (1)
In devotion to the Divine Master, Supreme
Lord, all perfection,
Has my mind found poise. (Pause I)
Day after day the Lord's Name I contemplate :
Thereby are all my objectives[1] achieved. (2)
At His sight is the mind joy-filled,[2]
And sins of innumerable births effaced.[3] (3)
Saith Nanak : Brother ! now no fear is;
Himself has He His servant's honour upheld. (4) (112)

Apnei sevak kau āp sahāī

Himself is He His servant's succourer,
Ever cherishing him like father and mother. (1)
Under shelter of the Lord are all saved,
Who is almighty, all-perfection, eternal and holy.[4] (Pause I)
As is the Creator in my mind lodged,
Shattered are fears, and the self has perfection of joy. (2)
In His grace His servants has He succoured,
Their sins of multiple births shed. (3)
Inexpressible is the Lord's might.[5]
Saith Nanak : His servants His shelter ever seek. (4) (113)

In the measure Gauri Cheti—Composition of Sri Guru Arjan Dev

Couplet Stanzas

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace,

Rāma ko balu pūran bhāī

Brother ! limitless is the Lord's might:
Thereby comes no suffering *to His devotees*. (Pause I)
Mother mine ! all that is in thoughts of
the Lord's servant, P. 203
That the Creator Himself inspires. (1)

---

1. These are spiritual objectives like devotion.
2. Cooled.
3. Gone, fled.
4. *Sach*.
5. *Wadiyāī* : lit. greatness.

The traducer from the Lord gets ignominy.
Saith Nanak : Free from the *traducer's* fear,
His devotees His praises chant. (2) (114)

Bhūjbal bīr Brahm sūkh sāgar

Thou Supreme Being of mighty arm, hero, ocean of bliss :
Grasp by the finger the world that is falling.[1] (Pause I)
Power of hearing have I none; neither understanding
nor beauty—
One afflicted, lame and halt, at Thy portal cries for help ! (1)
Thou saviour of the humble and helpless ! compassionate;
Helper, friend, father, mother !
Saith Nanak : In their hearts grasping His lotus feet,
The devotees the ocean of existence cross. (2) (2.115)

In the measure Gauri Bairagaṇī—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Daya Gosāīṇ mītūlā tūṇ sangi hamārai bāsu jīo

Creator, Lord of the Universe, Friend !
with me abide ! (Pause I)
In separation from Thee live I not for an hour—
In such state cursed is life in the world.
Bestower of life and breath ! each instant to Thee am
I a sacrifice ! (1)
Lord ! grant me support of Thy arm; me that am
falling[2], succour Thou !
Without merit am I, of little understanding;
Thou ever to the humble art gracious. (2)
How may I recall the blessings by Thee conferred ?
By what device contemplate ?
Thou all-high, inaccessible, of unknowable extent,
In Thy shelter *this* servant enfold. (3)
All boons and the eight Siddhis[3] in the Name,
Supreme Elixir, lie.
Those the Lord's praise chant, on whom lights His[4] pleasure,
Thou my mother, father, progeny, relation, prop of life !

1. Use symbolically, falling into the pit or morass of sin.
2. Falling into sin.
3. Occult powers obtained through Hatha-yoga.
(These are variously described as eight and eighteen).
4. In the original is Keshava (one of the names of Vishnu—of beautiful tresses—symbolizing here the Supreme Being).

Thee as in holy company Nanak contemplates,
Is the poisonous world crossed. (4) (1.116)

In the measure Gauri Bairagani—Composition of Sri Guru Arjan Dev

To be sung in the tune of Rahoe* songs

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Hai koī Rāma piyāro gāwai

Is there any the Beloved Lord's praise to sing ?
Such a one all weal, joy and the Eternal
Truth shall obtain. (Pause I)
Bairagis in wild places[1] wander to seek Him;
But rare are such as in the Sole Lord are absorbed.
Supremely fortunate are those that the Lord have attained. (1)
Brahma and other deities along with Sanak and
Brahma's *other* sons yearn for Him;
Yogis, celibates, Siddhas—all after the Lord seek :
Whoever has obtained Him, the Lord's praise chants. (2)
I seek shelter with such as of *the Lord* are never forgetful :
By great good fortune comes about union
with God's devotee.
Of such is transmigration totally annulled.[2] (3)
In Thy grace, Beloved, grant me union.
Lord all-high, of immeasurable extent,
to my supplication give ear.
Nanak the prop of Thy Name *alone* seeks. (4) (1.117)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Kavan gūna Prān-pati miloun merī māī

Mother mine[3] ! by what qualities with the Lord of life
may I find union ? (Pause 1) P. 204
Neither looks nor understanding nor strength have I—
A stranger coming from a distant land. (1)

---

* A variety of old folk songs, of a long lilt, now practically extinct. Detail of this may be studied in Bhai Vir Singh's *Santhya Pothi* 3, Page 1266-67 with reference to Dr Charan Singh's exposition in *Bani Beora*.

1. *Ban*=forest.
2. Lit. for such birth and death do not occur at all.
3. Throughout this hymn the image of the seeker as the yearning female is maintained.

Substance have I none, nor am by youth intoxicated ;
Me helpless one, into your self absorb ! (2)
With seeking Him ever so persistently, anchorite[1]
have I become :
For a sight of the Lord am I athirst. (3)
Saith Nanak : The Lord, compassionate to
the humble, gracious,
In holy company my thirst has assuaged. (4) (1.118)

Prabh milbei kau preeti mani lāgī

Love of union with the Lord in my heart[2] is aroused ;
For this the feet of the holy I touch—
May a holy one by good fortune meet me ! (Pause I)
To him shall I dedicate my self, my substance,
And all egoism discard.
Day after day shall I follow in passion of yearning[3]
After one who of the Lord to me discourses. (1)
As shoots of deeds of previous births burst forth,
Appeared a person yearning[4] *after God,*
thirsting for joy in Him.
At touch[5] of the Lord was Nanak's darkness dispelled;
After sleep of multiple births was my
understading awakened. (2) (2.119)

Nikasu rei paṇkhī simari Hari pānkh

Thou bird of my self ! on wings of contemplation of God
from *this well* come forth.
Under shelter of the holy, grasp thou God, all-perfection;
Close to thy heart keep this jewel. (Pause I)
This well is of illusion, full of mud of yearning and desire;
Tight-gripping[6] is the snare of attachment.
This the Master of the Universe, the Lord alone snaps :
At His lotus feet be thou settled. (1)
In Thy grace, Lord, Master, Beloved, Protector of the Humble,
To my supplication give ear.

1. Bairagan=feminine of *Bairagi*, one who is out of tune with the material world.
2. Mana.
3. In sorrow of separation.
4. Bairagi=One out of tune with the world. (Applied sense, yearning, fallen in sorrow of separation). This refers to the Preceptor.
5. Meeting.
6. Lit. Sharp.

Lord of Nanak ! with your hand succour Nanak :
His life and body is all Thy substance. (2) (3.120)

Hari pekhan kau simrat manu merā

To have a sight of the Lord, ever is my mind contemplating Him.
Full of yearning, day and night Him I contemplate—
What devotee shall take[1] me close to Him ? (Pause I)
Of such a devotee shall I serve the servant of servants,
And numerous pleasing appeals make.
In the balance have I weighed all *worldly* joys—
Other than sight of the Lord, all are wanting. (1)
By grace of the holy have I lauded the Ocean of Merit,
Retrieving thus, one for multiple births lost.
Saith Nanak : At sight of the Lord was obtained bliss and joy;
Fulfilled was my birth, and fruitful and happy
its years.[2] (2) (4.121)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kin bidhi milai gosāīṇ merei Rāma-rāi

Divine King ! how may union with the Lord come about ?
Would that some devotee, bestower of spontaneous joy,
show me the way ! (Pause I) P. 205
Within us abides the inexpressible; yet is He inaccessible :
In between is spread the curtain of egoism.
The whole world in Maya-illusion lies asleep—
Tell me, how shall this illusion be lifted ? (1)
Both[3] abide close to each other, in the same house—
Yet commune with each other never.
Without one object[4] all five Sources of Enlightenment
in suffering abide .
That object beyond the senses lies. (2)
The Master of the House has put on it a lock;
The key to the Preceptor is given to keep :
This, without seeking the holy Preceptor's shelter,
With no effort may be found. (3)

1. Make me united.
2. Happy time or occasion.
3. (The self and Lord).
4. (This of course, is realization of God).

Those whose bonds the holy Master has snapped,
To devotion to holy company are inspired.
The five[1] in unison the paean of joy are singing;
Between them and the Lord now no difference remains. (4)
Divine King ! by this means is union with the Lord made :
With spontaneous enlightenment, illusion in an instant flees,
And light *of the self* into *Divine* Light is merged. (122)
(Second Pause I)

Aiso parchau pāiyo

In His grace the compassionate beloved Lord
The clue revealed,[2]
And to me the holy Preceptor showed it. (Pause I)
Thereby was formed the faith that all that I behold is Thyself :
To whom else my supplication may I address,
When the Divine Lord[3] Himself to it is listening ? (1)
With illusion shed, the Master snapped the bond;
Thereby was obtained everlasting spontaneous joy,
With the faith that what is inevitable must happen.
Now what place for *feeling of* joy or sorrow ? (2)
One sole resting-place is for the world and the universe;
This as the Master lifted the curtain, was revealed.
The wealth of the Name, source of the Nine Treasures,
in one spot[4] lies—
Why then stray away from it ? (3)
From the same gold are fashioned numerous forms
and objects of various kinds.
Saith Nanak : The Master my illusion has removed;
Thereby is essence to the Divine Essence united. (4) (2.123)

Audh ghatai dinasu raynārei

Day and night is this our span of life decreasing.
My self ! with the Master seek union, and thy objective
achieve (Pause I)
Cherished friends, to you I humbly appeal :
Avail yourselves of this life's occasion to serve the holy.
In this life earn merit of devotion to God—
In the hereafter shall your life be happy. (1)

---

1. The five sources of knowledge in the self.
2. This line stands at the opening, producing a highly poetic effect.
3. *Raghurai* (Attributive name of Rama).
4. (The self).

Day and night is life ebbing away.
My self ! by the Master's guidance[1] achieve
fulfilment. (Pause I)
This world in evil thinking and doubt is involved;
The enlightened alone in this are saved.
He alone who by God is awakened and given the Divine
joy to quaff,
Knows of its indescribable mystery.[2] (2)
Earn ye the gain you came for in this world;
By the Master's guidance, in your hearts lodge the Lord;
Thus finding abode and serene joy in your true home,
Nevermore shall transmigration befall you. (3)
Lord ! controller of our mind's powers,
Creator,
Fulfiller of heart's desires !
Herein lies Nanak, Thy servant's joy:
Thus he supplicates—
Make me dust of the feet of holy devotees ! (4) (3.124)

Rākhu pitā prabh merei

Divine Father ! Lord ! save me.
Without merit that I am, Thine is all merit. (Pause I)
Five[3] are the tormentors of one poor being; P. 206
Save me, Thou who art the Preserver.
These cause pain and great torment.
Against these, to your shelter have I come. (1)
Numerous devices, of various kinds, to save myself have
I employed to exhaustion,
Yet escape have not found.
One way have I heard of to seek shelter :
In holy company are these effaced. (2)
By Divine grace found I union with the holy.
By that came peace and poise.
The holy devotees, in the *mantra*[4] instructed me
that banishes fear;
Following that, the Master's Word have I lived. (3)

1. Meeting.
2. Lit. Story, tale.
Note : The above hymn, with the addition of the opening verse, forms part of Kirtan Sohila, ante.
3. The five sources of evil according to Indian ethical thought.
4. A formula enshrining holy vision or a truth.

Those great tormentors thus I overcame, by power
of the holy Word,
That spontaneous joy confers.
Saith Nanak : Thereby was my mind illuminated
And the state of liberation achieved. (4) (4.125)

Ohu abināshī rāiyā

Immortal King !
To us that in your fearless company abide
Where has fear[1] come from ? (Pause I)
In some of Thy abodes[2] art Thou proud and arrogant, and
in others humble;
In one abode art Thou the Sole Master; in another poor,
indigent. (1)
In one abode art Thou a scholar[3] discoursing,
in another ignorant :
In one abode everything dost Thou grasp, in another
dost renounce all[4] ! (2)
What can man, a poor marionette of wood do ?
All to its operator is known.
As the play by the Operator enacted, does it make
performance. (3)
Many and of various kinds are the chambers made by Him—
Of these is He the Keeper.
Man lives as God keeps him— (4)
What can poor man do ?
He who has done this, who all this scheme has made,
Alone knows it.
Saith Nanak : Beyond comprehension is the Lord;
The worth[5] of His own doings He alone knows. (5) (5.126)

Chhodi chhodi rei bikhyā kei rasūā

Discard this world, thou of poison enamoured.
Mad man, ignorant fool ! in it art thou involved,
As an animal in green fields. (Pause I)
What thou thinkst to be thine, not a blade of it
with thee shall go :

---

1. Fear of Yama's retribution is meant.
2. Human bodies or selves; states of mind.
3. Pandit.
4. Dost accept nothing.
5. (Inner significance is meant).

Naked camest thou, naked shalt depart—
Thereafter, in transmigration involved, by death
shalt thou be gripped. (1)
Beholding the frail Kasumbha's[1] charm,
By it attracted, art thou pleased.[2]
The cord of thy life day and night is wearing away;
Yet hast thou done nothing for good of thy self. (2)
In worthless pursuits involved, has old age come.
Thy speech faltering, thy limbs weakened—
As by the attraction of the youthful enchantress
Maya art thou gripped,
Not for an instant does thy involvement decrease. (3)
As the Master to me revealed reality of the world,
His shelter I sought, all pride discarding.
As the devotee of God the Lord's path to me showed,
In the mind of God's servant Nanak was confirmed devotion
to Divine laudation. (4) (6.127)

Tūjh binu kavanu hamārā

Beloved, prop of life !
Who other than Thee is our helper ? (Pause I)
You alone know the state of our inner self,
You our friend, comforter.
All joys from Thee have I obtained, P. 207
Lord immeasurable, beyond computation ! (1)
Thou Repository of Merit, Bestower of Joy,
Thy wonderful doings have I no power to express.
Inaccessible, unknowable, immortal Lord !
By guidance of the Master, perfectly-endowed
Is your realization achieved. (2)
Banishing[3] our illusion and fear
With annulling of egoism, hast Thou made us pure essence :
By the sight of holy company is fear of transmigration lifted. (3)
Washing the Master's feet, him I serve;
A million[4] times am I to him a sacrifice :
A sacrifice to him by whose grace is crossed
this ocean of existence,
Saith Nanak, and union with the Lord come about. (4) (7.128)

1. A flower with a frail red dye, symbolizing Maya, in spiritual poetry.
2. Dost smile.
3. Cutting off.
4. Lakh : A hundred thousand.

Tujh binu kavanu rījhāvai Tohī

The whole universe of Thy sight is enamoured :
Except Thyself, who else Thy love may win ? (Pause I)
In heaven, nether regions, the mortal world,
Regions of the earth—
Is He all pervasive.
Invoking Thy image of universal weal,
 all before Thee fold their hands;
All for Thy grace raising cries. (1)
Cherisher of the fallen, Lord ! is your Name :
Bestower of joy, immaculate, annuller of torment.[1]
Discourse with Thy devotee is to Nanak exaltation,
Illumination and absorption in meditation. (2) (8.129)

Milahu Piyārei jīyā

Cherished Beloved ! to us grant union with Thee.
Lord ! all by Thy will has happened. (Pause I)
For endless births in numerous species have I wandered.
By Thy grace is obtained the human incarnation.
Divine King ! Thy sight pray, grant. (1)
All has happened as by Him willed—none else has *in it* a hand.
By Thy will was I in illusion of attachment caught.
One asleep, thus is not awakened. (2)
To my supplication, listen, beloved Lord of Life;
Ocean of grace, compassionate--
Save me, Father, Lord:
This helpless one cherish. (3)
This blessing[2] Nanak seeks :
In Thy grace grant me dust of feet of the devotees,
To whom your sight you have revealed,
As fruit[3] of blessing of holy company. (4) (9.130)

Hauṇ tā kai balihārī

To such am I a sacrifice,
As have made the Name their sole prop. (Pause I)
How may praise of such servants of God be recounted,
As in love of the Supreme Being are dyed ?
Joy, spontaneous bliss in their company lies—
None such great benefactors as they :

1. Lit. One that brings coolness.
2. Joy.
3. For the sake of.

Such alone have come the world to save,
As after *sight of God* are thirsting.
Whoever their shelter seeks, is saved.[1]
In holy company his desire[2] fulfilled. (2)
In falling at their feet find I life:
In company with God's devotees feel I blessed.
Lord, in Thy grace grant,
That my mind become dust of feet of the holy. (3)
Authority, youth and life—all in each Age[3] has shrunk :
Wealth of the Name is ever youthful, pure – P. 208
This Divine wealth, says Nanak, have I earned. (4) (10.131)

Jog jugati suni āiyo Guru tei

The true praxis[4] to achieve union,[5] from the Master
have I learnt[6]—
To me has he imparted realization of the holy Word. (Pause I)
He who in earth's nine continents is pervasive,
is also pervasive in this self :
Each instant to Him in worship I bow.
The Master's instruction is the rings in my ears;
The sole Supreme Being's Name have I in my
mind confirmed. (1)
The five disciples[7] assembled, under one persons's[8]
rule are placed.
Ten females[9] are made subservient to my will—
By burning my illusions have I with such ashes smeared
my limbs;
One sole Path to God have I envisioned.
Spontaneous joy[10] have I made my daily food;
This the Lord on my forehead has recorded. (3)
In the realm of fearlessness my cushion have I spread.

---

1. Swims across.
2. Desire for devotion and liberation is meant.
3. The four Ages of Indian Cosmology are meant.
   Note : Herein is the spiritualized vision of yoga. The usual yogic symbols are transmuted into terms of God-realization.
4. Jugati.
5. Lit. *Yoga* is union.
6. Heard.
7. The five sources of knowledge.
8. The absorption in God.
9. Ten faculties, which have turned away from the world. Five of these perform action; five absorb knowledge.
10. (As against the forcible praxis of Hatha-yoga).

The horn of unsturck music[1] have I blown.
Realization of the Essence have I made my staff;
My praxis, contemplation of the Name that brings joy to
my heart. (4)
By great good fortune is such a yogi encountered,
as the bonds of Maya snaps :
To such a form perform I service, pay it homage,
Its feet kiss. (5) (11.132)

Anūp padārathu Nāmu sūnahu sagal dhiyāilei mītā

Friends ! listen to the valuable Name, beyond definition;
On it all meditate :
Purified are the hearts of such as by the Lord are
administered this medicine. (Pause I)
Gone is darkness from the self wherein light of the lamp
Of the Master's Word has fallen.
Snapped is the snare of illusion of such as in holy
company have formed faith. (1)
In the ship of holy company
Swim thou across the storm-tossed ocean of existence.
Fulfilled is the mind's desire, in union with the Master,
God-intoxicated.[2] (2)
As is obtained by devotees wealth of the Name,
Are mind and body fully satiated.
Saith Nanak : This blessing the Lord to such alone grants,
As He makes obedient to His will.[3] (3) (12.133)

Dayā maiyā kari prānpati morei mohi anāth sarani prabh tori

Lord of life ! Thy grace and compassion show—
This helpless creature to Thy shelter has come.
In the dark cavern[4] save me by support of Thy arm—
No understanding or reasoning of mine avails. (Pause I)
You are Almighty, all lies within your power—
None else anything can accomplish.
Your state and measure to you alone known.
They alone serve you on whose forehead is good fortune
recorded. (1)
Lord ! of your devotees are you enamoured;

1. Anahat-Bani.
2. One that is in love with God.
3. (That is, those obedient to His will get this blessing).
4. Well.

With them are your bonds utterly unbreakable.[1]
Like the Chatrik thy Name they utter;
Thy sight they seek as the *Chakor* sight of the moon. (2)
Between God and His devotees no difference is—
Such a devotee one among millions may be.
One in whose heart the Lord has manifested Himself,
Day after day in joy of Divine laudation is absorbed. (3)
Of immense might, sublimely high, bestower of joy are you,
And prop of our life.
Lord ! to Nanak show grace— P. 209
In company with Thy devotees keep him ! (4) (13.134)

Tüm Hari setī rātei santuh

Devotee of God ![2] in love of the Lord are you dyed.
Exalted person ! image of the Creator ! in your company
ever keep me;
To attain the desired end help me ! (Pause I)
Your mystery to your alone known,
You that are image of the perfect being,[3] Creator,
Under your shelter keep this helpless one, this humble one.
To attain liberation help me ! (1)
By touch of the ship of your feet is crossed the ocean of existence.
Your way to you alone known.
Whomsoever in your grace in your company
you keep, swims across. (2)
In this world and the next are you almighty—
All in your hand lies :
Devotee of God ! grant me such a treasure as in the
next world shall go with me.
To me, without merit, grant merit, that my self the
holy Name may contemplate.
By grace of the holy has Nanak found union with the Lord:
Thereby have my mind and body got joy[4]
and fulfilment. (4) (14.135)

Sahaji samālyo Dev

Lord, since such time as the holy Preceptor
to me has shown grace,
In spontaneous enlightenment am I absorbed. (Pause I)

1. Are thoroughly united to them.
2. Believed to be addressed to Guru Ram Das.
3. Purakh, Pūran Purakh.
4. Become cool.

Snapping my string of *attachment*, in service to the holy
devotee he engaged me;
Of the Sole Name Divine was I made devotee—
God's wonderful aspect to me was by the Master revealed. (1)
As the Master in my mind brought illumination of realization,
All was light and effulgence;
By quaffing the Name ambrosial was my mind satiated.
And was all other fear banished.[1] (2)
In obedience to the Lord's will found I all joys;
And was banished the centre of suffering.
As was pleased the supreme Lord.
The whole universe was revealed bearing
aspect of joy. (3)
Nothing is born, nothing dies; all is the Divine King's play.
Saith Nanak : Inaccessible, inaccessible is the Lord;
His Name the devotee's prop. (4) (15.136)

Pār-Brahm pūran Parameshur mana tā kī ote gahījai rei

My self ! take thou shelter with the Supreme Being,
all-perfection, Lord paramount[2] :
My self ! contemplate Him who the universe and the
worlds is holding. (Pause 1)
Ye devotees of God ! discard egoist thoughts :
By realization of the Divine Cosmic Order obtain joy.
Whatever be the Lord's will, to that you consent;
In joy and sorrow on Him alone meditate. (1)
In an instant has He saved millions[3] of sinners, without delay.
The Lord, shatterer of the suffering and sorrow of the humble,
Blesses whomsoever He pleases. (2)
Of all is He Mother and Father, Cherisher,
Life of life and ocean of joy.
Without end is the Creator's bounty—
A mine brimful of jewels is He. (3)
Lord ! this supplicant for Thy Name makes appeal,
That in each vessel abides.
Nanak, servant of God, seeks shelter with Him,
who disappointed *sends away* none. (4) (16.137)

---

1. Also interpreted as : 'my mind in *spontaneous realization* was fixed'—Bhai Vir Singh in Santhya Pothi III.
2. Par-Brahm Puran Parameshwar.
3. Koti=crore (ten million).

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace P. 210

Hari Hari kabahūṇ na manuh bisārei

Man must nowise be neglectful of contemplating the Lord;[1]
Then in this world and the next, *the Lord*, Bestower of all joys,
In all conditions cherishes him. (Pause I)
As runs on the tongue the Name Divine, in an instant
The greatest torments He annuls;
Then come under shelter of God, cooling peace and joy,
And is assuaged the flaming fire *of desire*. (1)
The Lord saves us from hell of the womb-pit,
And across the ocean of existence takes us.
By cherishing in mind the lotus feet of God,
Is cast off Yama's terror. (2)
The Supreme Being, all-perfection, great Lord,
all-highest, inaccessible, limitless—
Whoever His laudation chants and on the ocean
of bliss meditates,
His life on a gambler's throw is not forfeited. (3)
Thou benefactor of us without merit !
Our mind in lust, wrath, avarice, attachment is absorbed :
In your grace grant us blessing of your Name—
May Nanak ever be a sacrifice to you ! (1.38)

In the measure Gauri Cheti—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole supreme Being, Realized
by the holy Preceptor's Grace

Sūkh nāhīṇ rei Hari-bhagati binā

Man ! except in devotion to God lies no joy :
By contemplating God in holy company, even for an instant,
Win thou this life's invaluable jewel. (Pause I)
Many have left behind joys of the world,
Centring in progeny, wealth, woman and pastimes. (1)
Steeds, elephants and pleasures of authority—
The ignorant shameless[2] man leaves here, and departs (2)
This body with fragrance and sandal-oil pampered,
In the end in dust rolls. (3)

1. Should not forget Him (cast Him off) from his mind.
2. May also be interprete[illegible] as destitute.

Man in attachment involved thinks God to be far :
Saith Nanak, ever is He by us. (4) (1.139)

Manu dhar taribei Hari-Nāmno

My self ! to swim across the oceen of existence, seek
prop of the Name Divine.
In the ocean of the world are rising waves of doubt :
The Master is the ship to carry across this. (Pause I)
In Kaliyuga is black darkness of ignorance spread :
The Master, in it a lamp has lighted. (1)
The poison of evil-doing is thickly spread :
Those contemplating the Lord, Repository of Merit,
alone are saved. (2)
Man is asleep, by Maya intoxicated.
By union with the Master are cast off doubt and fear.[1] (3)
Saith Nank : As the sole Lord is meditated on,
In each vessel is He seen manifest. (2.140)

Dībānu hamāro tūhī ek

Thou alone art our Lord :
By seeking succour[2] of the Master is your service
acquired. (Pause I)
Despite multiple devices were you not attained :
The Master to your service appointed us. (1)
Vanquished were the five[3] aggressors;
By the Master's grace was this horde brought under sway. (2)
Reward and pay have we obtained of devotion to the
Name Divine :
Thereby has been found spontaneous joy, bliss and peace. (3)
Noble are those serving the Lord.
Saith Nanak : Their faces radiate light. (4) (3.141) P. 211

Jīya rei ohlā Nām kā

My self ! the true shelter is of the Name:
All other doings bring on only Yama's terror. (Pause I)
By other devices is He not obtained.
By great good fortune comes meditation on the Lord. (1)
A million[4] feats of intellect may one know,
Yet at the Divine Court not a whit[5] are these approved. (2)

1. Fear of Yama's retribution is meant.
2. Support.
3. The five sources of evil.
4. Lakh (a hundred thousand).
5. As much as a sesame grain.

To act from egoistic thinking
Is building houses of sand, carried away by water. (3)
Should the gracious Lord be kind,
Saith Nanak, in holy company may devotion to the
Name be attained. (4) (4.142)

Bārnai balihārnai lakh barīyā

A million times may I be a sacrifice to the Lord's Name,
That is my life's sole[1] prop. (Pause I)
Thou alone art the Supreme Doer;
Thou the sole prop of all beings. (1)
Lord ! Thou the Treasurer[2] doling out authority and beauty.[3]
Thou both the Unattributed and the Attributed.[4] (2)
In this world and the next art Thou the Preserver :
By the Master's grace mayst Thou be realized. (3)
Thou Controller of the Inner Self, all-knowing,
Nanak Thy shelter alone seeks. (4) (5.143)

Hari Hari Hari ārādhīyai

On the Lord repeatedly[5] meditate :
As in holy company the Lord in the self is lodged,
Are doubt, attachment and fear overcome. (Pause I)
Vedas, Puranas and Simritis all declare :
Set in the most exalted places are the devotees of God. (1)
Know all other places to be full of fear :
The servants of God from fear are emancipated. (2)
All others in eighty-four lakh species wander along;
God's devotees from birth and death are exempt. (3)
Our strength, intellect and understanding lies defeated.
At last has Nanak sought[6] shelter with God's
devotees. (4) (6.144)

Mana Rāma-Nām gūna gāīyai

My self ! chant praise of merits of the Lord's Name.
Ever serve the Lord : with each breath on Him
meditate. (Pause I)

---

1. Repetition of Nām in the first verse yields this emphasis.
2. Dhani=master of great wealth.
3. Joban (Yauvana, Skt) Youth; applied sense, beauty of youthfulness.
4. The Unattributed (nirguna) and Attributed (saguna, sargun) are two well-known aspects of the Godhead, contemplated in Indian philosophy.
5. 'Hari' is repeated thrice in the first line.
6. Grasped.

In holy company is the Lord in the mind lodged;
And suffering, pain, darkness, doubt—are all removed.[1] (1)
Whoever by grace of God's devotees the Holy Lord
contemplates,
Suffering touches him not. (2)
Whomsoever the Master with the Divine *mantra* blesses,
From Maya-fire is extricated. (3)
Lord ! to Nanak show this grace :
In my mind and person may the Lord's Name be
lodged ! (4) (7.145)

Rasnā japīyai eku Nām

My tongue ! the sole Name Divine you utter.
Here will it bring joy abounding; in the hereafter
will it stand the self in good stead. (Pause I)
As is the malady of egoism annulled,
By grace of the Master, shalt thou practise soveriegn yoga.[2]
Whoever elixir of the Lord's joy has tasted,
Ended is his thirst.[3] (2)
Whoever the Lord, source of peace, has obtained,
Nevermore in restlessness does he run abont. (3)
Whoever by the Master, devotion to the Lord's Name is granted,
Saith Nanak, annulled is his fear.[4] (4) (8.146)

Jā kau bisrai Rāma-Nām tāhū kau pīṛ

Whoever of the Name Divine is neglectful,
on him alone falls suffering : P. 212
Those in holy company contemplating the Lord, are
repositories of merit. (Pause I)
Whoever by guidance of the Master has enlightenment
in heart lodged,
On palm of his hand lie the Nine Treasures[5]
and yogic accomplishments.[6]
Whoever has firm faith in the Lord as source of all prosperity,
Never shall feel want. (2)
By realization of the Creator,
Comes one to enjoy full bliss of happiness. (3)

---

1. Flee.
2. Raja-yoga.
3. Used symbolically : desire.
4. Fear of Yama's retribution is implied.
5. Nau-Nidhi.
6. Siddhi.

Whoever has wealth of the Lord's devotion in his
house stored,
Saith Nanak, away from him shall all suffering flee. (4) (9.147)

Garb baḍou mūlu itno

How small is man's origin, yet how great his pride !
Short is his stay; yet how firmly to the world he
clings ! (Pause I)
Whatever by the holy and the scriptures is forbidden,
To that art thou attached.
As art thou slave to thy senses,
Like a gambler art thou losing the game. (1)
Of joy in lotus feet of the Almighty, who takes
away and gives, art thou bereft.
Saith Nanak : Liberation by holy company comes,
That the Lord, Treasure of Grace to
me has granted. (2) (10.148)

Mohi dāsaro Thākūr ko

The Lord's slave am I,
On His bounty subsisting. (Pause I)
Such is our Lord :
In an instant granting fulfilment.[1] (1)
I do what pleases the Lord :
Songs, narratives and laudation of the Lord I sing. (2)
With the Lord's minister have I sought shelter,
Whose sight to my mind has brought peace
and strength.[2] (3)
One sole prop and support have I :
Nanak, servant of God, in His service is engaged. (4) (11.149)

Hai koī aisā haumai torei

Is there a hero who our egoism may shatter,
And from this sweet-tasting substance
turn the mind away ? (Pause I)
Man in his ignorance seeks what is not possible :
Dark, moonless is his life's night—
By what device into dawn may it turn ? (1)
In wandering involved, is he exhausted;
Various devices for enlightment he tries.

1. He who puts everything right.
2. *Dhir* expresses both concepts.

Saith Nanak : By Divine grace have I obtained
wealth of holy company.[1] (2) (12.150)

Chintamaṇi karuṇāmaei

Fulfiller of desires,[2] compassionate ! (Pause I)
Compassionate to the humble, transcendent Supreme Being,
By whose contemplation comes joy ! (1)
Immortal Supreme Being, of realization beyond
our computation,
Listening to whose laudation millions[3] of sins annuls; (2)
Lord, ocean of compassion ! Grant[4] in your grace
That Nanak the Name Divine may
constantly utter. (3) (13.151)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

SCORE 4

Merei mana sharaṇi Prabū sūkh pāi

My self ! abiding in the Lord's shelter, get joy;
Each day of forgetfulness of the Bestower of joy to life,
Is day wasted. (Pause I)
One night's sojourner that you are,
Your hopes to aeons[5] run :
These houses, mansions, wealth that you behold,
Are evanescent as shade of tree. (1)
You think, mine is this body, mine all the wealth,
orchards, property and land :
The Bestower, Lord, have you forgotten—
In an instant shall these become others'. (2)
While bleached dresses you wear after bath, P. 213
And apply to yourself scents of attar and sandal-paste;
Without contemplation of the Lord fearless, formless,
All your bathing is useless as elephant's bath.[6] (3)
Should the Lord be gracious, with the holy Preceptor
He grants union :
In devotion to the Lord's Name lies all joy.
As has the Preceptor loosened my bonds, has liberation come;

---

1. The answer to verse 1 above, is given here. In holy company comes enlightenment.
2. Chintamani : A stone believed to fulfil all desires.
3. Koti=crore (ten million).
4. Lit. Assume grace.
Note : In all the verses in the above hymn, the vocative form is maintained.
5. Yugas : Each of the four yugas of cosmic time runs to thousands of years.
6. (The elephant after bath throws dust over himself).

Now in thankfulness Nanak, servant of God, the Lord's
laudation chants. (4) (14.152)

In the measure Gauri Purabi—Composition of Sri Guru Arjan Dev

Merei mana Gūru Gūru Gūru sad karīyai

My self ! ever the holy Preceptor's name thou utter.
This jewel birth has the Master made fruitful :
To His sight am I a sacrifice ! (Pause I)
As many times as the breaths or morsels consumed,
Should one chant praise of the Master's merits.
Such wisdom and realization by grace of the
Master alone comes. (1)
My self ! by utterance of the holy Name comes release
from Yama's snare,
And the Supreme Bliss attained.
In service of the Master, Bestower of the *Name*,
Are all desires of heart fulfilled. (2)
The holy Name is the sweet friend, progeny, Creator;
With thee, my self ! shall it last.[1]
By service of the holy Preceptor, from the Master
is it received. (3)
The compassionate Master, the Lord, grace has assumed,
And is all fear banished.
Saith Nanak : In chanting the Lord's praise have I found joy,
And ended is all torment. (4) (15 153)

In the measure Gauri—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Trishnā birlei hī kī būjhī hei

Rare are such as have their fire of thirst
for the world assuaged. (Pause I)
Hoarding of millions upon millions[2] yet
turns not the mind away from it,
Involved in seeking more and more. (1)
Despite possession of charming women of various kinds,
Yet others' womenfolk[3] he seduces—
Between evil and good not discriminating. (2)

1. Go (into the next world).
2. *Koti* and *crore* (each standing for ten million).
3. Home (standing for the inmate, woman).

Bound by Maya with numerous bonds, into illusion fallen.
Laudation of the Repository of Merit has he not chanted—
His mind in evils ever absorbed. (3)
Such alone die while living,[1] as His grace have,
And in holy company cross beyond Maya.
Saith Nanak : Such alone at the Divine Portal are
blessed. (4) (1.154)

Sabahū ko rasu Hari ho

All in seeking joy in the Lord are involved. (Pause I)
Some in yoga are absorbed, some in enjoyment
of the world;[2]
Some in seeking enlightenment, some in meditation
are absorbed;
Some as Sannyasis carry a staff. (1)
Some in muttering mantras are engaged,
Some in austerities;
Others in worship, burning sacrifices and observance
of vows :
Others still wander from place to place.[3] (2)
Some to river-banks go, some in holy water bathe;
Some the Vedas study.
Saith Nanak : *The Lord* of devotion alone is
enamoured. (3) (2.155)

Gūna kīrati nidhi morī

Laudation of the Lord's merits is my treasure. (Pause I)
Thou art my joy, Thou too my repute, my beauty, my charm.
In Thee is my hope; with Thee I seek shelter. (1)
Thou my honour, my wealth; P. 214
Thou my esteem, my life :
With Thee has the Master rejoined my snapped bonds. (2)
Thou with *me* art in the home and in the forest;
Thou with me art in habited places,[4] thou in deserted
corners. (3)
Ever to Nanak art Thou close. (3) (3.156)

Māto Hari-rang māto

Intoxicated am I—

---

1. Used symbolically, for dying to the world.
2. (As Tantrics etc.).
3. (Jangams, yogis, have this practice).
4. Village.

With joy in the Lord intoxicated. (Pause I)
That have I drunk; with that intoxicated.
This cup by the Master
In charity is granted.
With that is my heart[1] in ecstasy dyed. (1)
That Divine inebriation is the still; that too the cooling trickle;
That the cup and the urge.
In that does the heart[1] feel joy. (2)
In spontaneous abandon have I experienced play of joy;
Thereby is transmigration ended, and union
with the Lord come about.
By the Master's Word have I the essence realized.[2] (3) (4.157)

In the measure Gauri Malwa*—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari-nām lehu mītā lehu

Friend ! utter thou, utter the Name Divine.
Ahead of Thee lies a hard and fearful path. (Pause I)
Serve, serve the Lord ! ever serve Him :
Death ever by thy side is present.[3]
Serve the holy, whereby listen[4] thou, may be
snapped Yama's snare. (1)
Burnt offerings, sacrifices, holy baths hast thou done :
These only increase of egoism and evil thinking
within have brought;
With this does one experience hell and heaven,
Taking multiple births. (2)
Neither Shiva's demesne nor of Brahma or Indra,
None is immutable.
Without service of the Lord comes not bliss :
Listen ! the reprobate in transmigration is involved. (3)
As has the Master instructed, have I proclaimed aloud.
Saith Nanak : Listen, my self ! laud the Lord,
That liberation to thee may come. (4) (1.158)

---

1. Mana.
2. Also interpreted as 'joined', 'stitched'. (Nanak by the Master's Word is united).
* Malwa is the region lying south of the Sutlej in Punjab. This measure takes its name from this region.
3. Lives by thee.
4. Ho ! (This is an interjection).

In the measure Gauri Mālā—Composition of Sri Guru Arjan Dev

SCORE I

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Pāiyo bāl-büddhi sükh rei

In adopting the state of child-like innocence
have we found joy :
By union with the Master have joy, sorrow, loss, death,
Suffering, happiness—
All to us grown alike. (Pause I)
While in thinking, brooding am I engaged,
Suffering have I borne,
As was the gracious Master, perfectly-endowed, met,
Came spontaneous joy. (1)
All ritual actions by clever ceremonial performed,
Have only brought on bondage;
When the holy Master his hand on our forehead placed,
Were we liberated. (2)
When cry of possessiveness[1] have we raised,
Has Maya-poison surrounded us.
When mind, body and understanding to the Lord we
surrendered,
Came to us spontaneous joyful slumber. (3)
While the bundle of worldliness was I carrying,
penalties I had to bear.
As by union with the Master was the bundle cast off,
Saith Nanak, came emancipation from fear. (4) (1.159)

Bhāvanu tiyagiyo rī tiyāgiyo

Desire[2] have I discarded, my sister-friend !
This have I discarded.
By union with the Master was it discarded.
In submission to the Lord's will was found
Complete joy, bliss, abandon and ecstasy. (Pause I)
As on the Master's feet my forehead I placed, P. 215
Thoughts of honour and dishonour vanished.
As was felt joy in the Lord,

1. Mine, mine.
2. To seek wha t pleases.

Vanished all thought of delight in wealth and
suffering in misfortune. (1)
That sole Lord in inhabited places and in wilds[1]
have I envisioned.
From fear[2] have I become free, as the holy Preceptor[3]
my illusion has cast off,
And beheld the Lord as all-pervasive. (2)
None of what the Lord has done, has my mind disapproved :
In holy company and by grace of God's devotees[4]
Is my mind from *long* slumber awakened. (3)
Nanak, servant of God with you has sought shelter,
And to seek your protection come.
Thereby has he delight of ecstasy of devotion to the Name,
and joy in poise;
Never after has suffering touched him. (4) (2.160)

In the measure Gauri Mālā—Composition of Sri Guru Arjan Dev

SCORE 2

Pāiyā lālu ratanu maiṇ pāiyā

The precious[5] Jewel of devotion in my mind have I found.
My body and mind are in bliss,[6]
As in the holy Preceptor's Word am I absorbed.[7] (Pause I)
Gone is all hunger and thirst; all anxiety forgotten.
The Master, perfectly-endowed, his hand on my forehead
rested;[8]
Thereby the whole world have I conquered. (1)
In my heart am I satisfied, fulfilled,
All uncertainty gone.
The holy Preceptor to me an inexhaustible
treasure has granted,
That never is decreased or depleted. (2)
Brother ! listen to the wondrous realization by
the Master granted.
As was the curtain of ignorance lifted,

---

1. Forests.
2. Fear of Yama's retribution.
3. Sant.
4. Sant.
5. In the original occur *lāl* (ruby), *ratan* (diamond).
6. Cool.
7. Last line in this verse placed first in rendering.
8. (By way of blessing).

As was the Lord's face beheld,
Was all envy, animosity forgotten. (3)
Inexpressible is this wonder :
He alone knows of it who of it has taste.
Saith Nanak : As from the Master treasure of the Name
in the heart was entered,
Came Divine illumination. (4) (3.161)

Ubrat Rājā Rāma kī sharnī

By seeking shelter of the Divine King alone comes
liberation.[1] (1)
All other worlds are Maya-regions;
Those entering these, fall again and again to earth. (Pause I)
Sastras, Simritis and Vedas have we studied;
The great sages too have this affirmed :
Without devotion to the Lord no liberation[1] comes—
No other way does one find bliss. (1)
With accumulation of the three worlds,
still are not assuaged flames of desire.
Without devotion to the Lord is not found poise;
Such day and night are restless.[2] (2)
With numerous acts of attractive dalliance,
still is the mind's craving not satisfied.
This burning craving in no way is assuaged—
All efforts without devotion to the Name are of no avail. (3)
My friend ! contemplate the Name Divine—
In this lies essence of complete bliss.
Saith Nanak : Holy company and dust of the feet of
God's servants
From transmigration brings emancipation. (4) (4.162)

Mo kau ehi bidhi kou samjhāvai

Who shall this mystery to me expound ?
Who but the Creator Himself the answer may give ? (Pause I)
In ignorance has man performed various deeds,
Engaging neither in contemplation nor austerities;
In all ten directions has his mind wandered :
By what deeds then is he in bonds put ? (1)

1. In the original is used *ubhrat* (risen above water, as of a drowning person), *nistārā* (swimming).
2. Each *pahar* keep wandering.

Presuming himself owner of his self,
bodily strength, wealth and lands, P. 216
In possessiveness is he involved.
By illusion and attachment blinded, with these
are his feet tethered. (2)
What deeds this creature performed when no existence
he had,
When the sole immaculate Formless Lord was Himself
doing all ? (3)
He who made this creation, alone knows the mystery
of His doings.
Saith Nanak : The holy Preceptor has my doubts removed—
The Lord alone is sole Doer of all. (4) (5.163)

Hari binu awar kriyā birthei

Other than *devotion to* the Lord, are all ritual actions of
no avail.
Such recitations, austerities, self-restraint and
various rituals actions.
This side of the Divine Court are of efficacy bereft.[1] (Pause I)
One engaging is fasts, vows and restraints shall
benefit from these not half a cowrie :
In the hereafter, brother ! the order is different—
These shall there not avail.
Bathing at sacred spots and wandering over the earth,
Shall not in the hereafter find approval.[2]
Such devices shall there not avail—
These only the people's approbation find. (2)
One by recitation from memory[3] of the four Vedas,
Still in the hereafter to the Divine Mansion
shall not attain :
Without realizing the holy Word
Vain are all efforts.
Nanak this after deliberation affirms :
Whoever in devotion lives, liberation shall find.[4]
Serve the Master; the Name contemplate,
And pride of mind discard ! (4) (6.164)

---

1. Robbed (of efficacy).
2. Shall find no place.
3. By mouth.
4. Shall go across to the other shore.

Mādho Hari Hari Hari mūkhi kahīyai

Lord ! *grant* that ever the Lord's Name we utter.
Nothing by our effort, Lord ! happens :
As you ordain, we abide. (Pause I)
What can man do ? What his power ?
What lies in the hand of this helpless creature ?
Lord, all-perfection ! he follows the path along which you guide him !
Benefactor of the whole universe !
In your grace to your sole essence attach us in devotion.
This to the Lord is Nanak's supplication :
Grant that your Name we contemplate. (2) (7.165)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dīn-dayāl Damodar Rāiyā jīo

Listen, Thou who art compassionate to the humble, Divine King ![1]
Who hast created millions and to your service set them !
To love Thy devotees is Thy habitual way;
Thou who dost pervade all spots. (1)
How, beloved ! may I have sight of Thee ?
By what good deeds to behold Thee ?
This by humble service at the feet of the holy may come.
This life to them may I sacrifice;
Myself I in ecstasy[2] dedicate,
And in humility their feet may touch ! (2)
The Brahmin-scholar scriptures and Vedas studies;
Some turning away from the world[3] at holy spots bathe;
Others in song and music Divine laudation chant :
I only meditate on the Name of the Lord, above fear. (3)
By grace of the Lord,
At touch of the Master's feet are we fallen ones rendered pure. P. 217

1. Damodar (one of Krishna's attributive names).
2. Bali, Bali is repeated twice, giving force of ecstatic dedication.
3. Turning Bairagi.

Annulling illusion and fear[1] has the Lord made us free of
rancour.
The Master thus, our heart's desire has fulfilled. (4)
Those blessed[2] with the Name are truly wealthy.
Those meditating on the Lord have the true repute.
Whoever is in holy company, pure is all his doing.
Nanak, servant of God, thereby in spontaneous
enlightenment[3] is immersed. (5) (1.166)

Āo hamārai Rāma-piyārei jīo

Grace my home, holy one, beloved of God !
That night and day with each breath Him we contemplate.
Holy one ! falling at your feet I supplicate :
tell me tidings of the Lord.
How without your grace may we be saved[4] ? (1)
In your holy company have I enjoyed bliss :
In the forest, in each blade of grass,
In all three worlds have I realized the Lord, Supreme Bliss.
In the couch of joyful realization has my heart[5]
been in bloom :
At your sight alone is obtained such joy. (2)
Washing your feet may I ever serve you !
May this be my worship, offering and homage to deities.
While serving you humbly, may the holy name I utter.
This my supplication pray, to the Lord convey. (3)
Fulfilled is my desire; in bloom is my mind and body.
At sight of the Lord is all my suffering cast off.
By constant utterance of the Lord's Name have
I been liberated.
This bliss, ecstasy beyond endurance, prayeth Nanak,
may I have strength to bear. (4) (2.167)

Suṇi suṇi Sājan mana-mitt piyārei jīo

To my supplication pray listen, noble Friend of my
heart, Beloved !
My mind and body all is Thine; this life too to
Thee I sacrifice.

1. Fear of Yama's retribution.
2. Those that have obtained the Name.
3. Sahaj.
4. Swim across.
5. Mana.

Lord, prop of life ! be never from my thoughts away [1]
May I ever in Thy shelter abide ! (1)
Brother ! by grace of the Master is attained the Lord,
By whose contact[2] life to the self is imparted.[3]
All is the Lord, all places His.
To the Lord may I ever be a sacrifice ! (2)
Only the supremely fortunate this wealth contemplate.
In the sole immaculate Name is my devotion fixed.
By contact with[4] the Master, perfectly-endowed, is all
suffering effaced,
And day and night in chanting Divine laudation
is passed. (3)
Lord ! precious jewel is your holy Name—
Thou the true Merchant-prince, Thy devotees agent-dealers.
With capital of the Lord's devotion may one make
holy commerce.
To those engaging in this may Nanak, servant of God,
Be ever a sacrifice ! (4) (?.168)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy
Preceptor's Grace

Tūṇ merā bahu māṇu kartei Tūṇ merā bahu māṇu

Lord-Creator ! Thou art my great source of honour;
Source of great honour to me art Thou.
On Thy strength in joy I abide, with the mark on me of the
holy Word. (Pause I)
Man in Maya involved ! never hast thou the way of
wisdom grasped :
All things of the way of God, though Thou hast known,
Yet hast to them been indifferent.[5] (1)
What wisdom in indications has revealed, P. 218
That with thy eyes hast thou seen :
Yet senseless and greedy as thou art, no whit to such
teaching hast thou listened. (2)

1. Be not forgotten.
2. By meeting whom.
3. The self finds life.
4 Obtaining, attaining.
5. Silent.

No solitary individuals or a few[1] only, but the whole
world in the same Maya-pleasure is ruined.[2]
A rare place by such as are enamoured of the
Name is inhabited. (3)
God's devotees at the holy Portal are exalted—
Day and night in bliss abiding,
In joy in God dyed :
Nanak to such is a sacrifice ! (4) (1 169)

Dūkh-bhajanu Terā Nāmu jī dūkh-bhajanu Terā Nāmu

Devotion to Thy Name is shatterer of suffering;
Shatterer of suffering is Thy Name.
Thus has the Master, perfectly-endowed, imparted
his teaching :
Day and night[3] on it meditate. (Pause I)
Where the Supreme Being abides, is the loveliest of spots.
Yama's minions approach not one whose tongue the
Lord's laudation chants. (1)
To serve Thee have I not learnt, nor the way of
contemplation and meditation.
Lord inaccessible, beyond measure ! life of the universe !
On Thy shelter have I fallen. (2)
By grace of the Lord have sorrows and torments fled.
Not a whiff of hot air touches one, whom the holy
Preceptor grants protection. (3)
The Master is *image of* the Primal Being;[4] the Master
is *image of* the Lord,[5] the Creator.
By grace of the Master have I obtained all boons—
To him is Nanak, servant of God, a sacrifice ! (4) (2. 170)

Hari Rāma, Rāma, Rāma Rāmā

Utter Name of the Divine Lord, God,
By whose contemplation are all objectives achieved. (Pause I)
By utterance of the Name of God, the Lord, is the
tongue[6] made pure.
Whoever to us relates Divine laudation, is alone
our brother, friend.

---

1. 'Two or four'—in English idiom would be 'two or three'.
2. Robbed.
3. Eight pahars.
4. Narayan.
5. Dayu.
6. Lit. Mouth.

Why put out of mind the Lord, whose contemplation
all suffering removes,
And wherein lie all boons, all fulfilment[1], all merit ? (2)
By joining holy company comes liberation, and one's
face at the Court Divine becomes radiant :
By seeking His prop[2] is found true life,
And the ocean of existence crossed. (3)
The Lord's laudation is embodiment of true life,
the real capital of God's devotees.
Saith Nanak : By contemplation of the Name comes liberation,[3]
And approbation at the holy Portal. (4) (3.171)

Mīthei Hari-gūṇa gāo jindū tūṇ mīthei Hari-guṇa gāo

My life ! chant thou the Lord's sweet praise; chant it.
By love[4] of the holy Lord, have the shelterless found
shelter. (Pause I)
All other joys are tasteless; body and mind they
leave tasteless.
Whoever without God passes life, cursed is his existence. (1)
By holding at the sash[5] of the holy, does one cross ocean
of the world.
By meditation on the Supreme Being is all one's
family saved. (2)
He is our true sympathizer, relation, friend, who in our
heart the holy Name lodges,
And annulling our faults, on us confers a favour. (3)
God's holy feet are the true substance, treasure, estate,[6]
home and the Nine Boons.
Nanak, mendicant at this door, in charity asks gift of
Thy own self. (4) (4.172)

In the Measure Gauri—Composition of Sri Guru Tegh Bahadur

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sādho mana ka māna tiyāgo

My devotee *friends*, from your mind banish egoism; P. 219

---

1. Fruit.
2. Catching at His sash, symbolizing dependence.
3. Emerging from water, as in case of a drowning man.
4. Being dyed in
5. Grasping someone's sash is to be dependent on him, as a bride on her groom.
6. Lit. Village. Implied meaning, manor, landed estate.

Flee ever by day or night lust, violence[1] and
consorting with the evil-minded. (Pause I)
He alone has known the Essence
Who meets indifferently pleasure and suffering,
Worldly honour and neglect,[2]
And has risen beyond joy and sorrow—
Such a one has realized the Essence in this world; (1)
Who indifferently receives praise and calumny,
And seeks alone the state sublime of transcendence.[3]
Saith Nanak, servant of God :
Hard is this way[4] of life—
Only by the holy Preceptor's guidance may its
secret be mastered. (2) (1)

Sādho rachnā Rama banāī

My devotee *friends*,
Behold ! such is this creation of God !
Amidst the universal play of death
Man considers himself immortal.
Strange is this beyond words ! (Pause I)
Man gripped by lust, wrath, attachment[5]
Has put away from his mind the Divine Image,
And holds eternal this mortal frame,
Insubstantial as dream at night-time. (1)
All that is visible is mortal as passing cloud-shadows.
Nanak, servant of God has known this world to be
insubstantial,
And for Divine protection prays. (2) (2)

Prānī kau Hari-jasu mani nahīṇ āwai

Man is forgetful ever of laudation[6] of God.
Wrapped in love of the world, how may he chant
hymns of devotion ? (Pause I)
Absorbed in love of family,[7] friends, property
With these is he bound.[8]

---

1. Krodh : Lit. Wrath, but the more general evil of violence is implied.
2. Lit. Disgrace.
3. Nirban : Nirvana, the sublime state in which all experience relating to matter (maya) is transcended.
4. Lit. play (The figure is changed in the rendering).
5. Moha : Lit. stupor; applied meaning, attachment to world.
6. Lit. Praise of God.
7. Lit. Children, progeny.
8. May also imply : With these is bound by Yama.

This world, false as mirage,
Man rushes to grasp. (1)
The Lord, Master of joy and liberation,
In his folly he forgets.
Saith Nanak, servant of God :
A rare person, one in millions[1] attains the wealth of
devotion to God. (2) (3)

Sādho ehi mana gahiyo na jāī

My devotee *friends*, hard it is to restrain[2] this *restless* mind,
Immersed in desire,[3] and unfixed therefore. (Pause I)
In this mind abides wrath insurmountable,[4]
By irresistible force snatching jewels of enlightenment. (1)
Yogis despite their praxis, and sages with their
chanting of Divine laudation –
All fail to attain the Lord.
Saith Nanak, servant of God : Only by His grace
may union with Him be achieved. (2) (4)

Sādho Gobind kei gūna gāwou

My devotee friends, chant ye hymns of Divine laudation;
Why waste away this human incarnation so invaluable ? (Pause I)
Seek ye shelter of the Redeemer of the Fallen,
Cherisher[5] of the Humble.
Why be indifferent to Him who annulled the Elephant's[6]
agony[7] ? (1)
Abjuring egoism and attachment to worldly goods,[8]
Turn your hearts towards devotion to God.
Saith Nanak : This is the true path of liberation;
Attain to it by God-ward turning of your hearts. (2) (5)

Koī māī bhūliyo mana samjhāvai

Mother mine, who may instruct this mind gone astray ? P. 220
Neither Vedas nor Puranas[9] nor knowledge of the way
of saints induces it to devotion to God.[10] (Pause I)

---

1. Lit. Kot=Karor, ten million.
2. Lit. Grasp.
3. Lit. Thirst.
4. Lit. Hard violence. Original, *Krodh*=wrath.
5. Lit. Relation.
6. Reference is to the famous myth in *Bhagavat Purana* of the rescue of the Elephant from the Crocodile when it prayed to the Preserver, Vishnu.
7. Lit. Terror.
8. Maya.
9. Refers to religious texts in general.
10. Original, Chanting hymns of Divine laudation.

Man attaining the human incarnation, hard to attain,
Yet makes waste of his life.[1]
His attachment is for Maya,[2] source of all suffering;
To that is he inclined; (1)
Disinclined to love of the Lord[3] present everywhere
and ever by his side.
Saith Nanak : He alone is liberated in whose heart[4]
God is lodged. (2) (6)

Sādho Rāma-sarani bisrāmā

My devotee *friends*, in God's shelter alone lies peace[5] !
Instruction in Vedas and Puranas[6] is of value alone if
devotion it induces. (Pause I)
One untouched by avarice, attachment, egoism and pursuit
of evil passions,
And one risen above joy and sorrow—
Know such a one to be God's own image. (1)
Indifferent is he to heaven and hell,[7]
Amrita and poison, copper[8] and gold;
So also to praise and calumny;
Unconcerned with attractions of avarice and attachment. (2)
One not bound by pain and pleasure—
Know such alone to be enlightened.[9]
Saith Nanak : Know such a one to be truly liberated. (3) (7)

Mana rei kahā bhaiyo taiṇ baurā

My heart,[10] why strayest thou in this madness—
Forgetful that day and night is thy life nearing the end,
And avarice has made thee worthless.[11] (Pause I)
This frame thou believest thine, and the comely wife[12]—
Consider carefuly, neither of these will last with thee. (1)
In gamble hast thou lost thy life's jewel,
All thoughtless of the Lord :

---

1. Lit. Passes it to no purpose.
2. As elsewhere, stands for pursuit of worldly objectives in general.
3. Original, Rama.
4. Lit. Pitcher—a common symbol for the heart or self.
5. Lit. Rest.
6. Refers to religious scriptures in general.
7. The meaning is that to him devotion is the end, and not attainment of heaven or avoidance of hell.
8. Original, Paisa.
9. Original, *Jnani* (Gyani).
10. Original, Mana, mind--but 'heart' will yield the sense more appropriately.
11. Lit. Lit., Of no weight.
12. Original, Wife of thy home.

One moment didst thou not engage in worship at His feet—
And made waste of thy life.[1] (2)
Saith Nanak : Truly happy is one who chants God's praises;
The whole world is enmeshed by Maya and
gripped by fear.[2] (3) (8)

Nara achet pāp tei dar rei

Man, thou who art so thoughtless—
Beware of falling into evil;[3]
Take shelter with Him who is full of grace to the
humble and annuls all fear. (Pause I)
Lodge in the soul His Name whom Vedas and Puranas[4] laud.
The holiest of all names is the Lord's—
Ever cherish it in thy mind and cast off[5] thy sins. (1)
Not again mayst thou get the human incarnation.[6]
Engage in the effort now to attain liberation.
Saith Nanak : Laud[7] the compassionate Lord;
Thus wilt thou cross over the ocean of
thy earthly life. (2) (9.251)

In the measure Gauri—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets)

In the Name of the Sole Supreme Being, Supreme Creator,
Realized by the holy Preceptor's Grace

Niddhi siddhi nirmal Nāmu bichāru

In contemplation of the Name immaculate, lie *boons* of
Nine Treasures and Yogic accomplishments.
As are suppressed evil propensities,
In all creation is seen the Lord pervasive.
As is the self in purity enveloped[8], release from
the Three Qualities comes.[9]

---

1. Lit. Passed thy life purposelessly.
2. Original, Attains not to fearlessness.
(The 'fear' implied is that arising from anxiety, apprehension of the loss of that which man must inevitably lose. Yama's fear of retribution for evil actions is also implied).
3. Lit. Sin (This line may also be rendered : 'Man ! fear the evil in thy heart, *unknown to thee*'. In that case *achet pap* in the original would mean evil in the sub-conscious or unconscious mind).
4. As elsewhere, stands for religious scriptures in general.
5. Lit. Carry away, remove.
6. (The basic concept here is transmigration).
7. Lit. Sing (praises of).
8. In midst of purity.
9. Alternative rendering : 'Release from apprehension of distinction between the doer, doing and action comes'.

Thus is the Master's teaching to the self
proved beneficent [1] (1)
By thus contemplating God, is the mind in faith fixed. P. 221
By the collyrium of enlightenment and the holy Word
is the Lord realized. (Pause 1)
By immersion in spontaneous enlightenment[2] have we
experienced joy.
By force of the immaculate Word is illusion vanquished.
Deep red *of devotion* are we dyed;
washed is Maya's frail vermilion [3]
By grace of the Lord is Maya-poison annulled. (2)
Our mind *from the world* turned : the self that to *the world* was
living, *to it* died and was awakened.
By contemplation of the holy Word was the mind
to the Lord attached.
Joy *in God* we gathered; poison was thrown off, discarded.
In love *of God* we came to abide; fled was Yama's terror. (3)
Taste *for the world*, and disputation from pride
arising, were all discarded.
The mind in the Lord dyed, to the infinite
Ordinance became compliant.
Discarded were conventions of caste-pride
and worldly honour.
As came the Divine glance, in joy has the self dwelt.[4] (4)
Other than God no friend I see :
So, whom to serve, to whom my heart to give ?
With whom in hardship to take counsel, at whose feet fall ?
In whose teaching should I my devotion fix ? (5)
The holy Preceptor shall I serve; at his feet fall.
In devotion engaged, to the Name Divine shall I
attach myself.
The Master's teaching and guidance shall *I make*
my food and object of love.
By attachment to the Divine Ordinance, to my true
home *in God* shall I repair. (6)

1. Of use, of value.
2. Sahaj.
3. (The colour imagery is pervasive in Gurubani and the poetry of spiritual experience).
4. Joy has the self adopted or assumed.

By vanishing[1] of pride has come joy with
absorption in meditation.
As was the self with realization illumined,
in the Divine Light was it immersed.
Such writ, by the mark *on me* of the Word, is ineffaceable.
The Creator solely have I realized to be source
of all happening. (7)
Neither *to me* now is anyone a scholar nor a sapient sage:
Nor is anyone ignorant or in illusion strayed.
Realizing the Ordinance now, into discourse I enter not.
Saith Nanak : By the Master's guidance in spontaneous
enlightenment am I absorbed. (8) (1)

Manu kūncharu kāyā ūdyānai

The mind, an elephant, is in forest of the body *wandering.*
Should the Master apply the goad, and to it affix the
mark of the holy Word,
At the Royal Portal would it be exalted. (1)
By clever devices is the *Lord* not realized :
How may the mind without being broken[2] be aware of
Divine greatness[3] ? (Pause I)
In *man's* home[4] lies amrita, that thieves are carrying away;
None to restrain them.
Himself does He save and exalt. (2)
In the spot *of the mind* is gathered the fire of
desire beyond count;
By the water of realization by the Master granted,
is it assuaged.
By dedicating to the Master *our* heart,[5] in ecstasy
we chant Divine laudation. (3)
In the self and without is He the same;
Why then take to a cave *on Him* to meditate ?
The Lord above fear in the ocean and on the
mountain is the same. (4)
Who may destroy one *to the world* dead ?
To one rendered fearless by *God* what fear ?

1. Going away.
2. (As of an animal). Lit. Killed; subdued.
3. Value.
4. The self is meant.
5. Mana.

Such a one by illumination of the Word has realization
of the three worlds. (5)
Such as without realization discourse of Him, have only
empty words to retail;
One with realization has known *true* poise.
By *deep* meditation is my mind in faith fixed. (6)
By meditation on the Sole Name of God comes good
repute, *true* beauty and liberation.
In the Name is absorbed the Lord immaculate :
In His own station, *His* own abode in the heart,
does He abide. (7)
Many are the sages that with devotion laud Him;
Their bodies and minds pure; truth in their selves abides.
Nanak, ever on the Lord meditate ! (8) (2) P. 222

Na manu marai na kāraju hoe

While the mind is not subdued[1], achievement of the
objective comes not ;
The mind is in the power of minions of evil
thinking and duality.
As the Master's teaching by the mind is absorbed,
To the Creator is it united. (1)
God, who is without attributes Himself to *man's* good
qualities is responsive[2] :
This after banishing the ego is realized. (Pause I)
The mind, misguided, in thoughts of evil is involved.
The mind, deluded, with sin is burdened.
With realization is the mind to the sole
Supreme Being[3] united. (2)
The mind deluded into Maya-abode enters;
In lust involved, in poise is it not fixed.
Man ![4] on the Lord meditate; to your tongue impart
taste of this. (3)
By excessive anxiety for elephants, steeds, gold, progeny
and woman
Does man lose the bout.
In this with false counters he is playing. (4)

1. Is dead (to the world).
2. Is compliant.
3. Ekankar (Ek Oankar).
4. Prani (one that lives).

In hoarding wealth comes evil-thinking,
And pleasure and pain at our doorstep keep standing.
By meditation on the Lord comes to the
heart spontaneous joy. (5)
Should He show grace, with the Preceptor He grants union.
With good qualities garnered, are evils in the holy Word consumed;
And man by the Master's guidance boon of
the Name acquires. (6)
Without *devotion to* the Name is one's lodgement
solely in suffering.
The thoughtless egoist's mind in Maya is fixed.
By writ of primal Time comes realization
by the Master's guidance.[1] (7)
The restless mind constantly runs about and
from running ceases never.
The holy and the pure to impurity *of mind* are averse.
Saith Nanak : The God-directed[2] ever the
Divine laudation chant. (8) (3)

Haumai kartiyāṇ neh sükhu hoe

In practice of egoism[3] lies not happiness—
False is ego-centredness:[4] He is holy Truth.
All those in duality caught are ruined.
Man does what in primal Time for him is recorded. (1)
Such a desperate gambler is the world—
Although of the Name neglectful, yet it seeks happiness. (Pause I)
Should the invisible Supreme Being ever become visible,
one may describe Him.
Vain it is without seeing Him, to set out to describe Him.
By the Master's guidance comes His sight spontaneously.
This by service to the Master and single-minded absorption
in meditation *comes*. (2)
To seek pleasure is only to get *more* suffering :
Such a one wears a necklace strewn all of evil actions.
Without faith in the Sole *Supreme Being*, one false within
gets not liberation.
All doings are within sight of the Creator, ever-watchful. (3)

1. Gurumukhi.
2. Gurumukh.
3. *Haumai* (Pride, egoism).
4. Manmati.

Whoever the fire of desire through the holy Word assuages,
Spontaneously is his illusion of duality banished.
Such is he who by the Master's guidance the Name in his
heart lodges,
And by the holy Word Divine laudation chants. (4)
Those by the Master's guidance in devotion engaged, in the
self[1] have the holy Eternal lodged.
Without *devotion* to the Name is not attained essence
of the self.[2]
The Beloved Lord to *our* love is compliant.
To whomsoever He shows grace, the holy Name realizes. (5)
Maya-attachment is all Yama-snare;
The egoist in it bound is impure, of evil repute and
horrifying aspect.
By the service of the holy Preceptor is this snare lifted.
The Name ambrosial is ever bringer of joy. (6)
The God-directed by realization, in the Sole Supreme
Being are absorbed;
In truth absorbed, in the holy Divine Essence[3] they abide,
Their transmigration annulled.
From the Master, perfectly-endowed, is such
enlightenment received. (7)
To discoursing *on the Lord* is there no end. P. 223
My Master have I queried : Other than God no Portal is for man.
Suffering and joy by His desire and will comes.
The lowly Nanak exhorts ye : In Him be absorbed. (8) (4)

Dūjī Māyā jagat-chitt vāsu

Maya that is duality, in the mind of world is lodged :
The world by lust, wrath and pride is being ruined. (1)
Whom may I name second to the Supreme Being ?
None such is there.
In all creation is pervasive that immaculate One. (Pause 1)
Foul thinking, duality-inspired, speaks of a reality
other than God.[4]
Those following this, in transmigration caught, die and
away from God[5] abide. (2)

1. In the body.
2. One's own place.
3. In one's own home.
4. Speaks of two.
5. Becomes the other (is manifested as the other)

In the earth and sky see I not duality manifest:
In all humanity[1] is manifest the same Divine Light. (3)
As the refulgent lamps of sun and moon I view,
In all is manifest the youthful[2] Beloved Lord. (4)
The holy Preceptor, granting me enlightenment of the Sole Supreme Being,
In his grace my heart to Him attached. (5)
By guidance of the Master the Sole immaculate Being have I realized;
Annulling Duality, by the holy Word have I envisioned Him. (6)
In all worlds is operative God's sole Ordinance;
From the One has arisen all creation. (7)
Two[3] are the paths; of each know the Lord to be the same.
By the Master's teaching the Divine Ordinance realize. (8)
All diverse forms and colours by the mind alone are created.[4]
Saith Nanak : Laud thou the Sole Reality. (9) (5)

Adhiyātam karam karei tāṇ sāchā

One is pure only when acting by guidance of the true self:
The uninitiated know not the true secret of liberation. (1)
That yogi alone the true praxis has contemplated,
Who subduing the five sources of evil, in heart cherishes truth. (Pause 1)
Such alone the reality of yoga-praxis realize,
As have within them the Divine Essence.[5] (2)
To a true yogi are heat of the sun and cool atmosphere of the moon and home and forest alike;[6]
Also to Him is action and devotion of the same order of performance.[7] (3)
The sole Name of God his charity—
Ever awake in enlightenment, meditation, yoga-praxis and truth. (4)

1. Each woman and man.
2. This epithet is expressive of beauty.
3. The path of the Gurumukh (the God-directed) and manmukh (the ego-directed).
4. That is, have no existence in reality.
5. Sachu (lit. truth, holy truth).
6. Here 'sun and moon' are yogic symbols for the passages Ida and Pingala, joining with Sushumana to impart realization and infinite power.
7. Are alike.

In fear of God absorbed, from the self he strays not;
Who may evaluate him in his absorption ? (5)
Whomsoever the Lord to Himself unites, and his
illusion lifts,
By grace of the Master the supreme state attains. (6)
The holy action of *such a yogi* in service of the Master,
Contemplation of the Word and subduing egoism, lies.[1] (7)
Saith Nanak : The essence of utterance of God's Name,
austerity, sacred recitation of scriptures[2]
In this lies, that in the Lord, transcending our
knowing, has he faith. (8) (6)

Khimā gahi bratu sīl santokham

Forgiveness have I grasped; and taken vow of
noble conduct and contentment.
Thereby afflicts me no malady nor suffering from Yama;
Thus have we been liberated and merged into
the Lord without form or feature. (1)
What has the yogi to fear ?
In all that is without, including trees and
plants, is He pervasive. (Pause I)
The yogi, from fear emancipated, on the Lord
without fear meditates;
Awake ever[3], in truth is he absorbed.
To my mind is such a yogi pleasing. (2)
The snare of death in the flame of enlightenment he burns:
Old age, the path of death and pride he annuls;
Liberated himself, to his ancestors too he brings
liberation. (3)
The true yogi is one who to the holy Preceptor is devoted;[4]
In fear of God immersed, fearless he becomes;
As the Lord that he serves, he becomes. (4)
The Name is emancipator from fear, and bringer of the
immaculate state. P. 224
Of the helpless is it cherisher; to it may I be a sacrifice !
By chanting Divine laudation is one not again
into the birth *mould* cast. (5)

---

1. That is, does not go beyond the path of sahaj into ritual and hatha-praxis.
2. Purana (mythological Hindu scriptures).
3. Day after day.
4. Serves.

Let the yoga-practitioner realize one Supreme
Being within and without.
By the Master's teaching[1] should he himself realize.
By power of the holy Word shall he be marked with
bliss at the Divine Portal. (6)
Whoever by the holy Word to the world dies, in the
Divine Essence[2] abides;
His transmigration annulled, his desire ended,
By *blessing* of the Master's Word is illumined lotus
of his heart. (7)
Whomsoever *in the world* we view, is by hope and
despair filled:
By lust and wrath moved, for poison *of the world*
hungry and thirsty.
Saith Nanak : Rare are such as truly the world have
renounced. (8) (7)

Aiso dāsu milai sūkhu hoī

Union with such a servant[3] *of God* brings joy—
Suffering is annulled, and the holy Eternal attained. (1)
By his sight comes perfection of realization :
Equalling merit of *bathing* at sixty-eight holy
spots is the dust of his feet. (Pause I)
By his sight are eyes with contentment filled,
and the mind in the Sole Supreme Being fixed;
By taste of the holy Divine elixir is the tongue made holy. (2)
By passion for devotion in the heart are our doings
made holy;
The mind *at sight of* the Lord inaccessible, of
impenetrable mystery, finds content. (3)
Wherever my glance I cast, the holy Eternal I envision;
Without such realization, the world in its ignorance[4]
into disputation falls. (4)
By guidance of the Master comes realization;
Rare are such as by the Master's teaching such
realization get. (5)

---

1. Word.
2. In his own abode (in the Divine Essence; eternity).
3. (One whose attributes in the last Ashtpadi are mentioned).
4. Kacha (unbaked, as of clay vessel; frail).

Divine Preserver ! in your grace save us !
Without realization are beings turned animals, goblins. (6)
The Master's teaching is, No other is there than God.
Who else is there to see to whom I may offer worship ? (7)
To manifest the holy[1] has He the three worlds created.
Holy is he who on his self meditates and the essence realizes. (8)
In his heart is lodged holy truth, sincere devotion.
Saith Nanak in supplication : To such am I a slave. (9) (8)

Brahmai garabu kīyā nahīṇ jāniyā

Brahma in pride realized not the Creator.
As fell on him the affliction of *loss of* the Vedas,
was he repentant,
As on the Lord he meditated, did faith in his mind arise. (1)
In this world is spread evil of pride :
Whoever has the Master's contact, in him is it annulled. (Pause 1)
King Bali[2] full of arrogance of his wealth,
By performance of a sacrifice was greatly bloated.
Without the Master's guidance into the nether region he fell. (2)
Harishchandra[3] doled out charity and earned merit.
Yet without the Master's guidance found he not end of
the impenetrably mysterious Divine Being.
The Lord Himself leads astray: Himself wisdom He grants. (3)
Harinakashyapu[4] of foul thinking and evil-doing—
The Lord all-pervasive[5] his pride tore away;
Saved in His grace Prahlad. (3)
Ravan, forgetful *of God*, ignorant, into error fell;
His Lanka plundered, his head *last*.
As to the Lord no devotion he bore, fell his pride. (5)
Sahas-bahu[6], Madhu-kit[6] and Maikhasura;[6]
Harinyakashyapu[3] who with the Lord's claws was torn apart :
All such demons that practised not devotion, *by the Lord*
were destroyed. (6)
Destroyed were Jarasandh and Kāla-Jamun;
Torn were Raktabij and Kālunem[6] :

1. Sant (plural).
2. A king who was discomfited trying to dole out charity of land to the Lord as a dwarf.
3. Hari Chand in the text.
4. Harnakash in the text.
5. Narayan.
6. Demons mentioned in the Puranas.

The Lord destroyed the demons and to His devotees granted
liberation. (7)
Himself turning holy Preceptor, the holy Word He contemplates.
Demons in duality involved, He destroyed; P. 225
The God-directed, with sincere devotion, were saved.
Duryodhan[1] in dishonour was ruined[2] :
The Lord-Creator He forgot.
Whoever to God's saints does harm, meets suffering. (9)
Janmeja[3] the Master's teaching disregarded :
How may one, in illusion lost, find happiness ?
Even a sesame-grain's error to great regret leads. (10)
Kamsa,[4] Kesu and Chandur that were unmatched champions,
Disregardful of God, into ignominy were caught.
Other than the Lord of the universe no true protection is. (11)
Without the Master's guidance is not pride effaced;
By the Master's teaching comes righteousness,
poise and devotion to the Name.
Saith Nanak : From the Master is obtained devotion
to the Name and Divine laudation. (12) (9)

Choā chandanu anki charhāwouṇ

Should I rub scents of attar and sandalwood on my limbs,
And wear fine cotton and silk dresses—
With all these, without *devotion to* the Name Divine is
happiness not found. (1)
Whatever I wear and wrap myself in, without *devotion to*
the Lord of the universe, no happiness can come. (Pause I)
With rings in my ears worn, and necklace of pearls
round my neck;
With vermilion mattresses with red flowers bespread—
Yet without *devotion to* the Lord of the universe,
no happiness may be sought for.[5]
To have for dalliance a woman with bewitching[6] eyes,

---

1. The arrogant Kaurava king of Indraprastha.
2. Was sunk.
3. Son of Prikshat, who became a leper because of breaking a vow (mentioned in *The Mahabharata*).
4. Kamsa was the tyrant king of Mathura.
Note : (In this hymn occur examples of the godless who were destroyed. The illustrations are drawn from Indian mythology and epic lore).
5. Without *devotion to* the Lord of the universe how may happiness be found ?
6. Lit. With a peculiar sprightly appeal.

Decked sixteen-fold[1], in amorous play engaged—
With this, yet without meditation on the Lord of the universe, shall be met ignominy everlasting. (3)
With possession of fine portals, houses, mansions, and luxurious couches,
With gardeners appointed day and night to deck these with flowers—
Yet without *devotion to* the Name Divine will the body in torment lie. (4)
With steeds, elephants, troops of lancers and beating of drums;
With troops of soldiers, officers, chamber-maids[2] and such ostentation –
Without *devotion to* the Lord of the universe,
All this is a false show. (5)
Were I to become an accomplished yogi, and invoke miraculous powers,[3]
Wear crown, ceremonial cap and have a royal umbrella waving over my head—
Yet without *devotion to* the lord of the universe how may I attain *holy* Truth ? (6)
Were I to be styled lord, monarch, king,
Arrogantly ordering each one about—all this is a false show !
Without absorption of the holy Word is not the supreme objective achieved. (7)
By absorption of the holy Word is egoism and avarice cast off;
By the Master's teaching in my self[7] the Lord[8] have I realized.
Nanak thus supplicates : Under Thy shelter myself I place. (8) (10)

Sevā ek na jānasi awarei

One that serves solely the One Lord, and worships not another,
And the bitter maladies of *worldly* ostentation discards,

---

1. (Sixteen is the traditional number of articles of female decoration).
2. 'Khawas' in feudal Muslim households bears this sense.
3. Riddhi, Siddhi.
4. Calling others by derogatory vocatives.
5. That is, liberation.
6. Forgotten.
7. Heart.
8. Murari (an attributive name of Krishna, implying God).

By a life of devotion with holy truth finds union. (1)
A devotee of God of such description,
By chanting of Divine laudation, his impurity of mind washes off. (Pause I)
The whole world's lotus of mind is upside down turned.
In fire of evil-thinking is the whole world consumed.
Only such from drowning are saved as the Master's Word contemplate. (2)
The humming-bee, the moth, the elephant, the fish,
The deer—by their own action are ruined[2]:
In desire involved, the essence *of truth* they realize[3] not. (3)
The philanderer ever in thought of lust abides;
All evil-doers by wrath are undone.
By disregard of the *holy* Name are lost honour and wisdom. (4)
The ego-directed[4] man after another's woman grows restless; P. 226
A noose round his neck, in worldly concerns is he involved.
The God-directed[5] by chanting divine laudation find release. (5)
The ego-directed[4] are like a widow to a stranger surrendering her body;
For lust and money, under another's sway she places herself:
Without her own spouse no fulfilment will she find. (6)
The mind in study and contemplation[6] of scriptures and Simritis,[7]
Yet undyed in joy in God, restlessly hops[8] about. (7)
As is the Chatrik thirsting *in love* after *a drop of* water,
As finds the fish joy in water—
Nanak by tasting of joy in God is fulfilled. (8) (11)

Haṭhu kari marai na lekhai pāwai

In practising Hatha should one even die, of little account is that *with God.*
Should someone adopt numerous ritual guises, rub ashes thick over his limbs—

1. Knows.
2. Die; are destroyed.
3. See (Pers.); Discriminate (Braji Hindi).
4. Manmukh.
5. Gurmukh.
6. Listening.
7. Books of Hindu Codes and Social Organization.
8. Dances.

But should he neglect devotion to the Name,
Must he ultimately regret his life's course. (1)
My self ! shouldst thou in the Lord fix thy devotion,
joy to thee shall come :
By neglect of the Name Divine must thou suffer torment
at Yama's hands. (Pause I)
By absorption in attar, sandal-scent, agar and comphor,
And by Maya involvement, shall the supreme state by thee
remain unattainable.[1]
By neglect of the holy Name, all around thee is a display
of falsehood. (2)
Command over lance-bearing troops, martial drums,
homage to throne—
All lead to increase of desire,[2] and rise of lust.
Without seeking the Lord comes neither devotion nor
the Name. (3)
The arrogant disputant finds not union with God.
By sacrifice of egoism is attained the Name joy-giving.
In duality lies ignorance, source of suffering. (4)
Without the ship is not crossed the ocean :
So, without devotion[3] to the Master, all life is waste. (5)
Hail the Master that points the path;
Hail him who with the Lord brings about union. (6)
Hail the Lord whose is this life.
By guidance of the Master's Word churn and quaff amrita.
By Thy will, Lord, comes exaltation by devotion to the Name. (7)
Mother mine ! how without the Name may I live ?
Lord ! grant that for ever under Thy shelter on
Thee I meditate.
Saith Nanak : By immersion[4] in the Name is obtained
true honour. (8) (12)

Haumai karat bhekhī nahīṇ jāniyā

The false claimant to piety in egoism involved, realizes not God.
Rare are such as by the Master's guidance in devotion
fix their minds. (1)
By pride and egoism is not attained holy Truth.
As is egoism discarded, is the supreme state attained. (Pause I)

1. It shall remain far from thee.
2. Thirst.
3. Service.
4. *Ratte* : Lit. Dyeing.

Rulers in egoism involved are ever restless;[1]
By egoism destroyed, in transmigration involved. (2)
Egoism by contemplation of the Master's Word is cast off;
As is the restless understanding discarded, are the
five sources of evil vanquished.[2] (3)
With holy truth lodged within, into the house of
poise does man find entry;
And the Divine Monarch realizing, the supreme
state attains. (4)
The Master rids of illusion those[3] in truthful
action engaged;
On the Lord transcending fear, are they in meditation
absorbed. (5)
By dying in involvement of egoism nothing is attained;
By contact with the Master, perfectly-endowed, are all
conflicts resolved. (6)
Of little worth is all *visible* existence;
Those by the Master illumined, disregarding its lure,
in Divine laudation engage. (7)
One in bonds of egoism caught must in transmigration
be whirled about. P. 227
Saith Nanak : God's devotees eternal bliss shall have. (8) (13)

Prathmei Brahmā kālai ghari āiyā

At the beginning of the universe did Brahma the
house of Death enter;
Of the lotus of being found he not end of the tendril;[4]
Disregardful of the Divine Ordinance, in illusion was he lost. (1)
All that are created, by death must be destroyed.
We by contemplation of the Master's Word,
by the Lord are saved. (Pause I)
Goddesses and gods all are by Maya deluded.
Without devotion to the Master no escape from
death comes.
God alone is immortal, inaccessible, of impenetrable
mystery. (2)

1. Rush about.
2. Killed.
3. The original is in the singular.
4. This is based on a Puranic myth, and is part of the Hindu religious lore.

Kings, nobles, monarchs—none shall last.
All those forgetful of the Name, Yama's torment must bear.
The Name is my prop : I abide as you keep me. (3)
Chiefs, rulers—none shall last.
The wealthy hoarding wealth too must meet death.
Lord ! grant me wealth of Thy ambrosial Name. (4)
The common folk, headmen, squires and landlords—
None in this world is immutable.
Arrogant Death must strike on the head those in falsehood
involved. (5)
One sole Reality, Eternal, is immutable.
He who made the world, must also bring it to dissolution.
By realization through the Master's guidance alone,
is found *true* honour. (7)
Kazis, Sheikhs and mendicants[1] of numerous garbs—
Arrogating greatness to themselves, in torment of egoism
are caught.
Without the holy Master's prop escape they not death. (7)
Death its snare by *our foulness of* tongue and eyes spreads;
By our ears too as we listen to poisonous words death
overtakes us :
Humanity of the holy Word disregardful, day and night
is robbed. (8)
By *devotion to* the Name Divine, abides truth in the heart.
By chanting Divine laudation death seeks not one who,
Says Nanak, by the Master's guidance in the holy Word
is absorbed. (9) (14)

Bolehṇ sāch mithyā nahiṇ rāī

The God-directed ever speaking truth, not a grain of
falsehood utter ;
And by the Masters's guidance obey the Divine will !
Under shelter of the holy Eternal, above Maya
taint they remain;
Abiding in the house of truth, from death immune.[2] (1)
The egoist, in transmigration caught, in suffering
is involved. (Pause I)

---

1. These are various Muslim religious orders. 'Mendicant' is 'fakir'.
2. Death does not seek them.

The God-directed quaff amrita
And the inexpressible express:
Realizing the self[1], the house of poise they occupy :
By Divine joy intoxicated, such bliss for them is ordained.[2] (2)
By the Master's guidance is their tenor of life
unshakeable, imperturbable;
By the Master's guidance spontaneous Divine
truths they utter:
Churning the Divine Essence, amrita they quaff. (3)
By beholding the holy Preceptor, from him instruction
we obtained.
Mind and body to him dedicating, into the self
have we penetrated.
By contemplation of the self, came realization. (4)
The purest sustenance is the Name immaculate,
That makes man the purest self,[3] with illimitable
truth illumined.
Then is beheld the Sole Supreme Reality[4] wherever
eye is cast. (5)
One in such state abides immaculate, truth his sole doing;
Attaining the supreme state, in service of the Master engaging;
By the Master's teaching[5] is in his mind instilled faith;
His illusion of egoism lifted. (6)
By such means are saved numberless seekers;[6]
By laudation of the Lord are the holy devotees
carried across the occean of existence : P. 228
As was attained the Lord, no other have we sought after. (7)
To the Eternal Divine Mansion, inaccessible, has the
Master granted us entry :
Immutable is this Mansion, not a Maya-shadow.
By content born of truth is all illusion lifted. (8)
Those in whose selves is lodged the Lord,[7]
By grace of the Master is obtained association of such.
Saith Nanak : By *devotion to* the holy Name is *the mind's*
impurity eliminated. (9) (15)

---

1. Sitting in their own home.
2. Expressed, explicitly ordained.
3 Param-hamsa.
4. Ek-Oankar.
5. From the Master's self or mantra.
6. How many are not saved ?
7. He.

Rāmi nāmi chittu rāpai jā kai

He whose mind in devotion to the Name Divine is dyed,
Every sunrise *bless* yourselves[1] by a sight of him. (1)
Not to contemplate God is *mark of* your misfortune :
Our Lord-God in each age[2] is bestower of boons. (Pause I)
One that is perfectly-endowed, by the Master's guidance
on God meditates.
In the mind of such resounds music of the unblown pipe. (2)
Those that bear devotion and love to the Lord-God,
Are by His grace saved. (3)
The sight and touch of such as the Lord in their heart bear,
Is bringer of joy. (4)
In all beings is the Sole Creator pervasive :
Not realizing this, the egoist pride-filled, into
transmigration whirls. (5)
He alone has realization who with the Master is blessed[3] :
His egoism he suppresses and by the Master's Word,
To the Lord attains. (6)
How may the link between the lower *being* and the
Supreme be known ?
By the Master's teaching as faith is induced,
is this link known. (7)
Lord ! on us sinners; devoid of merit, confer Thou merit !
Saith Nanak : By compassionate grace[5] of the Lord alone
does man find liberation. (8) (16)
"Entered sixteen Ashtpadis in Guareri Gauri".
(Note from the original.)

In the measure Gauri Bairagaṇi—Composition of Sri Guru Nanak Dev*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jiūṇ gāīṇ kau goilī rākheh kari sārā

As keeps the cowherd the cows, full of concern,
So does the Lord day and night preserve creation,
and joy on each confers. (1)

---

1. Have sight of him.
2. (Reference is to the four ages of Indian cosmology).
3. Who finds the Master.
4. The lower and higher.
5. Dayal is from daya (compassion) with added connotation of grace.

* Octets (Ashtpadis) continuing.

Lord compassionate to the humble ! here and in the
hereafter cherish us.
To Thy shelter have I come : Grant me bliss by Thy
glance of grace. (Pause I)
Wherever I look, is the Preserver pervasive.
Bestower of boons are you; joy of all objects
you taste and are prop of life ! (2)
By consequence of his deeds, without contemplation
and enlightenment,
Man up and down *in transmigration* moves :
Without laudation[1] of the Lord is not shattered
this darkness. (3)
The world have I seen destroyed, caught in avarice
and pride.
By devotion to the Master is attained the Lord,
the eternal door of liberation. (4)
In the self is situated the limitless Divine Mansion,
Of immeasurable extent.
Without realization of the holy Word to none comes poise—
By such realization is found bliss. (5)
What has man brought into this world ? What shall carry away ?
In Yama's snare caught,
Like a bucket tied fast to a rope, moving skyward
and nether-ward. (6)
With guidance of the Master indifference to the Name
occurs not;
Spontaneously is found exaltation.
Within each is lodged treasure of the holy Word;
By its guidance as is egoism discarded,
comes union *with the Lord.* (7)
By the Lord's glance of grace enter merits into
the self :
Saith Nanak : Then shall not union with the Lord
ever end; P. 229
And profit of truth be attained. (8) (1.17)

Guru-parshādīṇ būjhi lei tau hoe niberā

Shouldst thou by the Master's grace have realization,
thy conflict shall then be resolved.

---

1. Upama : lit. Simile (applied meaning, praise).

Our Lord is He, whose immaculate truth[1] in each abode is
pervasive. (1)
Contemplate this : Without the Master's holy Word
comes not liberation :
With millions[2] of ritual actions performed, without the
Master's guidance would still be pitch
darkness. (Pause I)
The purblind, bereft of senses, what good teaching
them anything ?
Without the Master's guidance is not seen the true path :
By what device to make accommodation with such ? (2)
In the Kali Age such is the marvel :
The spurious is called genuine; of the genuine they know not.
The blind[3] herein are dubbed judges of merit. (3)
In this age those fast asleep[3] are called wide awake,
the awakened ones asleep;
The living are condemned as dead;
Over the dead none mourns. (4)
What is coming is described as departing,
What is another's they claim as their own;
What is their own have they never relished.[4] (5)
What is sweet they discard as bitter;[5] what is
bitter they commend as sweet.
Those dyed in God they traduce—such is what in
the Kali Age we have beheld. (6)
The handmaid[6] they serve; the Master[7] they disregard;
By churning water of a pond is butter not extracted. (7)
I would bow[8] to one who this aphorism truly understands.
Saith Nanak : One contemplating the self—
endless is his merit. (8)

---

1. Nām niranjana.
2. Lakh (a hundred thousand).
3 The epithets in this and the next sections are symbolic, referring to spiritual merits and corresponding demerits.
4. This line is capable of several facets of interpretation. Of help is this from the Faridkot Teeka : This body that is not their own (being ultimately the food of hounds and jackals) they consider their own. God who is their own essence, to them appeals not).
5. Sweet is devotion, God's holy Name.
6. Maya.
7. God.
8. Original : He will be our preceptor.

Himself solely He pervades *the universe*;
Himself has He cast about illusions.
By the Master's grace you realize,
All that pervades is the Supreme Being. (9) (2.18)

In the measure Gauri Guareri—Composition of Sri Guru Amar Das

Ashtpadian (Octets)

Mana ka sūtaku dūjā bhāu

Duality is the mind's impurity[1] :
Those lost in delusion in transmigration remain
involved (1)
Never is the egoist's impurity removed,
Till through devotion he engage in the
holy Word and God's Name. (Pause I)
All existence is delusion-gripped, impure :
Ever and again involved in birth-death cycle. (2)
Fire, air, water—all bear impurity:
All food consumed too is impure.[2] (3)
In such impure state no ritual worship may be performed—
Only when dyed in the Name is the mind purified. (4)
Impurity through devotion to the holy Preceptor
is removed—
Through such devotion are transmigration and
death annulled. (5)
The study of scriptures[3] reveals :
Liberation only through devotion to the Name comes. (6)
In all four Ages the noblest path is devotion
to the Name,
And contemplation of the holy Word.
Through Godward-turning alone may one find
liberation[4] in Kali Yuga. (7)
The Lord holy, Eternal dies not, nor undergoes
birth and death.
Saith Nanak : By the Master's guidance is one in the
Eternal absorbed. (8) (1)

---

1. Original, Sūtak=ritual impurity believed to infect a house for a number of days after a birth.
2. For a parallel see Var Asa, XVIII, Slokas.
3. Shastras, Simritis.
4. Swims across.

Note : Throughout this Ashtpadi for 'impurity', in the original text, *Sūtak* stands.

Gurumükhi sewā prān adhārā

Devotion divinely-inspired is life's true prop :
Keep lodged in the heart the holy Lord.
The God-inspired at the Eternal Portal find glory. (1)
Thou learned Brahmin ! study devotion to God,
Discard foul thinking.
By the Master's guidance swim across the ocean of worldliness. (Pause I)
By the Master's guidance is egoism from the mind removed; P. 230
To those Godward-turned no impurity attaches;
By Godward-turning is the holy Name lodged in the mind. (2)
By the Master's guidance are acquired holy action, *dharma* and truth;
By the Master's guidance are burnt away egoism and Duality.
By the Master's guidance *is the heart* dyed in the Name,
And bliss found. (3)
Instruct your mind, learn the truth about God;
None listens to what one without enlightenment may preach.
Learning God's truth brings imperishable joy. (4)
Ego-prompted man makes show of piety and is full of cleverness—
His doings to the Lord unacceptable.
Involved in transmigration, no rest he finds. (5)
Ego-prompted man from pride engages in ritual acts;
His meditation false like the heron's—
His end, regrets at Yama's chastizement.[1] (6)
Liberation comes not without devotion to the holy Master :
The Lord though grace of the Preceptor is found.
The Preceptor is eternally[2] the bestower of grace. (7)
By the Master's guidance all honour of caste and greatness,
In devotion to the Name are found.
Such destroy and cast off Maya, ocean's daughter.[3]
Saith Nanak : Without devotion all intellectual feats are worthless,[4]

1. Lit. Being caught.
2. Lit. In all Four Ages.
3. (This illusion is mythological).
4. Lit. All cleverness is false.

Isu jūg kā dharmu paṛuh tūm bhāī

Brother ! contemplate the religious practice
appropriate to this age—
From the Master perfectly-endowed does such
awareness come :
In the Here and Hereafter God's Name is our true friend. (1)
Repeat God's[1] Name and contemplate it :
By the holy Preceptor's grace will thus your impurity
be removed. (Pause I)
Not through disputation and opposition is He realized :
In Duality mind and body become joyless;
Only through the Master's Word does absorption in
truth come. (2)
This world by egoism is fouled :
By constant bathing at holy spots is not egoism shed :
Without the Master's contact[2] is man chastized by Yama. (3)
He alone is holy[3] who suppresses[4] egoism,
And guided by the Master's Word destroys the five evils.
Such a one is liberated himself and liberated are his
family.[5] (4)
Through Maya-delusion is this magic show enacted :
In this are purblind egoists involved.
Those by the Master guided and contemplating Him,
by this are untouched. (5)
The hypocrite like a showman assumes many guises :
Inside him is egoism and desire—
Not contemplating his self, has he lost the game of life. (6)
In assumed guises he tries to play tricks,
Yet is he lost in Maya-delusion and doubt :
Without devotion to the holy Preceptor comes to him
much suffering. (7)
Those dyed in devotion are the real recluses[6],
Who even when householders, are to holy truth devoted :
One devoted to the holy Master is truly fortunate. (8) (3)

---

1. Original, Rama.
2. Lit. Meeting, contact.
3. Lit. Truthful, pure.
4. Lit. Destroys.
5. Lit. Tribe, family.
6. Original, Bairagi (Vairagi).

Brahmā mūlu veda abhyāsā

From Brahma has originated study of Vedas;
From him too originated the gods, imbued with
attachment and desire :
Involved in Three Qualities they wander, not
finding poise in their true selves.[1]
The Lord saved us through the holy Master's touch,
Who confirmed in us ceaseless[2] devotion
and contemplation of the holy Name. (Pause I)
Brahma's world involved in Three qualities is Yama's snare :
Those studying it are in disputation involved, P. 231
And by Yama chastized.
Not contemplating the Essence are they gathering
bundles of straw. (2)
The egoist in ignorance traverses the false way;
Practising much ritual has he neglected the Name Divine,[3]
And involved in Duality sinks in the ocean of
worldliness. (3)
Man hankering after lucre[4] is styled pandit;
Dyed in poison much suffering he gets;
Caught in Yama's noose, death ever torments him. (4)
Death approaches not those blessed with the Master's
guidance,
That burns away egoism and thoughts[5] of Duality.
Dyed in the Name, such ever laud the Lord. (5)
Maya is handmaid to God's devotees and serves them;
Those touching their feet find liberation;
Ever pure, they find serenity and poise.[6] (6)
Those listening to Divine discourses are in the
world truly rich—
All to them bow and at their feet worship :
In their minds they ever laud the holy Lord. (7)
Through the teaching[7] of the holy Master,

---

1. The doctrine expressed herein is familiar to students of Indian spirituality : The gods are not above Maya.
2. Lit. Each day, day after day.
3. Original, Hari-Nam.
4. Lit. Maya.
5. Lit. Words.
6. Original, Sahaj.
7. Lit. Word.

The Three Qualities got effaced and the self in the
Fourth State[1] was fixed.
Saith Nanak : Thus was egoism removed[2] and union with
the Absolute[3] found. (8) (4)

Brahmā vedu parhai vādu vakhāṇai

Brahma from his study of Vedas only makes controversies :
His mind darkened,[4] no self-realisation has he.
Only through study of the holy Preceptor's Word does
one find the Lord. (1)
Through devotion to the holy Preceptor death one
escapes. (Pause I)
Egoists through Duality are destroyed.
By the Master's guidance are even sinners purified—
Through the Preceptor's teaching their selves in
poise are fixed.
The Lord through absorption[5] of the Preceptor's Word
is realized. (2)
The Lord himself brings about the seeker's union with the
Preceptor;
Such blessing comes to those that please the holy Lord. (3)
In spontaneous absorption, the Lord they laud.
Without guidance of the Preceptor is man lost in illusions :
The egoists purblind ever consume poison,
Bear Yama's chastizement and undergo suffering. (4)
One under the Lord's protection escapes[6] Yama :
Eliminating egoism, such in holy truth are absorbed.
Ever are their minds absorbed in the Lord's Name. (5)
Those serving the holy Preceptor are pure, immaculate.
One uniting his self to the Universal Self is victor
over the world.[7]
Friend ! thus shalt thou be happy and blessed. (6)
Anyone serving the holy Master shall find the true reward—

---

1. This is Turiya or Absorption.
2. Lit. Destroyed.
3. Original, Brahm.
4. Original. Tāmas—sloth, darkness. This is the lowest of the three 'qualities'.
5. This the implied sense of *sīdhei.*
6. Lit. Yama seeks him not.
7. (Cf. Japuji XXVII).

Bearing the Name in his heart, shall his ego be eliminated,
And the mystic harmony from him arise.[1] (7)
Brother ! on none has the holy Preceptor's teaching failed.[2]
Purified through devotion, have they got glory at the
Divine Portal.
Saith Nanak : Only through the Lord's holy Name does
true glory came. (8) (5)

Trai guṇa vakhāṇai bharamu na jāe

One expounding texts *based on* Three Qualities is
of illusion not divested;
His bonds not loosened, he finds not liberation :
In this Age the holy Preceptor alone is bestower
of liberation.[3] (1)
By the Master's guidance does man shed his illusion :
His self in poise,[4] to the Lord is he attuned. (Pause I)
One caught in the Three Qualities, to death is subject; P. 232
He meditates not on the Truth[5] of the Creator :
To death and life unending is he subject. (2)
A preceptor devoid of insight sheds not illusion;
Discarding the essence,[6] is he involved in Duality :
Entranced by poison, in poison is he absorbed. (3)
The creation in Maya-illusion is caught, taking it to be real;
Caught in Duality, on the Lord it neglects to meditate.
Only one favoured by Divine grace[7] the supreme state
attains. (4)
Divine Truth within the mind and without operates—
This Truth by no effort remains concealed.
To the enlightened is it spontaneously revealed. (5)
By the Master's guidance[8] in truth is such a one absorbed;
His egoism and Maya-attachment by the holy Word is burnt
away :
The holy Lord Himself to the devotee grants union. (6)
By the Word uttered by the holy Preceptor, bestower *of bliss*

1. Lit. He will perform this melody.
2. Lit. Who by the holy Preceptor has not been reformed ?
3. The implication is, that this comes about through his teaching.
4. Lit. Equable his mind's tune.
5. Nām.
6. Lit. Root.
7. Glance of grace.
8. Gurmukh (i).

The restless mind finds peace and poise.
From the holy Master's guidance
Is enlightenment attained. (7)
The sole Creator is He, who creates and destroys :
None other *His rival.*
Saith Nanak : This truth the rare devotee may realize. (8) (6)

Nāmu amolaku Gurumukhi pāwai

By the Master's guidence is obtained *devotion to* the
Name above all value;
Anyone devoted to the holy Name is spontaneously in the
Name absorbed.
His tongue chants ever the Name immortal :
Such joy in God is attained only by one by Him
favoured. (1)
Meditate ever on the Lord of the universe in your hearts;
Thus by the Master's guidance shall ye attain the
supreme state of bliss. (Pause 1)
As bliss enters the heart and enlighten it,
Man by the Master's guidance lauds the holy Treasury
of noble atributes,
And turns himself into the humblest of God's slaves :
Even amidst involvement with his family, his is the
state of renunciation. (2)
Rare is the devotee attaining liberation while alive—
Such a one alone finds the supreme blessing :
His Three Qualities effaced, his self is rendered pure.
To the holy Lord is he spontaneously united. (3)
As in the heart is the holy Lord lodged,
Is attachment to family eliminated.
As is the mind pierced with devotion by the
Preceptor's guidance,
To it comes poise;
With understanding of the Divine Law, the supreme truth
it realizes. (4)
Thou art the Creator, none else I worship.
From devotion to Thee comes true exaltation;
By Divine grace alone may one laud Him :
From the jewel Name[1] is the entire universe illumined. (5)

1. Implies the Divine Essence.

By the Preceptor's guidance is the holy Word rendered joyful;
The heart in bloom, is ever in devotion fixed.
By Divine grace is holy truth attained spontaneously.
By supreme good fortune is the holy Master found. (6)
Egoism, attachment and agony of foul thinking are annulled.
As God's Name, repository of noble attributes in the
heart is lodged,
By the Preceptor's guidance is enlightenment and the
Lord's laudation inspired;
And the heart joys in resting at God's feet. (7)
He alone obtains devotion to the Name whom
He thus favours;
By the Preceptor's guidance grants He union through
discarding of egoism.
Then is the holy Name in the heart lodged.
Saith Nanak : Thus is one spontaneously in eternal
Truth absorbed. (8) (7)

Mana hī manu sawāriyā bhay sahaji sūbhāe

Through holy fear of God and poise,
Has the mind purified itself :
Through fixed devotion is it dyed in the holy Word, P. 233
And by submitting to the Divine will is in its eternal
Abode lodged. (1)
Through devotion to the holy Preceptor is egoism lifted,
And the Lord, Treasure of noble
attributes, is attained. (Pause I)
The mind under fear[1] of God through absorption
in the Divine Word,
Is the true ascetic.
The Lord immaculate pervades all places—
Through the Master's grace is union with
Him brought about. (2)
To the humblest servant of the Lord comes true joy;
By such device alone is the Lord attained.
Only through Divine grace is one to His laudation inclined. (3)
Cursed be long life denuded of devotion to the Lord's Name;
Cursed be the luxurious bed inducing the dark
passion of lust after woman;

1. *Bhau* here is the altered form of *Bhay* (fear) which occurs in the opening line of this stanza.

Those alone have lives fulfilled who find
shelter in the holy Name. (4)
Cursed be absorption in relations and family,
Whereby is devotion to the Lord neglected.
He alone is our true friend who lauds God's attributes :
None but the Lord's Name is my support. (5)
From the holy Preceptor have I attained the pure life[1]
and exaltation.
By meditation on the Lord's Name is all suffering effaced:
By absorption in the Lord's holy Name is
found joy imperishable.
By the Master's instruction have I learnt the
truth of this living frame:[2]
The flame of egoism's desire is extinguished.
All violence of mind gone, to forgiveness am I attached.[3] (7)
The Lord by His grace alone confers the gift of devotion[4]
to the Name,
Rare is the devotee attaining this jewel, *attained*
by the Preceptor's guidance.
Nanak lauds the Lord unattainable and unencompassable. (8)

In the measure Gauri Bairagani—Composition of Sri Guru Amar Das

In the Name of the Sole Supreme Being, realized
by the holy Preceptor's Grace

Satiguru tei jo mühn pherei tei vemükhi bürei disann

Those turning away from the holy Preceptor
Bear aspects God-denying and evil;
Ever are they chastized in bonds.[5]
Never again grasping the auspcious hour.[6] (1)
Lord ! succour me through Thy grace, succour me !
The Lord, inspiring the heart to meditation on Divine
attributes,
The seeker to holy company induces. (Pause I)
Such devotees are favoured of the Lord as follow
the way of devotion;

---

1. State; noble state.
2. The original may be interpreted ethically, as here, or esoterically, as knowledge of those secrets that Yoga is believed to bring.
3. Lit. Grasp. (This is an echo of an affirmation of Guru Nanak Dev in Gauri Ashtpadi 7.1).
4. Nām.
5. Refers to torments of the ungodly life.
6. Implies the human birth.

Who discarding egoism take to the path of service,
And die to the world's desires. (2)
He who gave body and life, is our true Lord.[1]
Evil is it to cast Him from one's thoughts—
Ever must He in the heart be lodged. (3)
Through devotion to the Name comes exaltation;
Through meditation on the Name too comes joy;
From the holy Preceptor is acquired *devotion to* the Name:
Through grace[2] is the Lord attained. (4)
Those indifferent to the holy Preceptor whirl ever in perturbation;
Rejected of earth and heaven, are they in filth absorbed. (5)
The world drugged with attachment,
In illusion is lost:
Those by the Preceptor instructed,
The Maya-taint escape. (6)
Those devoted to the holy Preceptor bear true aspect of beauty—
Their impurity of egoism shed.
Those dyed in the Divine Word are truly made pure, P. 234
Through obedience to the holy Preceptor's will. (7)
Thou, Lord ! art the sole Bestower.
Through grace dost bring about union.
Nanak, servant of God, seeks *His* shelter—
By His grace shall He succour him. (8) (1.9.27)

In the measure Gauri Purabi—Composition of Sri Guru Ram Das

Karhalei (Camel Tunes)*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace.

Karhalei mana pardesīyā kivṇ milīyai Hari māe

My camel-like wandering mind sojourning into strange lands,
How may union with the Divine King, merging[3] into Him
come about ?

---

1. The original is Sirkar (Sarkar), ruler.
2. *Karam* (Ar) *Karma* (Sansk) might either be implied. *Karam* is grace; *Karma*, good fortune through good deeds of previous births.
3. *Mae* is interpreted as shortened form of *samae* (merge) or 'mother' cf. *Shabdarth*).

* Karaho, Kara, Karhal, all stand for camel in Sindhi and Dhingal (Rajasthani dialect). While there is no direction here to sing these hymns in some tune resembling the camel-drivers' tunes of Sind and Rajasthan, Karhala or Camel is used as a symbol. It symbolizes the mind wandering, unsettled in poise. Elsewhere in Gurubani the mind is also called Pardesi (sojourner in strange lands) because of its tendency not to be fixed at a point in devotion e.g. 'Merei jiyariya paradesia kitu pawaeh janjala Rama'. (Asavari M.V. Chhant 5).

By attainment of the Preceptor through great
good fortune
Has the Beloved *Lord* came to my embrace. (1)
My camel-like *wandering* mind ! on the holy enlightener,
all pervading meditate thou. (Pause I)
My camel-like *wandering* mind ! be thou contemplative;
On the Name Divine meditate.
Then at the reckoning-point shall the Lord Himself succour
thee. (2)
My camel-like *wandering* mind ! extremely pure art thou !
Impurity of egoism *to thee* has stuck.
The Beloved with thee is settled, manifest in the home;
Thou from Him allienated, into suffering art fallen. (3)
My camel-like *wandering* mind ! cherished one !
In the heart for the Lord make thou search.
By no other device shall He be found—
The Master alone in the heart the Lord's sight shall reveal. (4)
My camel-like *wandering* mind ! cherished one,
Day and night to the Lord in devotion be attached.
Then in the Divine Mansion of Delight shalt thou find abode:
The Master this union shall bring about. (5)
My camel-like *wandering* mind ! friend !
Discard hypocrisy and avarice.
Hypocrites and the avaricious are chastized;
Yama on them imposes penalties. (6)
My camel-like *wandering* mind ! dear as life !
Of hypocrisy and illusion shed the impurity.
The Master, the Divine Pool of Immortality to the
brim has filled—
In holy company is all impurity shed. (7)
My camel-like *wandering* mind ! beloved ! to the Master's
teaching give ear.
This world is an expanse of attachment and Maya—
In the end none of it with thee shall last. (8)
My camel-like *wandering* mind ! dear friend !
Those carrying provision of the Lord honour shall obtain.
Such at the Divine Portal shall with the robe be invested,
And by the Lord *Himself* held in embrace. (9)
My camel-like *wandering* mind ! those that on the Master's
teaching acted,

Have by the Master been approved.
Saith Nanak, servant of God, in supplication to the Master :
To the Lord unite me ! (10) (1)

Mana karhalā vīchārīyā vīchāri dekhu samāli

My camel-like *wandering* mind ! consider, carefully see !
Those taking their abode in wild places have uselessly
wandered to exhaustion :
By the Master's guidance, within thy heart the
Beloved view. (1)
My camel-like *wandering* mind !
By guidance of the Master, the Lord
thou contemplate. (Pause 1)
My camel-like *wandering* mind ! grown now thoughtful !
Know, the egoist in a mighty snare is caught.
The beings God-directed, by contemplation of the Lord's
Name emancipation have achieved. (2)
My camel-like *wandering* mind ! cherished one !
In holy company the holy Preceptor thou seek.
In holy company on the Lord meditate :
The Lord's Name with thee shall abide. (3)
My camel-like *wandering* mind ! by one glance of grace
does the Lord confer bliss. P. 235
By His grace[1] alone comes release : contemplate thou the holy
Master's feet. (4)
My camel-like *wandering* mind ! contemplate thou the
Light in thy self enshrined.
By grace of the Lord compassionate, has the Master,
The holy Name, repository of the Nine
Treasurers, revealed. (5)
My camel-like *wandering* mind ! discard thou clever
devices that are so frightful.
Contemplate thou the Lord's Name, that in the last
moment to thee shall bring release. (6)
My camel-like *wandering* mind ! supremely fortunate !
Cherish the jewel enlightenment;
Then grasping the Master's sword of enlightenment,
Does Yama himself to death the fatal blow deal. (7)

1. As he himself grants release.

My camel-like *wandering* mind ! the treasure is
within thee lying,
For which abroad thou dost wander.
Those that the Master, perfectly-endowed, have met,
The Lord, true friend, by their side have they found. (8)
My camel-like *wandering* mind ! in joy in God dyed,
Ever the Divine joy contemplate.
Never does the dye of God fade off—
In devotion to the Master, the holy Word contemplate. (9)
The camel-like *wandering* mind ! like birds are we;
The Lord, eternal-Being, is the mighty tree.[1]
By supreme good fortune, through the Master's
guidance has *this tree* been reached.[2]
Saith Nanak, servant of God : Contemplate
ever the Name. (10) (2.29)

In the measure Gauri Guareri—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

In the Name of the Sole Supreme Being, Supreme Creator,
Realized by the holy Preceptor's Grace

Jab ehu mana mehn karat gümānō

Man with conceit filled in mind,
Is like mad. from reality wandering estranged.
When he makes himself dust of feet of all,
In all beings then the Lord he views. (1)
Spontaneous joyfulness is the fruit of humility,
That the holy Preceptor on me has bestowed. (Pause I)
When upon any does man looks down,
Then all for him twist the noose;
When he gives up thoughts of mine and thine,
None to hold bim in enmity is left. (2)
When he adopts the way of aquisiteness
Then in great hardship is he caught.
When the Creator he realizes,
Then is he free from torments. (3)
When excessively to the self is he attached,
Then in transmigration fallen, by Yama is sought after.

---

1. Taruvar.
2. Attained.

When his illusions are shattered,
Then between him and the Supreme
Being no rift is left. (4)
While he of distinctions remains aware,
Then is he caught in suffering, chastizement and pain.
When the one sole Lord he realizes,
Then all enlightenment to him comes. (5)
While for acquistion of lucre he rushes about,
Finds he no content or assuagement of desire.
When this pursuit he reduces,
Then Maya herself in his pursuit goes. (6)
As the holy Preceptor by Divine grace is met,
In the temple of the self is a lamp lit.
When man has awareness of what is true victory
and what true defeat,
There comes to him realization of the value of
his human incarnation. (7)
The Lord is solely the Doer of all; P. 236
Himself repository of enlightenment, wisdom and
discrimination.
He neither is far nor near; with all He abides,
Saith Nanak : By laudation of the holy Eternal
Is attained joy in the Lord. (8) (1)

Guru-sevā tei nāmei lāgā

To absorption in the Name Divine,
By devotion to the Master,
Is destined he who has good fortune on his forehead writ.
In the heart of such a one is the Lord pervasive;
Thereby is his mind and body in joy,[1] and poise he gets. (1)
My self ! laud the Lord in a way,
That in this world and the next may to thee be of help. (Pause I)
On Him meditate, whose meditation fear and suffering
banishes,
And to the mind restless brings poise;
Whose meditation suffering ever annuls,
Whose meditation drives away egoism. (2)
On Him meditate, by whose meditation are subdued the
five sources of evil;

1. Is Cool.

By whose meditation in the heart is stored amrita;
By whose meditation is all thirst[1] quenched,
By whose meditation is attained liberation at the
Divine Portal. (3)
On Him meditate, by whose meditation are annulled
millions of sins,
By whose meditation one a devotee of God becomes,
By whose meditation the mind attains joy,
By whose meditation is shed all impurity. (4)
On Him meditate, by whose meditation is attained the
Divine jewel,
By whose meditation comes union everlasting;[2]
In whose meditation lies bliss of numerous paradises;[3]
By whose meditation is found abode in spontaneous bliss. (5)
On Him meditate, whose meditation from maya-flames
makes thee immune;
By whose meditation death touches *thee* not,
By whose meditation is thy face made holy;
By whose meditation is all suffering banished. (6)
On Him meditate, whose meditation all hardship keeps off;
By whose meditation is heard the unstruck music;
By whose meditation is attained pure repute;
By whose meditation the lotus of the heart comes
to face right. (7)
In the heart of whoever is lodged the Lord's Word,[4]
Uninterrupted Divine laudation his sustenance becomes.
Saith Nanak : This bliss comes to such as have the
Master, perfectly-endowed. (8) (2)

Guru kā shabdu rid antari dhārai

He who the Master's Word in heart lodges,
Repudiates company of the five;[5]
Who keeps his ten faculties[6] under control,
In his self shall illumination enter. (1)
Such lasting attainment to such alone shall come,
On whom falls Divine compassion and grace. (Pause I)

---

1. (Used metaphorically).
2. (By which he leaves Him not after, and to the Lord is attached).
3. Baikunth.
4. Mantra.
5. Five sources of evil; lit. five persons.
6. The traditional ten faculties to receive knowledge.

In the heart of such is the Lord's abode,[1]
As hold friend and foe alike,
As all their utterance make from illumination of self;
As listen to nothing but the Name,
As behold nothing but the vision[2] of God. (2)
The waking and sleeping state of such is in enlightenment:[3]
All that happens they equably take;
Their renunciation, their joy from spontaneous
enlightenment[3] proceeds;
So their silence and their utterance of the *holy Name*. (3)
In spontaneous enlightenment[3] is what they consume:
In spontaneous enlightenment[3] is eliminated their
alienation from others.
By spontaneous devotion[3] they make association with the holy.
In spontaneous devotion[3] with the Supreme Being have
they union manifest. (4)
In spontaneous enlightenment[3] abide they at home
and in state of renunciation.
In spontaneous enlightenment[3] is banished duality
from their self. P. 237
Those in whose mind rises spontaneous[3] joy,
With the Lord, Supreme Bliss, find union. (5)
Spontaneously[3] they quaff amrita of the holy Name:
By spontaneous[3] divine inspiration have they
given life to others in charity.
He whose self in spontaneous enlightenment[3] is absorbed,
With him abides the Lord eternal. (6)
Whoever in spontaneous enlightenment[3] the cushion of
immutability has attained,
And in spontaneous enlightenment[3] hears struck the Divine music,
And in spontaneous enlightenment[3] hears the ecstatic
sound of Divine joy—
His abode[4] the Supreme Being pervades. (7)
Whoever by spontaneous enlightenment[3] good fortune[5] has earned,
Spontaneously[3] is he to the holy righteous Master united.

---

1. This line is taken from stanza 6. to cover the entire manifestation of the state of Sahaj.
2. Original, Dhyana.
3. (In all these contexts the key-tern *Sahaj* occurs, which stands for the path of spontaneous absorption in prayer, meditation and ascent to union with the Supreme Being).
4. (Implies the self).
5. Karma (good fortune attained by deeds).

He who poise has attained, alone realizes it :
To such is Nanak, servant of God, a sacrifice. (8) (3)

Prathmai garbh-vās tei ṭariyā

Man first from confinement[1] in the womb was released;
Then to progeny, wife and family was attached.
On eatables of numerous kinds he feasts, and
in various dresses drapes himself;
Know, wretched creature ! inevitably shall these
from thee pass off. (1)
Which is the station that is immutable ?
What the Word that evil thinking takes away ? (Pause I)
In Indra's demesne must death inevitably occur;
In Brahma's domain too is not immutability.
Shiva's world too shall at last die.
Maya of the Three Qualities, to the Lord unattuned[2],
must die. (2)
Mountains, trees, earth, sky, the stars;
Sun and moon, air, fire, and water;
Day and night, religious vows and various distinctions,
Shastras, Simritis and Vedas—all shall at
last come to an end. (3)
Holy bathing-spots, deities, temples and sacred texts;
The rosary, the paste-mark, ritually pure cooking,
the fire-priests;
The ritual *dhoti*, prostrate worship[3], the food by the
deities blessed;
All these and all mankind shall pass away. (4)
Caste and tribe, distinctions of Muslim and Hindu;
Beasts and birds and life in numerous species;
All the visible expanse of existence—
All these forms ultimately must meet death. (5)
Where exists spontaneous enlightenment, Divine
laudation, devotion and realization of the Essence;
Where abides everlasting joy—immutable, eternal is that spot.
There is holy company with joy in God saturated.
In that city sans fear, does *the Lord* ever abide. (6)

---

1. Lying, living.
2. Bitala : *be-tal*, it should mean unattuned. If *baital*, then a goblin. Maya of the three qualities, dying, must a goblin become.
3. *Dandaut* : Worship done falling flat on the entire body, forehead touching the ground.

There enters not fear, illusion, sorrow or anxiety;
Neither occurs transmigration there nor death.
There reigns eternal joy, in assembly of unstruck music.
There abide God's devotees, by His laudation sustained. (7)
Of the Supreme Being is visible neither end nor extent;
Who has power this to contemplate ?
Saith Nanak : To whomsoever He shows grace,
In the station immutable, in holy company,
liberation finds. (8) (4)

Jo isu mārei soī sūrā

One subduing *duality*[1] is the *true* hero;
One subduing it perfection has attained.
One subduing it has *attained true* greatness.
One subduing it shall have suffering banished. (1)
Is there any that conquering duality annuls it ?
By annulling it may he practise Supreme Yoga.[2] (Pause I)
One subduing it from fear shall be free. P. 238
One subduing it in the Divine Essence[3] shall be absorbed;
Anyone subduing it shall have his thirst[4] slaked;
One subduing it shall at the Divine Portal meet fulfilment. (2)
One subduing it is truly wealthy.
One subduing it is truly honourable.
One subduing is truly from carnal passion free;
One subduing it shall attain the supreme state. (3)
The birth of one subduing it shall fruitful be reckoned;
One subduing it shall be master of wealth immutable;
One subduing it is supremely fortunate;
One subduing it is ever *in* mind awake. (4)
One subduing it is liberated while alive;
One subduing it is pure of practice;[5]
One subduing it is truly enlightened;
One subduing it is in spontaneous absorption
in the Infinite. (5)

---

1. Duality is mentioned in the next verse of *Pause*. Throughout this Ashtpadi the pronoun 'it' stands for duality—the illusion that phenomena is real, apart from Brahm or the Eternal.
2. Raj-yoga : The Yoga of meditation and devotion, as against the *praxis* of Hatha.
3. Nām.
4. (Used metaphorically).
5. That is, contrary to the praxis of Hatha that is not approved in the Guru's teaching.

Without subduing it is not one's endeavour in the
way of God fruitful.
Despite millions[1] of ritual actions, recitation
and austerities,
Without subduing it is not annulled transmigration.
Without subduing it is not obtained release from Yama. (6)
Without subduing it comes not enlightenment;
Without subduing it is not washed off impurity;
Without subduing it is man's whole state unclean;
Without subduing it is all our doing evanescent.[2] (7)
To whomsoever the Lord, Repository of Grace
shows compassion,
Is from duality granted release, and all his
objectives are fulfilled.
One whose duality the Master has annulled,
Saith Nanak, is about the Supreme Being
enlightened. (8) (5)

Hari siūṇ jūṛai tāṇ sabhu ko mīt

One to the Lord united, shall by all be held in love;
By union with the Lord, shall the mind in poise be fixed.
By union with the Lord, is not one by anxiety assailed.
By union with the Lord, comes liberation.[3] (1)
My self ! with the Lord unite thyself in devotion;
Nothing else shall to thee be of avail. (Pause 1)
Ostentatious worldlings—
Little good are these : ignorant, thoughtless.
A devotee of God that thou mayst hear of,
Even among those of low caste—
In his company in an instant mayst thou be liberated. (2)
The Lord, listening to whose name equals merit of
millions of holy dips;
Whose meditation equals millions of acts of worship;
In listening to whose holy Word are included millions
of holy acts :
Whoever from the Master learns the way to devotion to Him.
With million-fold benefits is blessed. (3)

---

1. Koti = crore (ten million).
2. Jaula is variously interpreted : 1. That which flees, i.e. is evanescent.
2. Separate or sequestered, implying sequestration of good qualities from the self.
3. One swims across.

In the mind ever and again the Lord contemplate;
Thereby shall thy Maya-attainment be shattered.
The Lord eternal shall with thee ever abide :
So, my self ! in dye of God's joy be thou soaked. (4)
My self ! *endeavour thou* in His way,
Whose love all hunger removes;
By devotion to whom Yama's minions seek thee not;
By devotion to whom shall thy glory be great;
By devotion to whom shalt thou attain immortality. (5)
Serve thou with zeal[1] the Lord,[2]
Whose servant no penalty suffers,
Whose servant no restraint bears,
In whose court is asked no reckoning. (6)
My self ! endeavour thou in His way,
Whose *household* knows not any decrease;
Who sole Himself, has innumerable forms *created*;
Whose glance of grace brings joy everlasting. (7)
Know, none is wise, none ignorant;[3]
None inferior, none a hero :
Each acts as by the Lord to a task appointed. P. 239
Saith Nanak : By good fortune is one to serve
the Lord inspired. (8) (6)

Binu simran jaisei sarap ārjārī

Without contemplation *of the Lord* is life lived life a
snake's, *venom-enveloped*;[4]
Thus lives the reprobate[5] forgetful of the Name. (1)
Whoever for the twinkling of an eye in contemplation lives,
For millions of days, for eternity is made
immutable. (Pause 1)
Without contemplation are ritual actions cursed,
As is the crow's beak, fixed in filth. (2)
Without contemplation are one's actions like a dog's;
The reprobate,[5] like a harlot a son is without ancestry.[6] (3)
Without contemplation is one like a ram's horns :
The reprobate[5] speaks lies, his face blackened. (4)

1. Particularly, with particular devotion and zeal.
2. This line placed at head in rendering.
3. (This is the expression of the spiritual vision, wherein all creation is viewed without the man-made artificial distinctions).
4. (The end-phrase added for elucidation).
5. Sakta.
6. Without (father's) name.

Without contemplation is man like an ass :
The reprobate in filthy spots wanders. (5)
Without contemplation is one *like a* rabid dog;
The reprobate caught in greed, under no restraint
abides. (6)
One without contemplation is committing suicide;
The reprobate is like one from a low family,
with ancestry or caste unknown. (7)
To whomsoever the Lord shows grace, in holy company
introduces him.
Saith Nanak : By the Master's guidance is the
world saved.[1] (8) (7)

Guru kai bachani mohi param-gati pāī

By blessing of the Master's Word the supreme
state have I attained;
The Master, perfectly-endowed, my honour has saved. (1)
By guidance of Master's Word on the Name I meditated;
By grace of the Master have I found poise.[2] (Pause I)
By listening to the Master's Word have
I acquired power of speech.[3]
By the Master's grace has my utterance become amrita. (2)
By *guidance* of the Master's Word is my egoism effaced;
By the Master's compassionate grace have
I attained great glory. (3)
By the Master's Word is illusion removed;
By guidance of the Master's Word have I envisioned all
existence as the Supreme Being. (4)
By guidance of the Master's Word have
I practised Supreme Yoga :[4]
By following the Master is the whole world saved.[5] (5)
By following the Master's Word are my objectives[6]
fulfilled.
By following the Master's Word have
I obtained wealth of the Name. (6)

1. Made to swim across.
2. Lit. Place—place of rest, poise.
3. Lit. My tongue has found utterance.
4. Raj-yoga.
5. Has swum across.
6. Spiritual objectives are meant.

All that their hope in the Master have centred,
From Yama's noose have found release.[1] (7)
By blessing of the Master's Word is my
good fortune awakened. (7)
Saith Nanak : In the Master have
I met the Supreme Being.[2] (8) (8)

Tisu guru kau simrauṇ sāṇsi sāṇsī

The holy Master with each breath I contemplate :
The Master is my breath, my wealth and substance. (Pause I)
By sight of the Master find I life;
The water made holy by touch of the
Master's feet (I) sip.[3] (1)
In dust of the Master's feet I ever bathe—
Thereby shedding impurity of egoism of multiple births. (2)
Over the Master I wave the fan,
Who from the mighty conflagration with his own hand
has succoured me. (3)
Into the home of that Master may I be a drawer of water,
From whom have I acquired enlightenment *of the Lord*,
beyond conception.[4] (4)
In the home of that Master ever may I grind corn,
By whose grace all my foes have turned friends. (5)
The Master who to me the gift of *spiritual* life has granted,
Has as his slave purchased me.[5] (6) P. 240
He who devotion to Himself has inspired,
To such a Master bow I in perpetual obeisance. (7)
Saith Nanak : By blessing of the Master, supremely mighty,
Have my anxiety, torment, fear, illusion and
suffering vanished. (8) (9)

Milu merei Gobind apnā Nām dehu

Lord ! with thyself grant me union; devotion to
Thy Name grant !
Other than the Name, cursed are all attachments. (Pause I)
Without devotion to the Name all wear, all consumption of food,
Is like a cur's who on leavings falls. (1)

---

1. Yama's noose in their case is snapped.
2. (This is the esoteric doctrine of the holy Preceptor transformed into the essence of the Supreme Being).
3. Lit. The Master's feet I wash and drink of that water.
4. Akal : Interpreted as above, as also the Lord whose might operates without device, *Kala*.
5. The significance is, of course, spiritual.

Without devotion to the Name all dealing in the world
Is as futile as decking a corpse. (2)
He that neglectful of the Name, to delectation
gives himself,
Not in dream shall have joy; his body
with maladies afflicted. (3)
He who indifferent to the Name, in other action engages,
All his false doings shall bring ruin. (4)
Should one to the Name in mind be not attached,
Despite millions or ritual actions, to hell must go. (5)
He that attachment to the Name Divine has not formed,
Like a thief in Yama's demesne in bonds shall be put. (6)
Millions of shows and vast ceremonial—
Without devotion to the Name all is an
expanse of falsehood.
In him alone to the Name rises devotion,
Whom, saith Nanak, the Lord in grace so blesses.[1] (8) (10)

Ādi maddhi jo anti nibāhai

My heart seeks after such a friend
As in the beginning, middle and at end by me shall stand. (1)
The Lord's love ever by us lasts;
The Lord compassionate, perfection incarnate,
is our cherisher. (Pause 1)
Death touches him not, nor does He leave any;
Wherever I look, is He pervasive.
Embodiment of beauty and wisdom; bestower of life
and sense[2]
Is the Lord—brother, son, father and mother. (3)
He to me is life, prop of my existence, all my wealth :
With Him have I entered into love; in my heart is
He settled. (4)
The Lord the Maya-bond has snapped;
By His glance of grace has He made me His own. (5)
By His contemplation are all maladies ended :
Meditation at His feet brings enjoyment of all bliss. (6)
The Supreme Being, perfection incarnate, ever youthful—
Within the self and without is our guardian. (7)

---

1. Gives it, grants it.
2. Jiya=jiva (the conscious self).

Saith Nanak : The Lord's loftiness[1] have I realized;
Devotion to His Name, that is all *his wealth,*
To the devotee has He granted. (8) (11)

In the measure Gauri Majh—Composition of Sri Guru Arjan Dev*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace.

Khojat phirei asaṇkh aṇtu na pārīyā

Innumerable seekers have sought Him—
His extent has ever eluded them :
Only such have become devotees as have His grace. (1)
To the Lord am I ever and again a sacrifice ![2] (Pause I)
Hearing of the terror-infested path am I greatly frightened :
In this have I sought shelter with God's devotees—
Pray save me ! (2)
Holy Preceptor ! at your feet I again and again bow. P. 241
Show me sight of that unique bewitching Beloved,
prop of all existence. (3)
Many are the friends I adopted : now to the sole Friend
am I a sacrifice :
None else all the merits has : the Lord alone is the
treasure full of these. (4)
In all four directions is contemplated the holy Name—
Those contemplating it with joy exalted.
Lord ! your shelter have I sought : Nanak to you is a
sacrifice. (5)
The Master, stretching his arm, from the cavern[3] of
illusion[4] has pulled me out;
Thereby have I won the life everlasting, nevermore to
lose it. (6)
To the Lord, of inexpressible qualities, treasure of merit,
have I attained :
Exalted at the Divine Portal, am I joyfully waving my arms. (7)
Nanak, servant of God, has found a jewel of value beyond
computation.
Thus I proclaim : By devotion to the Master is crossed the
ocean of existence. (8) (1.12)

---

1. Pad=state.
* (This is an Ashtpadi. Ashtpadis continuing).
2. Wāri (to circumambulate by way of self-sacrifice in this line is repeated).
3. Lit. Well.
4. Moha.

In the measure Gauri—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace*

Narayaṇa Hari-rang rango

Dye yourself in devotion to the all-pervasive Lord;
By utterance of *His Name* solely devotion to the Lord
ye seek. (Pause I)
Discarding egoism, seek ye enlightenment from the Master.
By good fortune recorded in primal Time may ye to holy
company be joined. (1)
All that is visible, with us does not last.
Reprobates, devoid of thinking, to this attached,
are destroyed. (2)
The Name bewitching is pervasive eternally !
One among millions rarely, by the Master's guidance
to it attains. (3)
To God's devotees make respectful obeisance :
Thereby shall you attain the Nine Treasures and all bliss. (4)
With your eyes behold the holy:
With your heart chant the Name, that is true wealth.[1] (5)
Discard ye lust, wrath, avarice, attachment—
Such from transmigration are released. (6)
From the heart of such is eliminated suffering and
darkness of ignorance :
By the illumination by the Master conferred, is within
them lighted a lamp. (7)
Those serving *the Lord* have the ocean of existence crossed.
Saith Nanak, servant of God :
By the Master's guidance is the whole world saved. (8) (1.13)

Hari Hari Guru Guru karat bharam gayei

All illusions by contemplation of the Lord
and the Master are removed;
Thus has my mind attained fulfilment of joy. (Pause I)
The mind that was burning aflame,
By sprinkling of sandalwood *water* was by the
Master made cool. (1)
Darkness of ignorance was lifted.
As was lighted the lamp of illumination by the Master given. (2)

---

1. Lit. Treasure.
* (Ashtpadis continuing).

The deep ocean of fire, in the boat of God's
devotees has been crossed. (3)
Us that have performed neither holy ritual nor
acts of piety nor of purity,
The Lord holding by the arm has made His own. (4)
The Lord,
Whose name is annuller of fear, is shatterer of suffering
and beloved of devotees. (5)
Cherisher of the helpless, compassionate to the humble,
Almighty, refuge of the holy, we *supplicate*. (5)
Divine King ! this is the supplication of one without merit :
Grant Thy sight ! (7)
Lord ! Nanak is under your shelter :
This servant to your Portal has come. (8) (2.14)

Rang sangi bikhiyā kei bhogā in sangi andh na jānī

Absorbed in enjoyment of poisonous pleasures, P. 242
The blind man his error has not realized. (1)
In garnering and earning *fruits of* egoism,
Is his whole life passed. (Pause I)
Man boasts, I am a hero, chief among men;
none my equal ! (2)
Taking himself to be handsome, virtuous in action,
of high lineage,
Does he turn proud. (3)
Till death is man not free[1] from entanglements
of his harmful thinking. (4)
Such thinking after him he bequeathes to brothers,
friends, relatives and companions. (5)
At the end is manifested the desire of the heart
formed during life-time. (6)
Even pious acts performed in involvement with
egoistic thinking,
Ultimately became bondage. (7)
Compassionate Lord ! show grace :
Nanak is your humble slave.[2] (8) (3.15)

(Total 44 Ashtpadis)*

---

1. Has not forgotten.
2. Slave of slaves.
* Note in the original.

In the measure Gauri Purabi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Realized by the holy Preceptor's Grace

Mündh rayṇi duheiarīyā jīo neeṇd na āwai

The woman[1] whose night in torment is passed,
sleep visits her not.
Sighing and groaning in separation from her Spouse,
Has she grown feeble—
Feeble has she grown, in sighing and groaning for the Spouse :
How have sight of Him ?
In this state her self-decking, enjoying of delicious
dishes, is all worthless,[2] of no use.
In intoxication of wine of youth is she ruined;
She realizes not, *youth once gone, returns not,*
as milk to the breast.
Saith Nanak : The woman[1] who in separation from the
Spouse is sleepless,
By the Master shall be granted union. (1)

Mündh nimāṇarīyā jīo binu dhanī piyārei

The woman[1] without union with the Beloved Lord is helpless;
How without cherishing Him in heart shall she find joy ?
Let her learn from her fortunate sisters[3] : Without the
Spouse is life in the home miserable.[4]
Without *devotion to the* Name is not found love;
Those are happy who inside truth have taken abode.
With truth of the Divine Friend and content in the
heart lodged,
By the Master's guidance is union with the Lord formed.
Saith Nanak : The woman that forsakes not the Name,
By spontaneous illumination[5] in the Divine Essence[6]
shall be absorbed. (2)

Milu sakhī sahelarīho ham piru rāwehāṇ

My sister-friends, come ! that in unison with the
Beloved have we bliss;

1. Image for the seeker. Subsequently too woman (*sa-dhan*) implies the seeker as the ardent female.
2. False.
3. Friends, sister-companions.
4. No joy in home-life.
5. Sahaj.
6. Nām (In the Name).

By the Master's counsel shall I send[1] to Him message
of the holy Word:
By the Master is revealed the holy Word; the
ego-guided ones in regrets shall fall.
The restless mind is in poise, as has come
realization of truth.
Ever fresh is wisdom that from truth is obtained;
Ever ardent[2] is love of the holy Word.
Saith Nanak : My sister-friends !
By spontaneous inspiration[3] and Divine grace,
With the holy Eternal find union. (3)

Merī ichh punī jīo ham ghari sājan āiyā

The Lord into my home has come : fulfilled is my yearning :
At union with the Spouse have the sisterhood sung paeans of joy.
The sisterhood[4] by joy inspired,
In ecstasy of love's bliss paeans of joy have sung.
At this are our well-wishers joyful, our foes[5]
into misfortune fallen.
By contemplation of truth is profit of truth obtained.
The woman day and night, with folded hands, joy-dyed,
makes supplication.
Saith Nanak : The wedded couple[6] have joyful bliss—
Fulfilled is my desire. (4.1)

Sūṇi Nāh Prabhū jīo ekalṛī ban māheṇ

Listen, Lord-Spouse, in this forest is *the woman*
alone : P. 243
Lord above desire ! how without the Spouse shall she
find peace ?
The wife without her Lord cannot live,
In the dark night, terribly long.
In love[7] for the Lord finds she no rest[8] :
Listen Thou to my supplication :
Without the Beloved, has she none to care—

1. Write.
2. Fresh.
3. Sahajei.
4. Women.
5. (The sources of evil are implied).
6. Husband and wife.
7. Separation in love is implied.
8. Sleep.

Alone is she wailing.
Saith Nanak : As it may please the Lord to grant her union, will the woman meet Him :
Away from Him is she in travail. (1)

Piri chhodiaṛī jīo kawaṇu milāwai

Deserted by the Beloved, who may then grant her union ?
By means of the noble Divine Word, in joy of love has she found union.
By the Word exalted, her Lord may she find,
The lamp of enlightenment her self illumining.
Listen, sister of my soul ! by truthful living has come to her joy,
As laudation of the holy Eternal she expresses.
As united by the holy Preceptor does she have bliss with the Beloved,
By listening to the ambrosial word blossoming.
Saith Nanak : With the woman has the Lord bliss,
When His heart with her is pleased. (2)

Māyā mohaṇī nīgharīya jīo kūri mutthī kūriyārei

By delusive Maya from her abode driven,
The woman false of heart, is by falsehood ruined.[1]
Without aid of the Master, highly cherished,
How may the noose from her neck be loosened ?
Hers is the Lord who with love to Him is devoted,
And the holy Word contemplates.
Pious act, charities, numerous ritual baths—
How may these the inner impurity wash off ?
Liberation without devotion to the Name comes not :
Not by Hatha restraint or wandering in wild places.
Saith Nanak : By the holy Word is the abode of Truth realized :
How may one caught in duality have realization ? (3)

Terā Nāmu sacchā jīo shabdu sacchā vīchāro

Holy is Thy Name, Lord ! holy the contemplation of the Lord.
Holy Thy abode; holy the commerce in devotion to Thy Name.
Sweet is commerce in the Name;
Ever profitable is the bargain of devotion,

---

1. Robbed.

Other than Thee no capital I reckon;
Each instant Thy name I repeat.
By this account has Thy grace come :
Thy grace by great good fortune come.[1]
Saith Nanak : The Name is the supreme sweet elixir –
By guidance of the Master, perfectly-endowed,
is holy truth attained. (4.2)

In the measure Gauri Purabi—Composition of Sri Guru Amar Das

Chhant—Lyrics

In the Name of the Sole Supreme Being, eternal manifestation,
Creator-Immanent, Realized by the holy Preceptor's Grace

Sādhan binau karei jīo Hari kei gūṇa sārei

The devotee-female supplicates the Lord and
on His noble qualities meditates :
The self, in separation from the Beloved Lord
for a moment even,
Of life feels deprived :
Deprived of life it feels—
Without the Master's guidance is not attaind the
Divine Mansion.
Act ye on the Master's instruction,
And thus the fire of desire assuage.
The Lord holy-eternal is the sole Reality;
No other than He is real.
Without devotion to Him comes not joy.
Saith Nanak : Only such devotee-females[2] are united,
As by the Lord Himself are granted union.

Dhan rayṇi sūhelarīyei jīo Hari siūṇ chit lāei

Thou dear woman self !
By devotion to the Lord shall thy life's night pass restfully :
Happy shall be she that serves the holy Preceptor,
Enters upon devotion, and casts off egoism :
Casting off egoism, should she laud the Lord,
And ever be devoted.
Listen, thou sister-friend, of heart devoted;
In the Master's Word immerse thyself.

---

1. Fortune made by good actions of previous births is implied.
2. This is the usual style of designating the devotee in the Sikh mystical tradition.

By laudation of the Lord alone, shalt thou find
love with the Spouse,
By devotion the holy Name.
Saith Nanak : The woman wearing necklace
of the holy Name P. 244
Alone shall win her Lord's love. (2)

Dhan ekalrī jīo binu Nāh piyārei

Sire ! the woman without the Beloved Lord, is alone[1]
in *the wide world* :
By Duality deluded, without prop of the Master's Word.
Without the holy Lord who may save her,[2] strayed through
Maya-delusion ?
In falsehood's ignominy caught, is she deserted
by the Beloved,
From His mansion cast off.
When dyed in the Master's Word, by poise inspired,[3]
Ever is she in *the Lord* absorbed.
Saith Nanak : Such a wife is ever in bliss,
United by the Lord to Himself. (3)

Tān milīyai Hari melei jīo Hari binu kawaṇu milāei

Love ! union comes when the Lord grants union Himself—
Who else may the union grant ?
Beloved ! who other than the Beloved Master may
the delusion lift ?
Mother[4] mine ! union comes when the
Master the delusion lifts.
Thus does the wedded woman find bliss.
Dark is the *world of those* without
devotion to the Master.
Without the Master's guidance is the true path[5] not found.
The woman finds bliss dyed in the joy of poise,
By contemplation of the Master's Word.
Saith Nanak : The woman to the Lord is wedded,
Blessed by love and devotion for the Master. (4.1)

---

1. This again is the mystic symbol for the self finding itself alone in the world without God.
2. Take across the ocean impassable.
3. Lit. Intoxicated.
4. The female-seeker figure is continued all through.
5. Magg. Pkt for marga (Skt. way) is found used in the spiritual literature of India. (Cf. Japuji, 14).

Pir binu kharī nimāṇī jīo binu Pir kivn̩ jīvāṇ merī māī

Separated from the Beloved dear
am I extremely forlorn—
Without the Beloved, how may I live, mother ?
Dear ! without the Beloved find I not sleep,
Nor find pleasure in wearing vestures.
Pleasure shall I find in dressing with
the Beloved's approval,
As in the Master's teaching is the mind absorbed.
The woman serving the holy Master is of eternal wedded bliss;
Ever abiding by his side.
Through union made by the Master's Word does she find
bliss with the Beloved,
And gains in this world[1] profit of devotion.[2]
Saith Nanak : The wife is beloved of her Lord,
Through meditation on the Lord's noble attributes. (1)

Sādhan rangu māṇei jīo āpṇei nāli peyārei

Dear ! the wife devoted finds bliss with the Beloved :
Day and night is she dyed in joy by contemplation of the
Master's Word.
As the Master's Word she contemplates, and
casts off egoism,
Union with the Beloved she finds.
Ever in wedded bliss and joy,
Is such a wife through devotion to the holy Name.
Those devoted the Master hold ever the cup of nectar—
Their Duality come out.[3]
Saith Nanak : The woman devoted has found her Lord-Spouse—
All her sorrows ended. (2)

Kāmaṇi Piruh bhullī jīo Māyā mohi piyārei

Dear ! the woman involved in Maya-delusion and avarice,
Of the Beloved grows forgetful.
False, in falsehood involved—
Deluded by the world's foulness[4] foul she grows.
Should she on the Master's teaching meditate shall this
foulness go,

---

1. Lit. The world.
2. Nām.
3. Lit. Destroyed.
4. Lit. Falsehood.

And her human incarnation not be lost on a throw.[1]
The Master's Word should she cherish, in truth be absorbed,
And cast out egoism;
The Lord's Name should she lodge in her heart—
Of this should her make-up be.
Saith Nanak : The woman seeking prop of the holy Name,
In poise shall be fixed. (3)

Milu merei pritamā jīo tūdhu binu kharī nimāṇī

Beloved, be near me : without Thee am I utterly helpless;
Sleep visits not my eyes, nor relish I sustenance :
Utterly without relish in sustenance, in sighs I languish.
What joy in separation from the Beloved ?
The Master I supplicate : By his favour alone may union be found. P. 245
The Lord, Bestower of Joy, Himself will make union—
To the devotee shall he grant His sight.[2]
Saith Nanak : The woman devoted is of imperishable joy in matrimony :
Never shall she be widowed.[3] (4.2)

Kāmaṇi Hari rasi bedhī jīo Hari kai sahaji sūbhāei

Dear ! the woman absorbed in the Lord's poise
Is by joy in Him filled[4] :
The Beloved, supremely beautiful has charmed her—
Her duality in poise lost :
In poise her duality lost, the woman her Lord has attained,
In bliss with the Master's teaching.
This body, of falsehood and evil is compact,
Upto the neck brimful of sin.
From devotion to the Master's teaching arises poise.
Without devotion is foulness of mind not removed.
Saith Nanak : The woman shedding egoism
Gains the Beloved's favour. (1)

Kāmaṇi piru pāiyā jīo Guru kai bhāe piyārei

Dear ! the woman has found the Beloved
Through devotion and love to the Master.

---

1. Lit. Lost on a throw of gambling.
2. Lit. Will come to the devotee's abode Himself.
3. Never shall her beloved lord die or go away.
4. Lit. Pierced through.

Her nights, dear ! in blissful sleep passed,
With the Beloved borne in heart, is she to Him united—
All[1] her suffering gone.
Inside the *heart's* Mansion finds she bliss with the Beloved,
By the Master's teaching on Him meditating.
Day and Night quaffing amrita of the Name,
Is her duality removed.
Saith Nanak : The blessed wife with holy Truth has
found union,
By love and devotion to the Master. (2)

Āwuh dayā karei jīo prītam ati piyārei

Beloved supremely cherished, Thy compassion bring to
Thy devotee !
Thus does the woman supplicate, with the holy Word decked:
With the holy Word decked, her egoism gone,
All her doings[2] by the Master's teaching ennobled :
The holy Eternal, immanent through all time,
Through the Master's teaching has she realized.
The egoist, lust-filled, delusion-tormented—
To whom may he carry his wail ?
Saith Nanak : The egoist finds not poise
Without guidance of the Master, deeply cherished. (3)

Mūndh iyāṇī bholī niguṇīyā jīo piru agam apārā

Dear ! raw, immature in years, unpractised in way of
the world,
Devoid of merit, is the woman;
Inaccessible, immeasurable the Beloved :
Himself bestower of liberation,
Of faults granting absolution,
Beloved Lord of the devotee-woman,
All creation pervades;
Through love, devotion and yearning met—
This wisdom the holy Preceptor has granted.
One devoted to Him is in bliss night and day,[3]
Ever in meditation on Him absorbed.
Saith Nanak : By poise of mind is the Lord-Spouse obtained—
The woman so wedded has found all the Nine Treasures. (4.3)

---

1. Each day's.
2. Lit. Tasks.
3. Day and night.

Māyā saru sabalu vartai jīo kiūṇkari dūttari tariyī jāei
Dear ! tempestuous is the Maya-lake, impassable—
How may it be crossed ?
Dear ! by making God's Name the boat,
The Divine Word the pilot :
With the holy Word as Pilot, the Lord will Himself
carry me across.
Thus may this impassable sea be crossed :
By attaining devotion through the Master's guidance,
May one die to the *lure of* the world.
In an instant does devotion to God[1] annul sins,
Purifying the self.[2]
Saith Nanak : The *Sea of the world* may be crossed
with devotion to God,
And iron turn to gold. (1)

Istri purākh kami viyāpei jīo Rama-Nām ki bidhi nahīṇ jāṇī
Dear ! in lust are bound woman and man,
Neglecting devotion to God.[1] P. 246
Man is deeply attached to mother, father,
progeny, brothers.
And in this waterless Maya-ocean is sunk :
Sunk in the waterless ocean,
Has he not realized the way to cross it over—
In the race of egoism is the world involved.
All that are born shall *one day* depart;
Only those guided by the Master's teaching shall swim across.
One Godward-turned meditating on God's Name—
Shall himself be saved, to his tribe bring liberation.
Saith Nanak : With the holy Name in the heart lodged,
By the Master's guidance comes union with the Beloved. (2)

Rāma-Nām binu ko thiru nāhīṇ jīo bājī hai sansārā
Dear ! nothing shall last but the Lord's Name[3]—
This world is like a juggler's show.
Dear ! make firm thy devotion,
Let holy devotion[4] be thy commerce.
Such holy commerce is high beyond man's understanding—

---

1. Rama-Nām.
2. Lit. Body.
3. Rama-Nām.
4. Rama-Nām.

By the Preceptor's guidance is such wealth obtained.
Practise service, meditation, holy devotion,
Discarding egoism.
Of little understanding, thoughtless, blind—
Such are we :
The holy Preceptor on the way has guided us.
Saith Nanak : God's devotees by the holy Word are exalted,
Incessantly lauding Him. (3)

Āpi karāe karcī āpi jīo āpei shabdi sawārei

Dear ! all by His will happens;
By the holy Word does He exalt.
Himself the holy Preceptor, Himself the Lord—
In all time[1] He cherishes His devotees.
Age after age[1] does He His devotees cherish;
Exalts and inspires in them devotion.
Himself is He all-knowing, all-seeing,
Himself inspiring service.
Himself Bestower of merit, annuller of evil-doing,
The holy Name in the heart He lodges.
Nanak is a sacrifice time and again to the
holy Eternal,
Whose will is supreme over all.[2] (4. 4.)

Guru kī sevā kari pīrā jio Hari-Nām dhiyāei

Beloved spouse ! serve the Master,
Meditate on the Lord's Name :
Beloved ! leave me not behind—
Union with the Lord shall come in our home itself.[3]
In the home shall find Him one with fixed devotion,
Abiding in the state of prayer and poise.[4]
Devotion to the Master brings joy abounding :
This by His own inspiration comes.
One sowing devotion[5] shall raise devotion's crop,[5]
By lodging the holy Name[5] in the mind.
Saith Nanak : Devotion to the holy Name brings exaltation :
This comes from destiny pre-recorded.[6] (1)

---

1. Jug-Jug (Yuga after Yuga).
2. Himself He does all.
3. This is a commendation of the path of Sahaj, which abjures the ascetic way of moving away from home and family, and mendicancy.
4. Original, Sahaj.
5. The original for these is Nām.
6. The implication of the Divine mystery of grace is evident herein.

Hari kā Nāmu mīthā pirā jīo ja chākheh chittu lāei

Spouse dear ! sweet is the Lord's Name,
Should one taste it with mind devoted.
My dear little wife[1] ! taste with thy tongue joy in the Lord—
Thus will other tastes wear off.
As is the tongue ennobled by utterance of the holy Word,
By Divine favour shall it ever taste of joy in the Lord.
One meditating on the holy Name, and fixing the mind on it,
Shall find joy everlasting.
By the Divine command[2] comes about creation,
By His will occurs dissolution.
By His will is the self in *holy Truth* absorbed.
Saith Nanak : through the Master's guidance is
devotion[3] found;
By Divine will is one to it inspired. (2)

Eh widāṇī chākarī pirā jīo dhan chhodi pardesi sidhāei

Spouse dear ! to serve others[4] hast thou left thy loving wife,
And to strange lands gone.
None, my beloved husband ! ever got joy from duality.
By avarice's poisonous lure,
One by avarice attracted, in delusion lost,
How may joy his mind enter ?
Service of other than the Lord is with suffering fraught—
With bartering of self and fall from faith[5]
One bound in Maya-thongs finds not peace,
Each moment falling into torment of suffering.
Saith Nanak : Maya-torment is lifted not,
But with the self absorbing the Divine Word. (3) P. 247

Manmukh mugadh gawāru pirā jīo Shabdu mana na wasāei

Beloved spouse ! the egoist ignorant, and of self unawakened,
Lodges not in mind the holy Word.

---

1. The original is a very colloquial term of endearment in pure Punjabi, literally meaning 'Thou death's morsel' (*muiye*). Its emotional tone of endearment occurs elsewhere too in the *Bani* of Guru Amar Das.
2. Nām.
3. Nām.
   Note : In the stanzas following is continued the noble converse between a husband and wife, joined in holy love and devoted to love of prayer. Here in the seeker-female beauty and charm is revealed as one goes deeper and deeper into it.
4. The implication is mystical, in the idiom of romantic folk songs. 'Other' is maya, worldliness.
5. Original, Dharma.

Blinding, my beloved hushand ! is Maya-delusion.
How may such a one find the Lord's way ?
How without the holy Master's favour may the path be found
By the egoist proud and arrogant[1] !
Those serving the Lord ever are in bliss,
With minds in devotion to the Master's feet fixed.
Only one favoured by the Lord in Divine laudation
is engaged.
Saith Nanak : The jewel devotion, in the world is
the highest gain—
By the holy Preceptor's grace does this enlightenment
come. (7) (4.5)

In the measure Gauri—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merai mani bairāgu bhaiyā jīo kivṇ dekhāṇ Prabhu dātei

My heart in pain of separation,
To have a sight of the Lord bountiful is yearning.
How have a sight of Thee ? Friend, companion, Lord-creator !
Thou Supreme Being creator, Lord[2] !
How may I, by separation oppressed, with Thee have union ?
How with my hands to serve you, at your feet place
my head ?
In humility is my heart full of yearning for your sight !
For length of a breath, for a half hour[3], an instant,
An hour[4], day and night, is your thought never from my
mind away.[5]
Nanak, like the thirsty Chatrik *is yearning.*
How with the Lord bountiful to have union? (1)

Ik binou karouṇ jīo suṇi kant piyārei

Listen beloved Spouse, to the supplication I make :
My self and body[6] by your wondrous doings is ravished.
How may the woman ravished by your wondrous deeds,

1. Lit. Reckoning himself high.
2. Sridhar (Lord of Lakshmi, a periphrastic name of Vishnu, here symbolizing God).
3. Ghari.
4. Murat (Mahurat).
5. Is not forgotten.
6. Faculties are implied.

Into sadness fallen, find solace ?
How find solace ? Lord repository of merit,
compassionate, youthful,
With all noble qualities embellished !
Lord bestower of joy ! not Thou art to blame;
I for my demerits am from Thee separated.
Nanak thus supplicates : Show compassion,
Beloved Lord ! to Thy home return. (2)

Haun manu arpīn sabhu tanu arpīn arpīn sabhi desā

To the loved friend who the Lord's message to me may
convey
Shall I dedicate my self, my whole body, the whole world.[1]
At the holy spot, my head to the Master I dedicated,
Who granted me sight of the Lord so close.
In an instant was then all sorrow gone,
And the heart's desire fulfilled.[2] ?
Then day and night was the woman in playful joy immersed,
All anxiety banished.
Thus does Nanak state in supplication :
Such a Lord as we sought have we obtained. (3)

Merai mani anandu bhayā jīo wajjī wadhāī

Joy has my heart filled; resounded is the concert of
felicity;
To my home has returned the Beloved jewel;[3]
Slaked is my agony of thirst.
At union with the Lord, the Master beloved,
Have the entire sisterhood chanted paeans of joy.
Joy-filled are all friends, relations;
Vanished are minions *of evil.*
Played is the mystic concert.[4]
With the Beloved is my couch spread.
Saith Nanak in humble supplication :
In poise and illumination[5] does the self-female abide,
As is found union with the Lord, bringer of joy. (4) (1)

---

1. Lines transposed in rendering.
2. Desire for devotion and liberation is implied.
3. Lāl (a ruby, symbolizing value and love).
4. Anahat=unstruck music; the mystic sounds of music believed to be heard by yogis in samadhi.
5. In *Sahāj*.

Mohan Terei ūchei mandar mahal apārā

Divine Ravisher of all creation !*
Lofty are Thy mansions, endless Thy abodes. P. 248
Divine Ravisher ! beauteous are Thy portals
and Thy temples for Thy devotees :
Endless Thy temples, compassionate Lord !
where forever is Thy laudation chanted.
There, holy company assembled, ever on Thee meditates.
Lord ! show Thy grace and compassion;
To the humble be Thou gracious.
Nanak, thirsting for Thy sight thus supplicates :
The purest of joys is meeting Thee and having Thy sight. (1)

Mohan Terei bachan anūp chāl nirālī

Divine Ravisher ! beyond praise are Thy words,
unique the way Thou dost comport thyself.
Divine Ravisher ! Thou alone art worthy to worship—
All else is *as dust* :
The sole Lord indescribable do all worship,
who of all powers is repository.
Primal Supreme Being ! wearer of the world's garland ![1]
To the Master's Word hast Thou subordinated liberation.
Under Thy sway lies movement, under Thy sway poise;[2]
All power dost Thou in *Thy hand* hold.
Saith Nanak in supplication : Protect Thou my honour;
All Thy servants with Thee seek shelter. (2)

Mohan Tūdhu sat-sangati dhiyāvai daras dhiyānā

Divine Ravisher ! to Thee is the holy company devoted
For Thy sight in concentrated meditation.
Divine Ravisher ! Yama approaches not those who in their
last moment Thy Name utter.
Yama, Agent of Death afflicts not those that with
fixed minds on Thee meditate.
Those that with mind, word and action to Thee are devoted,
Fulfilled are all their objectives.[3]

---

1. Banwari = wearer of wild flowers' garland—periphrastic name of Krishna (here symbolizing God).
2. This is Bhai Vir Singh's interpretation (*Santhya Pothi* 4). The Faridkot Teeka : 'Thou as Guru Amar Das hast left this world, as Baba Mohan in this stayed'.
* Original, Mohan.
3. (Spiritual objectives, such as devotion are implied).

Those that are filthy,[1] devoid of understanding,
By Thy sight get illumination.
Thus supplicates Nanak : Lord Supreme Being, Repository
of perfection !
Immutable is Thy rule. (5)

Mohan Tūṇ suphal phaliyā saṇu parwārei

Divine Ravisher, richly fruitful art Thou with Thy
universal progeny;
Divine Ravisher ! to all Thy children, lovers, brothers,
Thy family, hast thou brought liberation;
Saved is the whole world by Thy sight; gone is their
egoism.
Those that Thee have lauded, Yama approaches them not.
Beyond description are Thy endless merits,
Thou who art holy Master, Supreme Being.[2]
Nanak, to Thee making supplication, has with Thee
sought shelter,
That to the whole world hast brought liberation. (4) (2)

In the measure Gauri—Composition of Sri Guru Arjan Dev

SCORE 3

Sloka : May I be sacrifice time and again to the Lord.
Who countless of the fallen has purified.
Saith Nanak : Repetition of God's Name is the fire
that straw-like burns away sins. (1)

Chhant (Lyrics)

Japi manā tūṇ Rāma-Narayaṇu Govindā Hari Mādho

My self ! contemplate thou the Lord God, who is all-
pervasive, preserver of the universe, Lord of Maya.[3]
Meditate thou, my self ! on Him who has
vanquished evil-doers;

---

1. *Filthy* as ordure and urine.
2. Purakh Murārei.
Note: Traditionally, this hymn is believed to be the one composed and sung by Guru Arjan Dev at Goindwal, to soften Baba Mohan, elder son of Guru Amar Das, to part with the *Pothis* (Volumes) in which the *Bani* of the preceding Gurus was recorded. These *Pothis* later became the basis for the holy Granth Sahib. This tradition while persistent, would not fully accord with the eulogy of a human being. *Mohan* is one of the well-known attributive names of God, as well as of course, the name of the third Guru's son. It will be safe to interpret this hymn as done here. The 'eulogy' interpretation will be highly strained.
3. Here the attributive names *ad seriatim* are : Rama, Narayan, Govind, Hari, Madho.

The liberator, who snaps Yama's and death's noose.
At the lotus feet of the Annuller of suffering,
Refuge of the Humble, Lord of all Glory,[1]
Offer thou homage :
Terribly hard is Yama's path, an ocean of fire—
This by an instant's contemplation of God is traversed.
Worship day and night Him who the sins of
Kali-yuga burns away,
And thus the *sinners* purifies.
Thus supplicates Nanak : Show grace, Master, Preserver
of the universe, Lord.[2] (1)

Simari manā Dāmodaru dukh-haru bhay-bhanjan Hari-Raīyī

Contemplate my self ! the Lord[3] annuller of suffering,
shatterer of fear,[4]
The Divine King.
Contemplate the wondrous maker of Maya-play,[5]
Compassionate,
Whose way is heart's affections to ravish,
to love devotees;
Of devotees the lover, Being all-perfection,[6]
fulfiller of desires. P. 249
Lodge in the self His Name, who from the deep dark
cavern[7] of desires, of ignorance extricates.
Contemplate Him whose laudation by gods, Siddhas,
celestial minstrel choirs,[8]
Sages, and numberless devotees is chanted.
Thus supplicates Nanak : Transcendent Supreme Being,
Divine King !
Show your grace. (2)

Cheti manā Pār-Brahmu Parmesharu sarb kalā jini dhārī

Contemplate my self ! the Supreme Being, Supreme Lord,
repository of all faculties;
Compassionate, Almighty, Lord, of all beings the prop.

---

1. Sridhar.
2. The names are : Gopal, Gobind, Madho.
3. Damodar (an attributive name of Krishna).
4. (Yama's fear is implied).
5. Sri-Rango.
6. Purakh-Puran.
7. Well.
8. Gana-Gandharb.

Contemplate Him who life, mind, body, self
on all has conferred;
Without limit, inaccessible, inencompassable.
Contemplate Him in whom lies true refuge;
Almighty, ravisher of hearts,
Shatterer of all suffering.
By contemplation of the Lord's[1] Name are shattered
All maladies and sorrows.
Thus supplicates Nanak : Lord of all faculties,
Almighty, show grace ! (3)

Guṇa gāo manā achut abināshī sabh tei ūch dayālā

My self ! chant praise of Him who is immutable, immortal,
All-high, compassionate;
Who is sole cherisher of the universe, preserving all beings;
Who is preserver. supremely compassionate, all-knowing,
To all gracious.
From him flee agonizing[2] death, greed, attachment,
In whose self is the Lord lodged.
By the Lord's grace is my devotion and endeavour
rendered fruitful.
Thus states Nanak in supplication :
By utterance of Name of the Lord,
compassionate to the humble,
Are my desires fulfilled.[3] (3) (4)

Sūṇi sakhīyei mili ūddamu karehāṇ manāe laihe Hari kantai

Listen, sister![4] in unison let us attempt the
Lord-spouse's favour to win back[5] :
Discarding pride, the drug of devotion we use,
And by the Master's spell charm Him.[6]
Sister ! after once He under our spell falls, shall
He not from us be alienated—
Such is the Lord's noble way.

---

1. Murari.
2. Lit. A thorn, thorny.
3. (Desires of a spiritual nature are implied).
4. Sakhi=sister of the soul; female friend. Symbolizes companionship of devotees.
5. (The sense is to mollify someone who is offended and fallen off).
6. Drugs and spells are the traditional devices used by females in India under instruction of quacks and necromancers to win their husbands' waning love).

Saith Nanak : Then from old age, death, fear of
chastizement in hell
His devotee He absolves, purifying him. (1)

Suṇi sakhīyei ih bhalī benantī ehu matāntu pakāīyei

Listen sister ! to this good entreaty of mine :
Such resolve we make—
By spontaneous inspiration,[1] of guile divesting ourselves.
The Lord's laudation[2] we sing.
Thereby shall our agony vanish, our illusions disappear.
And our heart's desires be fulfilled.
Saith Nanak : meditate we on the Name of the
Supreme Being.
The Lord all-perfection[2].

Sakhī icchh kariṇ nit sukh manāīṇ Prabh merī ās punjāe

Sister ! ever yearn I, ever pray
That the Lord my desire fulfil.
Thirsting for the touch of His feet, yearning for His sight,
In all places I seek Him.
In assembly of the holy go I seeking Him,
That to the Almighty Lord it may unite me.
Mother mine ! thus saith Nanak :
To such supremely noble ones has the Lord,
bestower of bliss, granted union:
They are the supremely blessed. (3)

Sakhī nāli wasāṇ apunei Nāh piyārei merā manu tanu
Hari sangi hiliyā

Sister ! with the Lord now is my life passed:
With Him is my mind and body in harmony.
Listen, sister ! blessed is my sleep,
Now that with the Beloved have I found union.
By spontaneous union in poise[3] with the Lord.
Is my illusion shed, my *self* illumined, the
lotus of my heart bloomed.
Saith Nanak : My spouse the Lord, Controller of the
inner self have I obtained :
Everlasting is conjugal bliss with him. (4) (4-11)

---

1. Sahaje Subhai.
2. Geet-Govinda.
3. Shanti-sahaji.

In the Measure Gauri—Composition of Sri Guru Arjan Dev

Bāvan Akkhari (Acrostic)*

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gurudev Mātā Gurudev Pitā Gurudev Swāmī Parameshurā

*Sloka***

The Master, Divinely-inspired, is *true* mother;
The Master, Divinely inspired, is *true* father;
The Master, Divinely-inspired, is embodiment of the Divine essence.[1]
The Master, Divinely-inspired, is true friend, relation, brother.
The Master, Divinely-inspired, is bestower of the irrefrangible spell.[2]
The Master, Divinely-inspired, is embodiment[3] of poise, truth, enlightenment;
The touch of the Master, Divinely inspired, is felicitous beyond philosopher's stone.
The Master, Divinely-inspired, is holy[4] pool of immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired, is embodiment of the Creator, annuller of sins.
The Master, Divinely-inspired, is purifier of the fallen.
The Master, Divinely-inspired, is manifest in the beginning and end of time, yuga after yuga.
By utterance of the Divine mantra by the Master, Divinely-inspired, comes liberation.
Lord ! in Thy grace to company of the Master, Divinely-inspired, unite us,
That we ignorant sinners thereby find liberation.

---

* This composition is called Bāvan Akkhari i. e. built around 52 letters, which is the traditional number of Sanskrit vowels, single consonants and diphthongs.

** This long-stanza is continous, and hence to be treated as a single sloka or verse-structure. This sloka has an incantatory quality as a mantra, and the seeker is enjoined upon to recite it at the opening and close of this composition, as it is recorded in both places.

1. Swami Parameshvarā : This is an expression of the doctrine of the identity in spirit of the Divinely-inspired Preceptor with the Divine Essence.
2. Mantra, an incantation. (The incantation of the holy Name enunciated by the Master is infallible in conferring liberation).
3. Murat (i)=figure.
4. Tirath-lit. Bank of a river or holy pool etc.

The Master, divinely-inspired, is enlightener.
Essence of the Supreme Being, the Lord.[1]
Saith Nanak : To the Master Divinely-inspired.
embodiment of the Lord, I bow. (1)
Sloka : Himself the world has He created:
none else this power holds.
Saith Nanak, He solely is pervasive—
No other than He was or shall be. (I)
Pauri (Stanza)

Oam sādh satiguru namaskāram

To the holy Supreme Being[2], true enlightener I bow:
Who in the beginning of time, in the middle
and at the end is ever Formless.
Himself is He embodiment of nescience; Himself
in seat of joy established.[3]
Himself listener[4] to laudation, Himself to
laudation giving utterance.
His own essence has He created :
Of the universe, Himself Father and Mother.
Himself is He the subtle essence: Himself the palpable
substance.
Saith Nanak : Beyond comprehension is His wondrous play. (1)
Show grace, Lord compassionate to the humble !
May my mind be dust of the feet of Thy devotees ! (Pause)
Sloka : He Himself is the Formless and in forms manifest:
Himself the Unattributed and the Attributed.
Saith Nanak : All scriptures that sole Essence delineate:
Himself is He sole and multiple. (1)
Pauri (Stanza)

Oam Gurumukhi kīo akārā

The Supreme Being, all-holy[5] all forms created:
All on one thread has He strung.

---

1. Par-Brahm Parameshyarā. (See also note 1 *ante*).
2. In this line is expressed the vision of the Divine Being both as 'unattributed' and 'attributed'. 'Oam' (Om) at the opening is the syllable with the enunciation of which the Brahmin pedagogues (Pandha) used to initiate children into traditional learning. This is therefore, the first initial letter in the Acrostic.
3. That is, attributed.
4. That is, subject of laudation.
5. Gurumukh (i)

Then to the Three Qualities in different forms
He gave manifestation;
From the Unattributed became He manifest as the
Attributed,
And all the species brought into being.
From attachment in the mind arising,
were created birth and death :
From each of these states is He Himself exempt.
Saith Nanak : Unknowable is His limit and extent. (2)
Sloka : Such alone are the truly wealthy, fortunate,
Whose wealth and capital is truth and purity.
Saith Nanak : From such devotees is obtained
truth and purity.
Pauri (Stanza)

Sassā sati sati sati soū

Of *S* the message is :
Ever holy is He, in all time :[1]
From the Eternal Being nothing exists apart.
Such alone His shelter seek as by Him are so inspired;
His laudation they chant and *to others* relate.
Such by doubt and illusion are not gripped :
To them is visible, manifest His glory.
Such a devotee alone to Him attains.
To such is Nanak ever a sacrifice. (3)
Sloka : What good people crying for more and more wealth ?
Know, all Maya-attachment is false.
Saith Nanak : Those bereft of the holy Name,
Turn all to dust. (1)
Pauri (Stanza)

Dhaddā dhūri punīt Terei janūā

From *DH* learn : Holy is dust of the feet of
Thy devotees. P. 251
Blessed are such as this yearning in mind bear.
They seek not heaven nor wealth—
In abounding love *to the Lord* in dust of the holy
are they immersed.
Worldly concerns engage not such,
As to nothing else, forsaking the sole Lord, are attached.

---

1. (*Satti*) is repeated thrice, yielding sense of eternity.

Those in whose hearts has the Lord lodged the holy Name.
Saith Nanak, are God's enlightened saints. (4)
Sloka : By assuming numerous garbs, learning,
induced meditation or stubborn practices,
Has none attained Him.
Saith Nanak : By His grace alone does one attain
to sainthood and enlightenment. (1)
Pauri (Stanza)

Gnangna gnān nahīn mukhi bātaun

By *GN* learn :
By mere discoursing comes not enlightenment;
Nor by numerous practices commended by scriptures.[1]
Truly enlightened is he in whose mind is
He firmly lodged;
Not by discoursing and discussion comes union *with God.*
He is truly enlightened who ever the Divine
will keeps *in mind* :
To such are heat and cold alike.
Saith Nanak : Whoever has Divine grace,
Alone, by guidance of the Master, the Divine
Essence[2] contemplates (5)
Sloka : *Many* into the world have arrived,
Yet are they without realization, *as* animals and beasts.
Saith Nanak : Such alone by the Master's
guidance have realization,
As have good fortune on their forehead recorded. (1)
Pauri (Stanza)

Yā jüg mehn ekai kau āiyā

In this world is *man* sent[3] to realize the sole Supreme Being;
Yet on birth is he deluded by delusive Maya.
Lying in cavity of the womb was he in penance
engaged, head downwards;
And with each breath, the Lord contemplated.
At birth got he entangled with what he is to forsake,
And the Bestower from his mind put away.[4]
Lord ! to whomsoever your grace you show,
Saith Nanak : In the here and hereafter forgets Thee not. (6)

1. Shastras.
2. Also interpreted symbolically as the various states of experience.
3. Has come.
4. Forgot.

Sloka : By the Divine Ordinance does man into the
world arrive.
By the Ordinance is he dissolved—
None from the Ordinance is exempt.
Saith Nanak : Birth and death of such alone is annulled,
As the Lord[1] in the mind *have lodged.* (1)

Pauri (Stanza)*

Eū jīyā bahutu grabh vāsei

These creatures in numerous wombs[2] have been lodged,
And involved in delights of attachment, in
transmigration have been caught.
All creatures by Maya are subdued to the
Three Qualities;
Its illusions[3] in each self has it cast.
Friend of my soul ! To me some device[4] impart,
Whereby from Maya, hard to escape, may emancipation[5]
come.
Saith Nanak : Whomsoever the Lord by His grace to holy
company unites,
Maya approaches him not.[6] (7)

Sloka : The Lord Himself has induced in man prompting to
actions good and evil.
Man, ignorant as animal, his ego asserts.
Yet, saith Nanak, what power without God has he
anything to accomplish ? (1)

Pauri (Stanza)

Ekaih āpi karāwanhārā

Of all actions is He the sole inspirer;
Himself has He created evil and good.
In this world each is engaged in what the Lord
has ordained,
And earned what by Him is granted.
To none is His extent known :
All happens as He wills.

---

1. He.
2. Birth.
3. Moha.
4. Upāi=some magic spell or ritual to escape a threatened disaster, used figuratively.
5. Crossing over.
6. Last two lines transposed in rendering.

* This stanza begins with the vowel equivalent to 'I'.

From one sole Being has come all manifested expanse.[1]
Saith Nanak : Himself alone does He confer purity.[2] (8)
Sloka : Beings in voluptuous pleasure of woman
are involved;
Such pleasures are frail like kasumbha dye,
Foul-tasting[3] as poison.
Saith Nanak : Under His shelter place yourselves,
whereby shall egoism be effaced. (1)
Pauri (Stanza)

Rei mana binu Hari jeh rachuh tehi tehi bandhan pāhi

My self ! to whatever other than God thou art
attached, brings bondage. P. 252
The misbeliever[4] acts on what never can bring
emancipation.
On those that in egoistic ritual actions are involved,
Falls a great burden.
Without devotion to the Name, such actions all become evil.
Those attached to Maya-delights in Yama's thongs get bound.
Those by doubt deluded realize not, the Lord ever is
with us.
By computation of ritual deeds comes not liberation,
As by washing is not cleansed a mud-wall.
Saith Nanak : Such of the God-directed[5] alone have
holy realization,
As by God are so enlightened. (9)
Sloka : Whoever holy company has joined, snapped are
his bonds.
Saith Nanak : Fast is the dye on such as in love of the
Sole Supreme Being are dyed. (1)
Pauri (Stanza)

Rārā ranguh iyā manu apnā

Of *R* the message is :
Your heart in devotion to God ye dye;
By your tongue the Lord's Name constantly utter.

---

1. (Phenomena is implied).
2. (This has a spiritual signification).
3. *Shor* is variously interpreted. Here it is taken to be from the Persian, tasting like sea-water.
4. Sakta.
5. Gurumukh.

Then at the Portal Divine none to you shall be
rough of behaviour;
With noble courtesy shall you be received.
Then in that Mansion[1] shalt thou find lodgement.
Where transmigration and death enter not.
Saith Nanak : The wealth of devotion to God is with such,
As have good fortune[2] in primal Time on their
forehead writ. (10)
Sloka : Purblind ignorant fools by greed, falsehood,
evil and attachment are gripped :
Such in Maya-bonds caught, saith Nanak,
By foul odours are submerged. (1)
Pauri (Stanza)

Lallā lapati bikhai ras rātei

Of *L* listen :
In poisonous delights are beings caught, by these fascinated :
In egoism involved, by Maya-wine inebriated,
In Maya involved, they take birth and die.
All happens as the Divine Ordinance operates :
None is deficient, none perfect;
None wise, none foolish.[3]
Each acts as *by God* induced.
The Lord, saith Nanak, is Himself immaculate, unattached. (11)
Sloka : Beloved Preserver of the universe, Lord !
Of profound mystery, immeasurable;
Beyond desire—
Saith Nanak : He is unique; none His equal.
Pauri (Stanza)

Lallā Tā kai lavai na koū

Of *L** listen again : None to approach His greatness;[4]
Unique, none to equal Him.
Eternal, in all time present :
None His extent has realized.
In worm and elephant is He equally pervasive—

1. (The Divine Essence is implied).
2. (Good fortune garnered by good deeds of previous births).
3. The implication is, man's power to do anything is insignificant before the Divine might. Cf. Japuji xxxiii : 'Nanak uttam neech na koi'.
4. Lit. None can approach Him.
* The *L* in the present stanza and the preceding one represent two diphthongs of the Sanskrit alphabet, each compounded of L.

The Supreme Being manifest, in all spots visible.[1]
Saith Nanak : Whomsoever with joy in
Himself He has imbued,
By the Master's guidance the Lord contemplates. (12)
Sloka : Those that ecstasy of devotion[2] have known,
To them spontaneously comes joy in God.
Saith Nanak : Ever blessed are such—
Approved by God is their birth. (1)
Pauri (Stanza)

Āiyā saphal tāhū ko ganīyai

Consider the life of such alone as fruitful,
Whose tongue ever laudation of God chants.
Such in holy company abiding,
Each day in ecstasy, on the Name meditate.
Such alone *in the world* dyed in the Name arrive,
As have the Creator's[3] grace.
Such are born once only—never again returning to birth.
Saith Nanak : Such in the Divine manifestation
are absorbed.[4] (13)
Sloka : He whose contemplation to the mind brings bliss,
Shatters duality;
And suffering, pain and desire removes,
Saith Nanak : Into that Divine Reality[5] be ye
absorbed. (I)
Pauri (Stanza)

Yayyā jārou dūrmati doū

Of *Y* learn : Foul thinking of duality you burn away. P.253
Those discarding it, into spontaneous bliss
shall be absorbed.
The message of *Y* is, with the holy seek ye shelter;
Thereby shall this ocean of existence be crossed.
The message of *Y* is : Such a one from transmigration
shall be freed;
And the sole Name Divine in his mind will be strung.[6]

1. Known.
2. Atam-ras (u) : Lit. Joy of self. Implies complete absorption of the self in ecstasy of devotion.
3. An attributive name of God (Bidhāta or Karma-Bidhāta).
4. The original has the verb in the singular.
5. (The original is Nām (i), the Name).
6. (As jewels and pearls are strung).

The message of *Y* is : By taking shelter with the Master,
perfectly-endowed,
Is life's opportunity not forfeited.
Saith Nanak : Joy to such comes as the Sole Supreme Being
In their heart bear. (14)
Sloka : The Divine Friend in this world and the next,
In our self and body is pervasive.
Saith Nanak : Contemplate Him ever,
As by the Master, perfectly endowed, enjoined upon us. (1)
Pauri (Stanza)

Anadinu simran Tāsu kau jo anti sahāī hoe

Each day contemplate Him, who at the end shall
your helper be :
These poisonous worldly concerns for four or six days[1]
alone shall last;
All in the end leave those.
With whom shall mother, father, progeny[2] last ?
Neither home nor wife—nothing with man shall go.[3]
Man ! garner the wealth that no decline shall know;
And with honour for your true home depart.
Such as in Kali-yuga in holy company
Divine laudation chant,
Saith Nanak, never again shall take birth. (15)
Sloka : Be one handsome in extreme, of high lineage,
Endowed with intellect, greatly learned in theology, wealth—
Without love for the Lord, saith Nanak,
Reckon such a one as dead. (1)
Pauri (Stanza)

Gṇangṇā khaṭ shāstar hoi gṇyātā

Of *GṆ* learn :
Be a person learned in the six Shastras,
And in filling, retention and exhalation of breath[4] be adept:
Be he learned, contemplative and at holy places
constantly bathe:
Be he in observance of extreme purity cooking his own food,
Touch no one, in forests abide:

1. That is, for a brief period.
2. Sons.
3. Man shall not take along with him.
4. *Pūrak*, filling of lungs with breath; *kumbhak*, retention of breath, and *rechak*, exhaling.

Without devotion to the Name Divine,
Are all his actions prey to mortality.
To such are even Chandāls[1] superior,
In whose heart abides the Lord. (16)
Sloka : Beings in four corners and ten directions,
By force of their previous actions wander about.
Saith Nanak : Joy and suffering, liberation and
transmigration[2]
According to the Divine writ come. (1)
Pawari (Stanza)

Kakkā kāran kartā soū

K : Such the message of *K* is :
All causes from Him emanate.
None the recorded writ has power to efface.
No rethinking of His actions is possible :
Know, the Creator never from error[3] acts.
To some He Himself the right path indicates.
Some in wild places[4] wander, full of regrets.
Himself has He fashioned this play :
All beings have received only what He has granted. (17)
Sloka : God's devotees from the store-house of his
devotion consume, spend and have joy.
Saith Nanak : Innumerable, without end are those
that the Lord's Name contemplate.[5] (1)
Pauri (Stanza) KH*

Khakkhā khūnā kachhu nahīṇ tisu sammarath kai pāhi

Take from *KH* this message :
With God almighty nothing is lacking.
He makes gifts as in His will lies,
Despite all the efforts made by beings.[6]
From the treasure of *devotion to* the Name God's
devotees their wherewithal find;
Therein lies their capital.

---

1. The lowest kinds of pariahs.
2. Birth, incarnation.
3. Forgetfulness.
4. Forests.
5. Utter.
6. Let beings so (rush along) wherever they please.

* This is the regional enunciation of the Sanskrit diphthong *Ksh*, called *mūrdhana* or originating from the fore-palate.

With forgiveness, humility and spontaneous joy,
On God, the store-house of merit, they meditate.
In joy with Him they play, and find bliss—
This comes to such as have His grace.
Ever are they rich, beautiful of aspect—
Their home with wealth of the Name Divine
overflowing.
Whoever has His glance of grace,
Knows not sorrow, pain or chastizement.[1]
Saith Nanak : Fruitful[2] is the achievement of such
As the Lord's pleasure have. (18)
Sloka : Consider and calculate in your mind— P. 254
All creation inevitably, must depart.
By the Master's teaching alone is removed desire
for evanescent worldly objects.
Saith Nanak : By contemplation of the Name
are maladies removed. (1)
Pauri (Stanza)

Gaggā Gobind gūṇa rawuh sāsi sāsi japi nīt

The message of *G* is :
In qualities of the Lord be you absorbed;
With each breath contemplate Him ever.
Friend ! herein delay not—
Who knows how long this body may last ?[3]
No law restrains
Child, youth or the elderly departing hence.
No knowing is when grip of Yama's noose may tighten.
See ! neither the enlightened nor meditating devotees,
Nor those with sharp intelligence shall here last.
What all creation inevitably has left,
To that are these thoughtless ones attached.
Those with good fortune on their forehead writ,
By the Master's grace *on God* meditate.
Saith Nanak : Fruitful is the coming of such
As with the beloved Spouse enjoy conjugal bliss.[4] (19)

---

1. Chastizement by Yama is implied.
2. Perfect.
3. What trust can one place in the body ?
4. The imagery herein is integral to Sikh mysticism, wherein the devotee is conceived of as the yearning, loving wife.

Sloka : Shastras and Vedas have we deeply studied–
None avers the existence of any other than the
One Supreme Being.
In Primal Time, to end of time, in the present—
Saith Nanak, the Sole Creator exists. (1)
Pauri (Stanza)

Ghaggā ghāluh maneh ehi binu Hari dūsar nāheṇ

GH : Such is the message of *GH* :
Lodge ye this in your mind;
Other than the One Supreme Being, no other is there.
Neither in the past, nor in the future is there another—
In all time is He alone pervasive.
My self ! by seeking His shelter
Shalt thou in Him be absorbed.
In Kali-yuga is the holy Name the Sole Divine Essence,
And devotion to it the propitiatory action.
By other devices do innumerable people reap only regrets :
Without devotion to the Lord, how may poise be attained ?
Saith Nanak : Whoever by the Divine Master is so blessed,
Dissolving[1] the Name has he quaffed the Supreme
Elixir, Amrita. (20)
Sloka : Fixed is the number of days and breaths,
That to each by the Creator are assigned.
Saith Nanak : Lacking in sense are those
That gripped by doubt and attachment, seek to prolong life.
Pauri (Stanza)

Kṇaṇkṇa kṇrasai kāl tih jo sākat Prabhi kīn

KṆ : Such is the message of *KN* :
Death grips such as by the Lord are condemned to
be misbelievers :[2]
In innumerable incarnations are they born and die,
Contemplating not the Lord in the self pervasive.[3]
Spiritual illumination and meditation to such alone come,
As by the Lord in His grace are so favoured.
None by calculation of ritual actions finds release—
Like an unbaked pitcher are such, that inevitably must
burst.

1. (As sugar or syrup etc. in water are dissolved).
2. Sakta.
3. Atam-Ram.

Such alone find abiding life as the Eternal[1] contemplate :
Such are of manifest repute, saith Nanak; none can
hide them. (21)
Sloka : In my mind the Lord's lotus feet I contemplate :
Thereby is the upturned lotus of my heart in bloom.
Saith Nanak : Through guidance of the holy, has the
Lord Himself become manifest. (1)
Pauri (Stanza)

Chachchā charan kamal Guru lāgā

CH : Such is the message of *CH* :
The mind to the Master's lotus feet is attached;
Blessed is that day of happy conjunctions.[2]
In four corners and ten directions have I wandered—
Only as came Divine grace, did I obtain sight of the Lord.
Then were shattered thoughts of ritual action and duality;
And in holy company was the self purified.
Saith Nanak : Whoever to eyes has the collyrium of
illumination applied,
His anxiety gone, the Sole Supreme Being He beholds
pervasive. (22)
Sloka : By chanting songs of praise of the Lord
Is the heart made joyful,[3] happy the mind.
Lord ! show grace to Nanak, that he may become
Slave of Thy slaves.
Pauri (Stanza)

Chhachhā chhohrei dās tümhārei

CHH : Listen to this message of *CHH* :
We are, Lord ! your servants, bondmen;
Drawers of water of Thy slaves' slaves.
Lord ! to such as turn dust of feet of Thy devotees,
Dost Thou show grace. P. 255
Discarding cleverness and feats of intellect,
With Thy devotees have we sought shelter.
Saith Nanak : Those that by Thy devotees are propped,
Their figure of clay[4] the supreme state has achieved. (23)

---

1. The Eternally Living One.
2. (The reference is to lucky conjunctions of planets, according to astrology).
3. Cool.
4. Implies the human body.

Sloka : Man feels much pride in practice of aggression
and tyranny;
With his perishable[1] body in evils he indulges.
By his egoistic understanding falls he into bonds.
Saith Nanak : By devotion to the Name alone comes
liberation. (1)

Pauri (Stanza)

Jajjā jānai haun kachhu hūā

J : Listen to the Message of *J* :
Man in his conceit thinks himself powerful—
Not realizing he is bound by illusion,
As the parrot by the trap.[2]
While he conceives himself to be devotee or enlightened,
In the hereafter finds he no acceptance with the Lord.
As he conceives himself an eloquent exponent of texts,
He in truth is no better than a trader,
Wandering over the earth.
Saith Nanak : Such alone with the Lord[3] find union,
As, saith Nanak, their egoism in holy company subdue. (24)

Sloka : Rising in early dawn, the Name thou contemplate;
Night and day on it meditate :
Thereby shalt thou never pine, nor by any malady
be touched.[4] (1)

Pauri (Stanza)

Jhajjā jhūran mitai tūmhāro

JH : Listen to the message of *JH* :
With the Name Divine hold commerce—
Thereby shall your pining sorrow be removed.
The misbeliever[5] in whose heart lie feelings of duality,
In pining involved, dies.[6]
My self ! cast off shall be thy foul sins,
Shouldst thou in holy company listen to the Divine
ambrosial discourse.
Saith Nanak : Those that have the Lord's grace,
Cast off are their lust, wrath and wickedness. (25)

---

1. Unbaked (as of objects made of clay).
2. A frame-like device in India to catch parrots.
3. Murari (a periphrastic name of Krishna, here symbolizing God).
4. Thy malady shall be removed.
5. Sakta.
6. Has died.

Sloka : Despite numerous efforts and devices,
In this world you cannot for ever abide.
By constant devotion[1] to the Lord. and love for the Name,
Saith Nanak, shall you find immortal life. (1)

Pauri (Stanza)

Yṇaṇyṇā yṇāṇuh driṛh sahī binasi jāti eh heit

YṆ : To the message of *YṆ* ye now listen :
Know this without a doubt, all your attachments
shall at last snap.
Beyond computation is the number of those that
this world have departed.
Whatever we behold is mortal—
To what in companionship attach ourselves ?
Know this for certain, Maya-attractions[2] are false :
This by such devotees alone is realized,
At their selves from doubt have released.[3]
From this dark cavern[4] you, Lord ! such only extricate
As have your pleasure.
He who holds all power in hand, within whose power
The creation of causes lies—
Saith Nanak, Laud Him, who the fortunate conjunction[5]
has brought about. (26)

Sloka : By service of the holy are snapped
bonds of transmigration,[6]
And joy attained.
Prayeth Nanak : May the Lord, Treasure of Merit,
Never from my thoughts be away ![7] (1)

Pauri (Stanza)

Tehal karuh tūm ek kī jā tei brithā na koe

One Sole Lord ye serve, who no one's devotion
leaves unrewarded.
Should He in your self, body and heart be lodged,
Fulfilled shall be all your objectives.[8]

---

1. (Hari in this line is repeated, to yield sense of constant devotion).
2. Lit. Colours, dyes.
3. Separated.
4. Well.
5. Conjunction of the self with the human incarnation.
6. Birth and death.
7. Be forgotten.
8. Spiritual objectives are implied.

Such alone attain the status[1] of service to Him,
As have pleasure of the holy.
In holy company is one by grace of the Lord lodged.
Numerous spots[2] have I tried[3] :
Without devotion to the Name is not found joy.
From those that in holy company are absorbed,
Yama's minions turn away.
To the holy am I a sacrifice time and again,
By association with whom are annulled ancient sins. (27)
Sloka : Those having the Lord's pleasure,
At His Portal no impediment meet.
Blessed are such, saith Nanak, as by the Lord P. 256
As His own are cherished.
Pauri (Stanza)

Ṭhaṭṭhā manūa ṭhāheh nāhīṇ

ṬH : Listen to the message of *ṬH** :
Never break the heart of any.
Those that discarding all else, to the Sole Lord are attached,
Those that in involvement with Maya have
exhausted[4] themselves,
Never does weal enter their homes.
In holy company is found joy,
As the heart there with joy of the Name ambrosial is imbued.
Whoever the Lord's pleasure has,
Saith Nanak, peaceful[5] is his heart. (28)
Sloka : Lord, Master of all Faculties!
Before Thee innumerable times prostrate I myself,
To make obeisance.
Thus supplicates Nanak : Save him, with might of Thy arm,
From wavering in doubt.
Pauri (Stanza)

Ḍaḍḍa ḍera ehu nahīṇ jeh ḍerā teh jānu

Ḍ : Know by *Ḍ* : This world that thou takest to be thy home,
Is not thy real abode :

---

1. Mahal=Palace, mansion. Implied sense, spot, station etc.
2. Religious centres are meant.
3. Searched.
4. Die, perish.
5. Is made cool.

* This is the hard sound of *TH*, not reproducable in English. It is used in such Indian words as Thakur, Thug etc.

By the Master's teaching[1] learn the discipline
of that true Abode.
This home with great effort dost thou erect,
Whereof not an inch with thee shall go.
Such alone the extent of that *celestial* Abode know,
As have on them glance *of grace* of the Lord, all-perfection.
The way to the holy House Immutable in holy company
is found.
Saith Nanak : Never have any wavering, those
that enter it. (29)
Sloka : As Dharamraja's minions this body started to demolish,
None to restrain them had power.
Saith Nanak : Those that to holy company are related,
By contemplation of the Lord are saved. (1)
Pauri (Stanza)

Ḍhaḍḍā ḍhūṇḍat keh phirahu dhūṇḍanu iyā mana māhen

ḌH : By *ḌH* learn, where do you go about seeking Him ?
In the self search for Him !
Why wander along in wilds ?[2]
The Lord ever with you abides.
In holy company demolish into a heap
Egoistic understanding of fearsome aspect !
Thus shall you find joy, live in spontaneous enlightenment,
And by the Divine sight be blessed.
This heap is born, after birth dies,
And in cycles of births suffers affliction.
Involved, coiled in attachment
In egoism caught, shall it undergo transmigration.
Now, exhausted with wandering,
With the holy have we sought shelter,
The noose of suffering snapped.
Into the Divine Essence have we been absorbed. (30)
Sloka : Thus admonishes Dharmaraja, saith Nanak :
My minion ! wherever the holy ever on the Lord meditate
And His laudation are chanting,
Go not near it—
Else neither I nor thou release shall find. (1)

---
1. Word.
2. In forests.

Pauri (Stanza)

Nāṇā raṇ tei sījhīyai ātam jītai koe

Of N th message is :

In the battle of the world is victorious

Such a one as his self has conquered.

Whoever with egoism and duality battles,

Great glory achieves.

Anyone absorbing teaching of the Master, perfectly-endowed,

His egoism must efface; and die while living.[1]

Heroic shall his aspect be, and with the Lord shall
he find union,

Should he conquer his self.

Let him not consider anything in the world his—

With the sole Lord let him seek prop.

Night and day should he meditate on the Lord,

The Supreme Being illimitable.

Let this be his action : To make himself dust of feet of all.

By realization of the Divine Ordinance comes joy
imperishable—

Such realization, saith Nanak, by the Divine writ alone
comes.[2] (31)

Sloka : My body, self and substance would I dedicate
to one,

Who to the Lord unites me.

Saith Nanak : Thus are annulled doubt and fear

And Yama's pursuit.[3]

Pauri (Stanza)*

Tattā tā siūṇ preet kari gūṇa nidhi Gobind rāi

T : Through T realize :

With the Treasure of merit, the Divine King be you in love;

Thereby shall your mind's desires be fulfilled,

And your burning agony assuaged.

As the holy Name in the mind finds lodgement, P. 257

Is fear of Yama's path annulled.

With the supreme state attained, shall the mind be illumined,

And resting-place at the Divine Mansion found.

---

1. That is, die to the world.
2. What is recorded as ideal. Also interpreted as : 'Such a one, says Nanak, attains the recorded ideal'.
3. That is, pursuit by Yama.

* T=This is the soft 't' as found in the Latin languages.

There with man shall not go wealth,
Houses, beauty of youth or royal power.
In holy company ever the Lord contemplate—
This alone shall stead you.
Should a person be cured of the malady of egoism,
No suffering shall touch him.
Saith Nanak : Himself He cherishes us;
He is *our true* mother and father. (32)
Sloka : Worshippers of pelf[1] to exhaustion have laboured for it,
Without finding satisfaction of slaking of their thirst.
In hoarding it are they exhausted.
Saith Nanak :
Yet it accompanies them not in death. (1)
Pauri (Stanza)

Thatthā thiru koū nahīṇ kāe pasārahu pāoṇ

TH : Attend to this message of *TH* :
Know, nothing shall last; why all this ambition ?[2]
For wealth solely you practise fraud, and adopt various strategems.
Fool ! thou dost endeavour hard
To hoard money-bags :
At the close all this to thy self of no help shall be.
By devotion to the Lord and attending to teaching of the holy
Shall you gain poise.
Ever the sole Lord you love.
This love alone is true and lasting.
All devices in His hand lie,
Who is cause of all causes.
To whatever task you set each creature, he does.
The creature, saith Nanak,
In himself has no power. (33)
Sloka : God's devotees[3] behold one Sole Provider,
From whom all blessings flow.[4]

---

1. 'Maya' occurs late in this couplet.
2. Stretching of feet.
3. Servants.
4. Who is giver of everything (every gift).

Saith Nanak : With each breath they contemplate Him—
His sight their sole prop. (1)
Pauri (Stanza)

Daddā dātā eku hai sabh kau devan-hār

*D** : Of *D* learn :
One Sole Provider is for all creation :
In His bounty[1] no diminution occurs—
Innumerable are His stores, ever full.
Immortal is that Provider.
My thoughtless self !
Why of Him art thou forgetful ?
Friend ! no creature *for this* is to blame—
Himself has the Lord created bonds of Maya-delusion.
Saith Nanak : Such among the God-directed alone feel fulfilled,
Whose sufferings He Himself relieves. (34)
Sloka : My self ! in One Sole Lord thy hope of succour centre—
All other hope discard.
Saith Nanak : The Name you contemplate,
Whereby may your objectives[2] be fulfilled. (1)
Pauri (Stanza)

Dhaddā dhāvat tau mitai sant sangi hoe bāsu

DH : of *DH* the message is :
The mind's restlessness shall then cease,
When in company of the holy you shall abide.
Lord ! by your grace of primal Time alone
Is the mind illumined.
His alone is the true wealth; he alone truly rich,
Whose capital is God, whose commerce the holy Name.
Forbearance, noble repute and the exalted state is his
Whose ears to the holy Name are attentive.
Saith Nanak : True greatness to such alone belongs,
As in heart have lodged *devotion* by the Master's guidance.[3] (35)
Sloka : Saith Nanak : Those that the holy Name constantly
With joy of mind and body have contemplated,

---

* *D* = This is the soft 'D' found in the Latin and Slavonic languages.
1. Giving
2. Spiritual objectives are implied.
3. Gurumukh (i) in the original is interpreted as an adverb as well as a noun. In the alternative *Gurumukh* would stand for the Supreme Being.

For such, this is the teaching of the Master, perfectly endowed :
Those in holy company into hell shall not fall. (1)
Pauri (Stanza)

Nannā narak parehṇ tei nāhīṇ

Under *N* to this teaching listen :
Into hell shall not fall those,
In whose mind and body dwells the holy Name.
The God-directed[1] that the Name, true wealth contemplate,
By Maya-poison are not destroyed.[2]
Those that by the Master are imparted the
holy formula[3] of the Name,
Nowhere any impediment[4] find.
Those that with the wealth of Divine amrita are filled,
For them, saith Nanak, ever resounds mystic music.[5] (36) P. 258
Sloka : Whoever deceit, attachment and evil has discarded,
The Supreme Lord his honour ever has protected.
Saith Nanak : Meditate ever on Him, who is without
end or limit.
Pauri (Stanza)

Pappā parimiti pāru na pāiyā

P : Listen to this message of *P* :
Beyond contemplation is He, whose limit none has
realized—
The Divine Lord, inaccessible, purifier of the fallen.
Millions[6] of sinners that in company with the holy
His Name utter,
Are thus purified.
Lord ! whomsoever you save,
Annulled are his deceit, malice of heart and attachment.
He alone is the king with canopy of royalty over Him.
Saith Nanak : None other His equal. (37)
Sloka : Cut are our nooses of evil thinking,
ended transmigration;
By subduing the mind have we gained victory.

1. Gurumukh.
2. Absorbed to extinction.
3. Mantra.
4. Are not given a 'no'.
5. *Turei*, pl. of *Tura*, a pipe or bugle or any other instrument played by blowing.
6. Kot=crore (ten million).

Saith Nanak : By the Master's guidance have we
achieved poise.
Ended is our constant wandering.[1] (1)
Pauri (Stanza)

Phapphā phirat phirat tūṇ āiyā

From *PH* learn :
After multiple wanderings, into the world
hast thou come,
And in Kali-yuga hast obtained thy human
birth that is hard to attain.
This occasion never again to thee may come :
Contemplate the holy Name,
Thus snapping thy noose :
Then shall transmigration cease.
Contemplate constantly the Sole Supreme Being.
Lord Almighty ! in your grace
To the humble Nanak grant union. (38)
Sloka : Supreme Lord ! compassionate to the humble,
cherisher of the universe,[2]
To my supplication give ear :
To Nanak grant dust of feet of the holy—
Therein for him lies joy, wealth and delight
of all pleasures.[3]
Pauri (Stanza)

Babbā Brahm jānat tei Brahmāṇ

From *B* learn :
Such alone are Brahmins as the Supreme Being[4] realize;
Such alone are Vaishnavas as by the Master's
guidance
Adopt purity as faith.
He is the hero who the evil in himself subdues[5] :
Then shall not evil assail[6] him.
Man in his egoism bound,
In his blindness on others lays the blame.
All discourses, sharpness of intellect are of no avail :

1. Transmigration is implied.
2. Gopal.
3. Bhog-rasa=Pleasures of whatever the body consumes.
4. Brahm (Brahman).
5. Effaces.
6. Shall not approach him.

Saith Nanak, He alone has realization,
To whom He grants it Himself. (39)
Sloka : In the mind on the Lord, shatterer of fear,
annuller of sin and sorrow, meditate.
Saith Nanak : Such waver[1] not
As in holy company, in the heart lodge Him. (1)
Pauri (Stanza)

Bhabbā bharamu mitāwuh apnā

BH : Of *BH* learn this wise :
Your illusions you shatter.
Know, this world is all a dream.
Human beings with divine attrtibutes, gods and goddesses—
All in illusion are caught;
So in illusion are caught siddhas,[2]
Yoga-practitioners, even Brahmā.
Impassable, hard to subdue is Maya—
Mankind in its illusion has it caught, and deluded.
The God-directed their illusion, fear and attachment
have effaced.
Such, saith Nanak, the supreme bliss have
achieved. (40)
Sloka : Maya by various devices its movements displays;
In it delights is the mind entangled.
Lord ! whomsoever from its desire you save,
In the Name finds joy. (1)
Pauri (Stanza)

Mammā mānganhār iyānā

M : From *M* learn :
He who begs for worldly gifts is thoughtless :
Himself the Giver, all-wise, is bestowing these
in accordance with our deeds.
What he has granted
Is granted as recorded in destiny.[3]
Foolish self ! why wail for more ?
Man always asks for other than the Name—
From this no weal comes.

---

1. Wavering in faith is implied.
2. (An accomplished yogi)
3. Lit. Has been granted once for all. Cf. Japuji (31).

Shouldst thou beg for anything, beg for the
Sole Name Divine,
Whereby, saith Nanak, thou mayst cross *the ocean of the world*. (41)

Sloka : Truly wise, the lords among men are those P. 259
Whose minds the teaching of the Master,
perfectly-endowed, have received.
Saith Nanak : Truly fortunate are those that
of the Lord realization have obtained. (1)

Pauri (Stanza)

Mammā jāhū maram pachhānā

M this teaching conveys :
Whoever the Divine mystery has realized,
And by association with the holy in faith is firm-fixed,
For Him has thought of suffering and joy grown alike;
From descent into hell or heaven is he exempt.
In each being has he vision of the sole Perfect Being—
Viewing Him as immanent and as immaculate
In joy of God has he found true bliss.
Saith Nanak : In Maya is he not entangled. (42)

Sloka : Listen, friends, companions, loving ones !
Without devotion to God comes not liberation.
Saith Nanak : Snapped are bonds of such
as at the Master's feet bow. (1)

Pauri (Stanza)

Yayyā jatan karat bahu bidhīyā

*Y** has this to convey :
Whatever various devices you may adopt—
Yet without devotion to the Sole Name how may
fulfilment come ?
By this device alone comes liberation;
This effort in holy company alone can be made.
All for liberation yearn;
Yet without contemplation of the Lord is not
liberation obtained :
He alone has power to take us across the ocean of
existence.

* The 'Y' sound of Sanskrit is convertible into 'J' in Punjabi and other Indian languages, e.g. yogi into jogi, yash into jas. Here *yatna* at the opening is written down according to this principle, as *jatan*.

Lord of creation ![1] save us, beings without merit.
Whomsoever in thought, word and action illumination
He grants,
Saith Nanak, in his mind[2] has realization dawned. (43)
Sloka : Harbour not grievance against any;
Your own self contemplate;
Abide with humility in the Word :
Thus, saith Nanak, by Divine grace shall you achieve
liberation. (1)
Pauri (Stanza)

Rārā renu hot sabh jā kī

R : Of *R* learn this :
By turning yourself into dust of all,
By discarding of pride—shall thy reckoning be cleared.[3]
At the battle at the Portal Divine shalt thou be victor,
When by the Master's guidance to God's Name will
thy devotion be fixed.
By the illimitable Word of the Master, perfectly-endowed,
Shall thy evil-doing be cast off.
Saith Nanak : On those in joy and delight of the Name
dyed and inebriated,
Shall fall grace of the Divine Master. (44)
Sloka : In this body are lodged maladies of
avarice, falsehood, evil tendencies.
Saith Nanak : In joy do the God-directed[4] abide,
Who have quaffed amrita of God's *Name*.
Pauri (Stanza)

Lallā lāwuh aukhadh jāhū

L : The teaching of *L* is :
To whomsoever is remedy of the Name applied,
In an instant is his sorrow and suffering effaced.
Whoever for the medicine of the Name bears
heart's love,
This malady even in dream afflicts him not.

---

1. Lord of mankind.
2. Thinking.
3. Reckong in the court of Dharmaraja for deeds, and retribution is implied. Lit : The amount due (bāqi)
4. Gurumukh.

Brother ! this Divine cure in each vessel[1] lies—
Without guidance of the Master, perfectly-endowed,
Is not found the way to take it.
By the discipline prescribed[2] by the Master,
perfectly-endowed,
Saith Nanak, Nevermore does *this* malady afflict. (45)
Sloka : The all-pervasive Lord[3] all beings pervades;
Of His presence is no place bereft—
Within us and without, is He ever with us.
Saith Nanak : Why seek aught from Him to hide ?
Pauri (Stanza)

Vavva vairu na karīyai kāhū

V : Learn this of *V* :
To none bear malice,
As in each vessel is the Lord[4] pervasive—
The Lord who water and land pervades.
Rare are such as by the Master's grace His laudation chant.
Those that by devotion of heart to Divine laudation
listen,
Effaced are their rancour and malice.
Saith Nanak : Whoever by the Master's guidance the
Lord's Name utters, P. 260
From all distinctions of caste and other discrimination[5]
is emancipated. (46)
Sloka : The life of the misbeliever,[6]
thoughtless and ignorant
In conceit and pride[7] is passed.
Saith Nanak : Because of the consequences of their deeds,
Like those gasping from thirst have such died.
Pauri (Stanza)

Ṛaṛa ṛāṛ mitai sangi sādhū

Ṛ[8] : In the context of *Ṛ*[8] to this teaching listen :

1. Being is meant.
2. *Sanjam* (Discipline enjoined upon the patient).
3. Vasudeva,
4. Brahm.
5. Marks (such as features etc.).
6. Sakta.
7. Crying 'I', 'I'.
8. *Ṛ*, is a sound peculiar to Punjabi and some other Indian languages. It is enunciated by the tongue touching the middle palate, emitting a hard, grating sound.

In holy company is acrimonious talking relieved,
As is the holy Name,
Essence of ritual religion, there meditated upon.
He in whose heart is lodged the Lord, Supreme Beauty,
Gone and destroyed is his acrimony.
The misbeliever, lacking understanding,
in acrimony engages,
In whose heart is lodged egoistic, evil thinking.
In the context of *Ṛ* is it averred :
The God-directed their inner acrimony efface.
In an instant, saith Nanak, on such dawns illumination. (47)
Sloka : My self ! with the holy take shelter,
Discarding cleverness and feats of intellect.
Saith Nanak : Good fortune on the forhead of such is writ,
As have their heart filled with the Master's
instruction. (1)
Pauri (Stanza)

Sassâ sarani parei ab hārei

S* : of *S* learn :
After an exhausting quest, with the Lord
have we now sought shelter.
Such is the message of Shastras, Simritis and Vedas.
By our search too has it been confirmed.
Without devotion to God no liberation can be.
With each breath do we human beings into errors fall.
You, Lord, are Almighty, beyond computation and limit.
Lord compassionate ! guard thou the honour of one on
Thy shelter fallen.
We are, Lord ![1] saith Nanak, Thy children. (48)
Sloka : With effacement of egoism has come joy;
Cured of maladies are then mind and body.
Saith Nanak : Then comes within our vision God
worthy of all praise. (1)
Pauri (Stanza)

Khakkhā kharā sarāhauṇ Tāhūṇ

KH=This from *KH* learn :
As with sincere-heart His laudation I utter,

* In Sanskrit there are several sounds resembling *S*. These are the plain *s*, *sh*, *sh* (as in Krishna, pronounced close to *kh*). These are represented in this composition.
1. Gopal.

In an instant is my emptiness[1] filled to brim.[2]
Let man make himself utterly humble,
And day after day repeat the Name of the Lord immaculate.
Should it please the Lord, whose grace outpaces all
calculation,
Innumerable faults in an instant He forgives.
Saith Nanak : Ever compassionate is the Lord. (49)
Sloka : This solemn truth I tell thee, to which listen,
my self !
Under shelter of the Divine King come !
Discard all argument and feats of intellect—
Thus, saith Nanak, into Himself shall He absorb thee. (1)
Pauri (Stanza)

Sassā siyānap chhād Iyānā

S : This by *S* learn :
Thou thoughtless one ![3] all sleights of intellect discard :
By sophistry[4] or forcible means is the Lord not pleased.
Thousands of various feats of intellect though thou practise,
Not one shall stead thee.[5]
My self ! day and night contemplate Him,
Who thy lasting friend shall be.[6]
Whomsoever to service of the holy He inspires,
Saith Nanak, Never to him comes suffering. (50)
Sloka : By your lips[7] the Lord's Name you utter—
As this in the mind is lodged, comes joy.
Saith Nanak : In all places and spots is He pervasive. (1)
Pauri (Stanza)

Heroun ghati ghati sagal kai pūr rahei Bhagavān

As I cast my vision, each vessel[8]
With the Lord is filled.
In all time has existed the Lord,
Shatterer of suffering, by the Master's guidance realized.
As is egoism discarded, comes joy;

---

1. The original is 'empty'.
2. That is, with joy of realization.
3. In Punjabi idiom, child. Implies one thoughtless as a child.
4. Hikmat, in Arabic is philosophy. In the pejorative sense as here used, stands for the deceptive, supple logic, sophistry.
5. Go with thee.
6. Shall go along with you.
7. Mouth.
8. That is, being.

Where egoism is not, is the Lord Himself envisioned.
By blessing of holy company are annulled sufferings
of transmigration,
Should man with loving devotion,
The Name of the Lord, compassionate in holy company repeat.
Thereby the Lord's grace he gets.
Without[1] the Lord's *grace* none has anything
accomplished. P. 261
Saith Nanak : Of all happenings is the Lord sole cause. (51)
(Note : This stanza is build around the letter *H*).
Sloka : Man who each instaut into error falls,
By calculations *of merit and demerits*[2] never
can get liberation.
Lord ! forgiver of sins ! show grace;
Pray carry Nanak across the ocean of existence. (1)
Pauri (Stanza)

Lūṇ harāmī gūnahgār begānā alap mati

Man is an ungrateful[3] sinner, from God alienated,
poor of understanding—
Realizing not that He who life, body and joyful
living has granted,
Is the sole Reality.[4]
To acquire Maya-gains in ten directions he rushes
about seeking;
The true Giver, the Bestower, Lord—
For an instant lodges he not in the self.
Greed, falsehood, evil-doing, attachment—
This substance in his mind he accumulates;
His life with depraved persons, thieves[5]
And confirmed slanderers he passes.
Lord ! should it please Thee,
Forgive the base along with the genuine.[6]
Saith Nanak : Should it please the Supreme Lord,
Stones on water may He keep afloat (52)
(Note : In this pauri *L* is the cardinal letter).

1. This side of.
2. That is, as these are recorded by Dharmaraja.
3. Traitor (lit. false to one's salt).
4. Tatt (tattva) = Essence, as opposed to phenomenal Maya.
5. All manner of evil-doers are meant.
6. The figure has reference to coins.

Sloka ; Over innumerable lives have we wandered,
In eating and drinking, frivolous activities[1]
involved.
Lord ! thus Nanak prays :
Thou art Nanak's prop. From the ocean of existence
extricate him !
Pauri (Stanza)

Khelat khelat āiyo anik joni dūkh pāe

In frivolity involved, that suffering brought,
Through innumerable births have I into this life
arrived.
In holy company, by absorption of the holy Preceptor's
teaching
Is my suffering annulled.
Forgiveness of all have I adopted[2] and garnered truth,
And the Name ambrosial consumed.
By fullness of Divine grace have I now found bliss,
joy and poise—
My merchandize at great profit sold.[3]
With honour have I returned home.[4]
By the Master's grace and affectionate help[5]
Has the Lord granted me union.
All this by the Lord Himself is brought about—
Himself in all time is He the Doer.
Saith Nanak : Laud Him who in all vessels is
pervasive. (53)
Sloka : To seek shelter with the Lord, ocean of grace,
compassionate, have we come.
Saith Nanak : Should the imperishable Word[6] in the
mind be lodged, bliss it brings. (1)
Pauri (Stanza)

Akkhar mehṇ tribhavan Prabhi dhārei

By power of the Word has the Lord the three worlds propped:
In words are the Vedas enunciated;

1. Playing, laughing.
2. Grasped.
3. That is, duty done.
4. The Divine Home; resting in God.
5. Dilasa (Pers) lit comforting the heart.
6. Akkhar (akshara) lit. Imperishable. In the esoteric sense stands for the Supreme Being; applied sense, letter, word, syllable. Here implied the holy mantra, *Ek Oankar*, expressive of the Supreme Reality.

In the form of words are recorded Shastras, Simritis and Puranas.
In words is expressed holy minstrelsy[1] and exposition and elucidation of texts.
By words comes the way of liberation,
And escape from Yama's terror and illusion.
By words comes performance of holy actions and sacred duty.[2]
All that is visible, is the Divine Word :
This, saith Nanak, *is visible form* of the immaculate Supreme Being.* (54)
Sloka : Lord inaccessible ! in Thy hand is held the pen,
That on each forehead the destiny records.
Unique, beyond compare is Thy beauty,
That with all is involved.
My tongue Thy praise is powerless to express.
Nanak by Thy sight fascinated,
Is to Thee a sacrifice.
Pauri (Stanza)

Hei achutya hei pār-Brahm abināshī agh-nāsh

Listen Thou, who art eternal transcendent Supreme Being, imperishable, annuller of sins !
Thou who art all-perfection, in all beings pervasive, Shatterer of suffering, Repository of merit;
Thou who art true companion, formless, unattributed Supreme Being, universal prop;
Thou who art lord of the universe; storehouse of merit, eternally enlightened;
Thou who art beyond understanding, Lord;
In all times existent;[3]
Thou who ever by thy devotee's side art present;
Support of the helpless !
Lord ! Thy servant am I—without merit or quality.

1. Nad (sound) is the mystic, revealed sound expressive of revelation of the cosmic mystery; also devotional music.
2. Dharma.
*NOTE : This very difficult stanza is not built around any particular letter, but enunciates the mystic philosophy of power of the sacred Word, the Divine epiphany, to enlighten and liberate. For fuller understanding study Japuji 19, Sukhmani 16.5. on the power of *Nām*, which is synonymous with *Akkhar*.
3. Existing now and shalt exist in time to come.

Nanak thus supplicates : To me grant gift of devotion
to the Name, P. 262
That in my heart I keep it strung.[1]
Sloka :
Gurudev mātā Gurudev pitā Gurudev swāmī parameshurah
The Master, Divinely-inspired is *true* mother :
The Master, Divinely-inspired is *true* father;
The Master, Divinely inspired is embodiment of the
Divine Essence.
The Master, Divinely-inspired is true friend, relation,
brother.
The Master, Divinely-inspired is bestower of teaching
of the Name Divine;
The Master, Divinely-inspired is bestower of the
irrefrangible spell.
The Master, Divinely-inspired is embodiment of poise,
truth, enlightenment.
The touch of the Master, Divinely inspired is felicitous
beyond philosopher's stone.
The Master, Divinely-inspired, is holy pool of Immortality,
Bathing in whose illumination is fruitful beyond limit.
The Master, Divinely-inspired is embodiment of the Creator,
annuller of sins.
The Master, Divinely-inspired, is purifier of the fallen.
The Master, Divinely-inspired, is manifest in the beginning,
the end of time, yuga after yuga.
By utterance of the Divine mantra by the Master,
Divinely-inspired, comes liberation.
Lord ! in Thy grace to company of the Master,
Divinely-inspired, unite us,
That we ignorant sinners thereby find liberation.
The Master, divinely-inspired is enlightener,
Essence of the Supreme Being, the Lord.
Saith Nanak : To the Master, Divinely-inspired,
embodiment of the Lord, I bow. (1)
(Recite this sloka both at the opening and close).*

---

1. (As pearls and precious stones are strung).
* This adjuration is in the original text.

SUKHMANĪ

INTRODUCTORY NOTE

Sukhmanī (Jewel of Bliss, Joy of Heart)* is a lengthy text, setting forth in twenty-four cantos (Ashtpadi—Eight-stanza canto) the fundamentals of Sikh devotion and philosophy. In simple diction, intended to make way to the heart of universal humanity it enunciates in stanza after stanza those principles which have been revealed to the holy Gurus in their meditations. It expounds the Sikh creed in a revelation whose exposition is herein given step by step. In structure it follows a uniform pattern—each canto opening with a sloka (couplet or quatrain), enunciating the theme of the canto following. The cantos (ashtpadis) each of eight stanzas of ten lines are in the measure *chaupai*, commonly employed in medieval Hindi-Punjabi religious and philosophical literature for the embodiment of serious themes. The language of *Sukhmanī* is simple Braji Hindi, in grammatical idiom close to *Khari Boli* and Punjabi.

Sukhmanī in its entirety, or some portions of it, forms part of the Sikh morning prayer. Especially is it recited by the side of the sick and the dying, to bring solace to the mind and to instil peace into the self, caught in the agony of sickness and suffering, as life is ebbing out of enfeebled limbs. Its effect on the mind of the dying and those afflicted with sorrow is miraculous, as it lulls it to have faith, sweet resignation to the Divine will, and the peace wherein the self transcends the travail and harassing conflicts of a life enveloped in anxieties.

---

* There is a beautiful ambiguity in the meaning of the title which would yield both senses set down here.

Sukhmanī in the measure Gauri—Composition of Sri Guru Arjan Dev

SLOKA[1]

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Ādi Gürūei namah

I bow to the primal Preceptor
I bow to the Preceptor from the beginning of time existing;
I how to the holy Preceptor;
I bow to the Divine Preceptor.[2] (1)

Ashtpadi (Canto-Octet)

Simrauṇ simari simari sükh pāwauṇ

I contemplate *the Lord*, and by contemplation
obtain bliss;[3]
Thereby is annulled the evil and suffering of the body.
I contemplate the Lord solely filling with His
presence the universe—
Innumerable and beyond limit are those that on
His holy Name meditate.
Vedas, Puranas, Simritis[4] which are accepted
as the holy Word,
Have all grown out of the sole Name of God.[5]
Beyond expression is the praise of one.
In whose self is lodged even a particle of the
laudation of God.
Such as solely for your sight yearn,
Prayeth Nanak, In association with them, save me ! (1)
Sukhmanī expounds the bliss that comes from the
Name Divine,
On the heart of the devotee bestowing poise. (Pause)

---

1. Sloka is usually a couplet, expressing serious reflection on spiritual, ethical or philosophical matters.
2. These four lines are expressive of homage to the Divine being—Guru in the Sikh tradition being applied no less to God, the Primal Enlightener than to the human Preceptor, the Guru
3. Also interpreted as 'Contemplate the Lord and obtain bliss thereby'. The variation of the two interpretations given here depends on the enunciation of the verbs *simrau* (*simrauṇ*) and *pawau* (*pawauṇ*) either of which would be accurate in view of the nasal vowel-ending not being indicated in the Sikh sacred writings.
4. Vedas, Puranas, and Simritis are respectively the revealed scriptures mythologies and codes of theistic Hinduism.
5. Original, Rama-Nama (Rama is expressive of the Supreme Being).

Prabh kai simrani garbhi na basai

By contemplation of the Lord is transmigration annulled.
By contemplation of the Lord is driven off fear of
Yama's chastizement.
By contemplation of the Lord is annulled death;
By contemplation of the Lord are foes discomfited.
By contemplation of the Lord are removed all impediments.
By contemplation of the Lord is the mind ever[1] awake.
By contemplation of the Lord is the self from fear freed.
By contemplation of the Lord is lifted torment of suffering.
In holy company is obtained Divine contemplation.
Saith Nanak : In devotion to the Lord lies all bliss.[2] (2)

Prabh kai simrani riddhi siddhi nau-niddhi

By contemplation of the Lord are obtained
riddhi, siddhi and the Nine Treasures.[3]
By contemplation of the Lord are obtained enlightenment,
meditation and true discrimination.
In contemplation of the Lord lies merit of recitation of texts,
austerities and worship
By contemplation of the Lord is shattered duality.
In contemplation of the Lord lies merit of holy ritual baths.
By contemplation of the Lord is obtained honour at the
Divine Portal.
By contemplation of the Lord does the devotee acquire
the spirit of resignation.[4]
By contemplation of the Lord comes perfect fulfilment. P. 263
Such alone contemplate the Lord, as are by Himself so
inspired :
At the feet of such Nanak offers homage. (3)

Prabh kā simranu sabh tei ūchā

Contemplation of the Lord is of all the highest;
By contemplation are all[5] beings saved.
By contemplation of the Lord is assuaged thirst of desire.
By contemplation of the Lord is obtained the universal vision.
By contemplation of the Lord is lifted Yama's terror.

1. Day after day.
2. All treasures.
3. Riddhi=miraculous powers obtained through yoga; siddhi=fulfilment in yoga; nau-nidhi=Nine Treasures of Kuber, god of wealth.
4. Whatever happens, is found good.
5. Numberless.

By contemplation of the Lord comes fulfilment of the
supreme objective.[1]
By contemplation of the Lord is removed impurity of mind,
And the Name ambrosial in the heart lodged.
The Lord on the tongue[2] of the holy abides.
To God's devotees is Nanak a humble[3] slave. (4)

Prabh kau simreh̤n sei dhanwantei

Those contemplating the Lord are truly wealthy;
Those contemplating the Lord are truly honourable;
Those contemplating the Lord at the Divine Portal find
approval;
Those contemplating the Lord are exalted among mankind;
Those contemplating the Lord are free of all desires;
Those contemplating the Lord are supreme[4] over all;
Those contemplating the Lord in bliss abide;
Those contemplating the Lord are everlasting, immortal;
Such alone engage in contemplation as by Him are favoured;
Of God's devotees Nanak seeks dust of the feet. (5)

Prabh kau simreh̤n sei par-ūpakārī

Those contemplating the Lord are to all benevolent :
To those contemplating the Lord am I ever a sacrifice.
Those contemplating the Lord bear faces radiating beauty.
Those contemplating the Lord live ever in joy.
Those contemplating the Lord have subdued the ego.
Those contemplating the Lord live lives of pure tenor.
Those contemplating the Lord, have bliss abounding.
Those contemplating the Lord, abide close to Him.
By grace of God's devotees be thou ever wakeful.[5]
Saith Nanak : By supreme good fortune comes contemplation
of the Lord. (6)

Prabh kai simrani kāraj pūrei

By contemplation of the Lord are all objectives[6]
achieved.
Those contemplating the Lord never into pining fall.

1. That is, liberation or union with the Lord.
2. That is, in the word of the holy.
3. Slave of slaves.
4. Kings over all.
5. The meaning herein is spiritual.
6. Spiritual objective are implied.

Of those contemplating the Lord, the utterance becomes
worthy to express Divine laudation.
By contemplation of the Lord is the self in enlightened
poise absorbed.
By contemplation of the Lord comes to the devotee
the immutable station.[1]
By contemplation of the Lord is the heart's lotus in bloom.
By contemplation of the Lord is heard reverberation of
Divine unstruck music.
To the joy of Divine contemplation is there no end or limit.
Such contemplate the Lord as have Divine grace :
Nanak with such devotees seeks shelter. (7)

Hari simranu kari bhagat pragṭāei

By contemplation of the Lord are His devotees made manifest.
By contemplation of the Lord were enunciated the Vedas.
Those contemplating the Lord have become accomplished yogis,
men of continence and bestowers of benevolence.
The low-caste, contemplating the Lord have become famous
the world over.[2]
By Divine contemplation is the universe sustained.
Contemplate ye the Lord, cause of all causes.
By Divine contemplation came into Being all that is manifest.
In Divine contemplation is the Formless Lord Himself
pervasive.
To whomsoever in His grace enlightenment He grants,
Saith Nanak, by the Master's guidance to Divine
contemplation is inspired. (8) (1)

Sloka

Dīn darad dūkh bhanjanā ghati ghati nāth anāth

Shatterer of pain and suffering of the humble !
Cherisher of each helpless being !
Nanak to your shelter has come— P. 264
Ever abide with him ! (2)

Ashtpadi (Canto-Octet)

Jehi māt pitā sūt mīt na bhāī

My self ! on that path where neither mother, father,
progeny, friend or brother accompanies thee,

1. Lit. Cushion, seat.
2. In all four directions.

The Lord's Name alone shall thy helper be.
There, where terrible minions of Yama will oppress thee,
The Name Divine alone shall thy companion be.
There, where unbearable[1] hardships shall befall,
The Name Divine in an instant shall relieve thee.
By innumerable acts of expiation does man not find liberation :
Devotion to the Name Divine millions of sins annuls.
My self ! by the Master's guidance the Name you
contemplate :
Thereby, saith Nanak, innumerable joys obtain. (1)

Sagal srishti ko rājā dūkhīyā

One wielding regal authority even over the whole
world is miserable :
By contemplation of the Lord's Name he too shall find joy.
By acquisition of millions is not his avarice restrained :
By contemplation of the Lord's Name shall he obtain
liberation.
Innumerable Maya-joys assuage not man's thirst;
Contemplation of the Lord's Name brings fulfilment
On that path that the self in loneliness treads,
God's Name to it alone brings comfort.
My self ! ever thou on the Name, of such merits, meditate.
Saith Nanak : By the Master's guidance is thus the supreme
state obtained. (2)

Chhūṭat nahīṇ koṭi lakh bāhīṇ

There, where millions of supporting release arms cannot
procure,
Contemplation of the Name carries across the self.
There, where innumerable impediments oppress,
The Name Divine liberation instantly brings.
The self that in innumerable births and deaths is involved,
By contemplation of the Name obtains liberation.[2]
The ego's impurity never is washed off—
By the Name Divine are eliminated a million sins.
My self ! the Name with such qualities contemplate you
with fervour.
This, saith Nanak, in holy company is obtained. (3)

---

1. Heavy.
2. Lit. Rest.

Jih mārag kei ganei jāheṇ na kosā

On the path of which the length[1] is immeasurable,
The Name Divine is your provision of the way,
On the path darkened by terrible blinding darkness,
The Name Divine to you sheds guiding light.
On the path where acquaintance you have none,
The Name Divine shall befriend you.
There where terribly oppressive heat scorches,
The Name Divine shall cast over you cooling shade.
There where great thirst shall oppress you,
Saith Nanak, by contemplation of the Name,
amrita over you shall be showered. (4)

Bhagat janāṇ kī bartani Nāmu

God's devotees by guidance of the Name find their way of life;
In their selves is lodged peace.
God's Name is the devotee's shelter :
Millions by *devotion to* the Name are liberated.
God's devotees day and night laud the Lord.
His devotees ever medicine of the Name absorb.
To the devotee God's Name is the true wealth.
This treasure the Lord Himself on him bestows.
The devotees' mind and body in love of the sole Lord are dyed.
Saith Nanak : In their minds arises enlightened
discrimination. (5)

Hari kā Nāmu jana kau mükti jügati

In the Name Divine to the devotee lies the way of liberation.
In the Name Divine to the devotee lie fulfilling joys.
The Name Divine is to the devotee the true beauty.
By contemplation of the Name Divine occurs no failure.[2]
In contemplation of the Lord's Name to the devotee
lies true greatness.
In contemplation of the Name lies the devotee's repute.
In devotion to the Name Divine lie for the devotee
all delights and union with God : P. 265
By contemplation of the Name Divine is one never
from God alienated.
The devotee in service to the Lord dyed,
Saith Nanak, is ever in a state of worship of the Lord. (6)

1. Kosa (a measure of distance, a little over a mile).
2. Break, impediment.

Hari Hari jana kai mālu khazīnā

God is His devotee's wealth and treasure :
This Divine wealth the Lord Himself to His devotees grants.
The Lord is His devotee's mighty shelter :
Besides the Lord's glory the devotee no other seeks.
The Lord's devotees completely[1] in His joy are absorbed;
In unbroken meditation on God, with joy of the Name
intoxicated.
Day and night[2] the devotee the Lord contemplates :
The merit of God's devotee is manifested;
nothing can conceal it.
By devotion to the Lord are liberated vast numbers.
Saith Nanak : Many by aid of[3] God's devotees are saved. (7)

Pārijātu ihu Hari kou Nām

The Lord's Name is fulfiller of all desires;[4]
Laudation of the Lord's attributes is the wish fulfilling
celestial cow.[5]
Supreme over all is Divine discourse;[6]
By listening to the Name are suffering and sorrow annulled.
In the devotee's heart resides greatness of the holy Name.
By blessing of the holy all evils flee.
By great good fortune is obtained holy company.
By devotion to the holy comes meditation on the Name.
Nothing to the Name is comparable.
Saith Nanak : Rarely fortunate are such as by
the Master's guidance,
Devotion to the Name obtain. (8) (2)

Sloka :

Bahu shāstar bahu simriti pekhei sarb dhaṇdol

Numerous Shastras and Simritis[7] have I studied
and searched :
Saith Nanak : All these equal not meditation on
the invaluable Name Divine. (3)

Ashtpadi (Canto-Octet)

1. Their warp and woof.
2. All eight pahars.
3. Along with.
4. Parijāt (the celestial wish-fulfilling tree).
5. Kamadhenu.
6. Kathā.
7. Shastras are philosophical treatises; Simritis, manuals of codes.

Jāp tāp gyān sabhi dhyān

Ritual recitation, austerities, learned study and meditation;
Discourses on the six Shastras and the Simritis;
Yoga-praxis, and performance of various rites;
Wandering in wild places[1] in the state of renunciation of all;
Numerous devices to win favour *with God*;
Giving away in charity large quantities of jewels;
Offering of one's flesh cut into small particles;
Observance of fasts and vows of various kinds—
None of these ritual actions equals contemplation of the Name Divine,
Should one, saith Nanak, by the Master's guidance,
Contemplate the Name once even. (1)

Nau-khaṇḍ prithvī phirai chiru jīvai

Should one wander over all nine continents of the earth, live to long years;[2]
Should anyone become a great ascetic and performer of austerities,
Make burnt offering of his body;
Give away in charity gold, pedigree horses[3] and land;
Should perform *neoli*[4] and numerous yogic postures;
Perform hard self-maceration and rituals of Jainism;
Should have the body cut to small bits—
Even with all this his impurity of egoism may not be shed :
None of these equals devotion to the Name Divine.
Saith Nanak : By contemplation of the holy Name,
By the Master's guidance, is attained liberation. (2)

Mana-kāmana tīrath deh chhūtai

Should a person give up life at a desired holy bathing spot,
Still would his mind's pride not desert him.
Should man observe purifying rituals day and night,
His impurity of mind would still not be shed
However numerous the devices to discipline the body,
The mind of poison of evil would still not be relieved.

---

1. Forests.
2. (As yogis are reputed to do).
3. (In the original an equivalent for 'horse' is repeated).
4. A yogic ritual for cleansing the bowels for greater concentration.

What good[1] washing excessively this mortal frame;
How may a wall of mud be cleaned ?
My self ! great is the glory of the Name Divine.
Saith Nanak : Large numbers of sinners by contemplation
of the Name are saved. (3)

Bahūtu siyaṇap Jam kā bhau biyāpai

Excessive indulgence in intellectual feats brings on
only Yama's terror;
Despite numerous devices is not assuaged desire's
thirst. P. 266
Assumption of various garbs assuages not the fire of desire.
A million devices bring not one approval at the
Divine Portal.
By flying out to the sky or sinking to the nether regions
does not one get liberation :
Thereby is involvement in Maya-snare not ended.
All these actions only Yama's chastizement bring :
Yama no whit is mollified[2] other than by devotion to the Lord.
By contemplation of the Name Divine is suffering banished.
Nanak by spontaneous prompting from on high utters this. (4)

Chār padārath jei ko māṇgai

Whoever the Four Boons[3] seeks,
In service to the holy must engage.
Whoever his suffering seeks to annul,
From his heart's devotion the Name Divine must chant.
Whoever seeks good repute to gather,
In holy company his egoism must discard.
Whoever fears involvement in transmigration,
With the holy must seek shelter.
Nanak is a sacrifice time and again to such,
As after the Lord's sight are thirsting. (5)

Sagal pūrakh mehṇ pūrakhu pradhānu

Pre-eminent among men is the person,
Whose egotism in holy company is effaced.
Whoever reckons himself lowest of all,
Over all must be considered supreme.

1. Should one wash.
2. Does not accept.
3. Dharma, artha, kama, moksha. (see Glossary).

One whose mind is humble, dust of feet of all,
In all beings sees vision of the Divine Reality.[1]
As from the mind is evil eliminated,
To the beholder all existence appears imbued with
friendly affection.[2]
Such a devotee views joy and sorrow alike.
Saith Nanak : *Alternation of* evil and good touches
him not. (6)

Nirdhan kau dhanu Teirou Nāuṇ

Lord ! to the poor is Thy Name true wealth;
To the shelterless in Thy Name lies shelter.
Those bereft of honour in Thee find honour :
On all beings benevolence you shower.
The Lord is doer of all—
All states of our selves to Him known.
You alone have knowledge of your state and
your extent—
To your own essence are you in loving ecstasy attached.
You alone can adequately laud yourself.
None else, saith Nanak, of this has awareness. (7)

Sarb dharam mehṇ sreishṭ dharmu

Of all religions the most exalted,
And of all ritual actions the purest,
Is contemplation of the Name Divine.
Of all actions the highest is,
In holy company to efface impure thinking.
Of all endeavours the noblest, my self, is
Ever the Name Divine to contemplate.
Of all utterances the one conferring immortal life,
Is listening to the Lord's laudation, utterance of
it by one's tongue.
Of all spots the holiest is, saith Nanak,
The heart wherein is lodged the Name Divine. (8) (3)

Sloka :

Nirgūnīyār iyāniya so prabhu sadā samāli

Thou who art devoid of merit, ignorant, ever the
Lord contemplate;

---

1. Nām.
2. (Structure of sentences slightly altered).

Bear ever in thy thoughts[1] Him who created thee.
Saith Nanak, to the end thy helper He shall be. (4)

Ashtpadi (Canto-Octet)

Ramaiyyā kei gūna cheti prānī

Thou creature of God ! the Lord's attributes
contemplate :
From what origins what visible form has He given thee !
Contemplate Him who created thee, gave thee a
beautiful form,
And in fire of the womb protected thee.
In infancy on milk He fed thee;
In thy full youth He conferred on thee delectable viands
and awareness of various pleasures.
In thy old age He appointed to care for *thee*
thy relatives and near ones,
Who without thy effort feed thee eatables. P. 267
Man ungrateful recks not of God's beneficence.
Saith Nanak : Lord ! show him grace—
Then alone may he find fulfilment.[2] (1)

Jih prasādi dhar ūpari sūkhi basehn

He by whose grace on the earth dost thou take abode
in comfort,
And with progeny, brothers, friends, and wife
live happily[3];
He by whose grace thou dost take draughts of
cooling water,
And get invaluable comforts of air and fire;
He by whose grace thou art in enjoyment of
various pleasures;
And hast all thy needs fulfilled;
He who on thee has bestowed hands, feet, ears,
eyes and tongue—
What shame ! discarding Him to other objects[4]
art thou attached.
The unwise and the blind into such evil-doing fall.
Prayeth Nanak : Lord ! in Thy grace save him ! (2)

---

1. Chitta=consciousness.
2. (Liberation is meant).
3. Pass life smiling, laūghing.
4. Māya-objects are meant.

Ādi anti jou rākhanhāru

Ignorant man loves not Him who in the beginning and
the end is the saviour;
He by service to whom are obtained the Nine Treasures,[1]
To Him is ignorant man not attached.
The Lord who ever is by him present,
Man in his blindness takes Him to be far.
He by service to whom one at the Divine Portal
gets honour,
Man thoughtless and ignorant, from his thoughts
puts Him away.[2]
Man is forgetful, erring ever.
Saith Nanak : The Lord illimitable is alone the saviour. (3)

Ratanu tiyāgi kaudī sangi rachai

Man, discarding a jewel, to a *cowrie* is attracted;
Discarding truth, with falsehood is puffed up.
What he has to leave behind, he takes to be lasting;
What is inevitable, he takes to be far.
For what he has to leave behind, hard he endeavours;
Him who ever is his companion, he discards.
Sandalwood-paste he washes off from his limbs—
Like the ass to dust is he attached.
Into a terrible dark cavern[3] is he fallen;
Prayeth Nanak : Lord gracious ! from it extricate him. (4)

Kartūt pasū kī mānas jāti

Though of the human species, yet are man's actions
beast-like—
Day and night in putting up a false show before the
world engaged.
Outside has he assumed a false disguise, within him lies
Maya-impurity :
Know, by concealment is nothing concealed.
For show he engages in learned discourses, meditation
and ritual baths :
Within is lying canine greed.
Within him is fire of evil desires,
His limbs for outward show smeared with dust.

1. Nine Treasures of Kubera, god of wealth.
2. Forgets.
3. Well.

To his neck tied a stone—how may he swim across
the limitless ocean ?
Such as have lodged within their selves the Lord,
Saith Nanak, into poise[1] are absorbed. (5)

Sūni andhā kaisei māragu pāvai

How may a blind man by hearing alone find the way ?
Led by the hand may he reach end of the journey.
How may the deaf solve riddles ?
Speak of the night, and to them it appears dawn.
How may the dumb sing marvellous symphonies[2] ?
At the attempt would their notes be scattered.
How may the maimed wander over mountain-heights ?
No access have they there.
Compassionate Creator ! this is the humble Nanak's
supplication :
By your grace alone may liberation come ! (6)

Sangi sahāī so āwai na chīti

The Friend ever helpful man recollects not;
To the foe[3] attachment he forms.
Living inside a house of sand,
Yet in Maya-pleasures is he involved.
His life he considers to be lasting.
Ignorant man never is mindful of death,
In enmity, strife, lust, wrath and attachment *involved*;
To falsehood, evil-doing, great greed and treachery attached.
Engaged in such devices, numerous births has he
passed. P. 268
Prayeth Nanak : In Thy grace save him ! (7)

Tūn thākūru tūm peh ardāsi

Thou our Lord—to Thee supplication *we* make :
Our life and body is all Thy gift.[4]
You our mother and father; we your children :
In your grace lie numerous joys.
Beyond all imaginable heights is the Lord—
None your extent knows.[5]

---

1. Sahaj.
2. Bishan-pad (Vishnu-pad), an intricate musical composition.
3. That is, Maya.
4. Property, capital.
5. Lines transposed in rendering.

All existence on your thread is strung :
By you created, to your Ordinance compliant.
Your reality and extent to you alone known :
To you is Nanak, your slave, ever a sacrifice ![1] (8) (4)

Sloka :

Denhāru Prabh chhāḍ kai lāgeh ān suwāe

He who discarding the Lord, Bestower of all blessings in
pursuing other objectives engages,
Saith Nanak, fulfilment never shall attain :
Without devotion to the Name shall he lose all honour. (1)

Ashtpadi (Canto-Octet)

Das bastū lei pāchhai pāwai

Man forgets the ten blessings that he receives,
And for lack of one, *loses faith* in God.
Were God to withhold that one, and withdraw
also the other ten—
Then thoughtless man ! what canst thou do ?
To the Lord with whom our strength prevails not,
Ever should you pay homage.
Whoever in his heart finds love for the Lord,[2]
All joys in it shall be lodged.
Whomsoever to obedience of His Ordinance He inspires,
Saith Nanak, all blessings shall obtain. (1)

Agnat ṣhāhu apnī dei rāsi

That Merchant-Prince untold wealth out of His
store on man bestows;
Man of it spends and has pleasure and joy.
Should that Merchant-Prince now call back a
part of His deposit,
Of that, man's ignorant mind makes a grievance.
His own credit does man spoil—
So, nevermore is he trusted.
Man must place his possessions before the Master
whose the substance is,
And willingly obey His command.
Then does He bless him fourfold.
Saith Nanak : Ever is the Lord gracious. (2)

---

1. (This stanza is recited as prelude to the morning and evening prayer in Sikh congregations).
2. Finds the Lord sweet.

Anik bhāṇti māyā kei heit

All Maya-pleasures of various sorts,
Know thou these indubitably to be evanescent.
Whoever to tree-shadow is attached,
Must know, it shall pass off : Then must he regret his
attachment.
All that is visible, must pass away—
Man, utterly blind, with that is involved.
Whoever with a traveller falls in love,
In the end nothing shall obtain.
My self ! in love to the Name Divine lies joy :
This, saith Nanak, the Lord Himself in His
grace inspires. (3)

Mithyā tanu dhanu kūtambu sabāiyā

Our body, wealth, family—all is evanescent;[1]
Evanescent is egoism and Maya-attachment;
Evanescent is authority, beauty,[2] wealth, property;
Worthless, evanescent, lust and wrath of terrible aspect.
Evanescent are chariots, elephants, steeds, dresses;
Evanescent the joy in beholding Maya-pleasures.
Worthless, evanescent is malice, attachment, pride.
Worthless, evanescent the pride in oneself.
Immutable is devotion under shelter of the holy.
Nanak finds life in worshipping at the Lord's feet. (4)

Mithyā sravan par-nindā sūnehṇ

Worthless[3] is the ears listening to others' slander;
Worthless the hands grabbing others' property;
Worthless the eyes viewing others' women's beauty; P. 269
Worthless the tongue delighting in alien pleasures;[4]
Worthless the feet that to harm others rush;
Worthless the mind by greed of others' property
attracted;
Worthless the body that engages not in doing good
to others;

1. Original, 'False' which throughout this stanza implies evanescent, worthless. In contrast, in the last couplet occurs *asthir (sthir)*, rendered as 'immutable'.
2. *Joban* (yauvana) lit. youth. Implied meaning beauty, beauty of youthfulness.
3. Original, false, which in each line according to the sense is rendered as 'worthless'.
4. That is, of Maya.

Worthless the nose sniffing evil odours :
Without realization are all these worthless.
Saith Nanak : Blessed is the living body that the
Lord's Name contemplates. (5)

Birthī sākat kī ārjā

Unprofitable is the reprobate's[1] life :
How without truth may one be rendered pure ?
Worthless and blind without *devotion to* the Name
is the body :
Of such is the mouth foul-smelling.
Without contemplation of *the Name* days and nights
unprofitably are passed,
As crops that without rain are ruined.
Without devotion to the Lord are all actions worthless,
As wealth by a miser hoarded.
Blessed are those in whose heart is the Name lodged.
Nanak to such is a sacrifice time and again. (6)

Rahat awar kachhu awar kamāvat

Man's actions are contrary to the ideal[2] laid down—
His heart devoid of love, though his tongue utters
words of amity :
To the Lord, all-wisdom, is the truth *wholly* known :
By outer garbs is He not won over.
One that to others preaches, without action,
Is in transmigration involved, taking birth and dying.
By the teaching of one in whom is the Formless one lodged,
Is the whole world saved.[3]
Lord ! those pleasing you have realization.
Nanak at the feet of such offers homage. (7)

Karauṇ benantī Pār-Brahmu sabhu jānai

I make supplication to the Lord to whom all is known.
His own creation He cherishes Himself.
All matters He justly settles—
To some He shows Himself distant, to others close
realization grants.
Beyond all devices and cleverness of man He abides,
Knowing fully the way of life of eachself.

---

1. Sakta.
2. *Rahat*, may mean tenor of life (outer show) or the ideal discipline.
3. Swims across.

Whomsoever He pleases, to His mantle[1] He attaches.
In all places is He pervasive.
Such to Him are devoted as have His grace.
Nanak ! each instant contemplate thou the Lord. (8) (5)

S'loka :

Kāma krodh aru lobh moha binasi jāe ahameiv

May lust, wrath, avarice, attachment and egoism *in me* be shattered !
Nanak with the Lord has sought shelter :
Master ! show Thy grace.

Ashtpadi (Canto-Octet)

Jih prasādi chattīh amrit khāheṇ

Listen, man ! keep ever the Lord in mind,
By whose grace thou dost enjoy numerous delights of the palate.[2]
By contemplating Him shalt thou attain the supreme state,
By whose grace scented objects to thy limbs thou dost apply.
Meditate ever on Him in thy mind,
By whose grace thou in thy house in joy dost abide.
My tongue, day and night remember Him,
By whose grace thou with thy family in joy dost live.
Saith Nanak : Meditate ever on the Lord, worthy of meditation,
By whose grace pleasures and joy thou dost experience. (1)

Jih prasādi pāṭ paṭambar haṇḍāwehṇ

Why dost thou discard Him, by whose grace thou in fine fabrics and silks art robed,
And to other objects art attached ?
My self ! day and night chant His praise,
By whose grace in bed of comfort thou liest;
By thy tongue utter His laudation,
By whose grace all to thee accord honour. P. 270
My self ! meditate thou on the sole Supreme Being,
By whose grace thou to performance of thy duty[3] art inspired.
By contemplation of the Lord, at the Divine Portal mayst thou obtain honour.
Saith Nanak : Thus with honour shalt thou for thy *true* home depart. (2)

---

1. Lit. Sash. To be attached to someone's sash (laṛ, palla) is to be ever dependent on him, to have his protection, as said of the wife in relation to her husband.
2. Lit. Thirty-six amrita preparations—the traditional Indian number of dishes of various tastes.
3. Dharma. By whose grace thy dharma is preserved.

Jih prasādi āroug kanchan dehī

To that loving Lord be you attached in devotion,
Who has blessed you with a healthy golden frame.
My self ! obtain joy by uttering the Name of the Lord,
By whose grace is thy honour kept.[1]
My self ! with the Lord seek thou refuge,
By whose grace are thy faults kept concealed.
My self ! with each breath contemplate the lofty Lord,
By whose grace none thy equal can be.
Saith Nanak : Practise devotion to Him,
By whose grace you obtained the human birth,[2]
hard to attain. (3)

Jih prāsādi ābhūkhan pehrījai

My self ! why be loth to contemplate the Lord,
By whose grace you get ornaments to wear ?
My self ! never put away from mind that Lord,
By whose grace you get horses and elephants to mount.
Thy mind to the Lord keep attached,
By whose grace hast thou obtained lands and orchards.
In all states meditate thou on Him,
Who thy frame has created.
On Him meditate who is sole, beyond computation.
Saith Nanak : In this world and the next,
thy honour shall He save. (4)

Jih prasādi karehṇ pūnn bahu dān

My self ! day and night on Him meditate,
By whose grace thou art enabled to give away vast charities.
With each breath remember the Lord,
By whose grace religious duties thou dost perform.
Contemplate ever the Lord without compare,
By whose grace art thou granted thy beautiful form.
Contemplate day and night the Lord,
By whose grace in an exalted species art thou placed;
He by whose grace thy honour is saved,
Saith Nanak, by the Master's guidance, utter His praise. (5)

Jih prasādi sūnehṇ karan nād

Why attach thyself to another, discarding the Lord,[3]

1. Lit. By whose grace your secrets are kept concealed.
2. Body.
3. Ninth line placed first in the rendering, to relate the first lines' significance.

By whose grace thy ears have power to listen to holy sounds;
By whose grace wonders thou dost behold;
By whose grace thy tongue ambrosial utterance makes;
By whose grace in joyful poise thou dost abide;
By whose grace thy hands and arms function;
By whose grace thy fulfilment is complete;
By whose grace the supreme state thou mayst attain,
By whose grace in joyful poise mayst thou be absorbed ?
Saith Nanak : By the Master's grace mayst thou in
mind be awakened. (6)

Jih prasādi tūṇ pragaṭu saṇsāri

Put not away from thy mind for an instant the Lord,
Whose grace has blessed thee with fame in the world.
My thoughtless self ! contemplate thou Him,
By whose grace hast thou acquired glory.
My self ! know Him ever to be by thee,
By whose grace are thy objectives achieved.
My self ! be thou devoted to Him,
By whose grace into truth art thou initiated.
He by whose grace liberation comes to all,
Saith Nanak, contemplate thou Him, worthy of
contemplation. (7)

Āpi japāei japai so Nāuṇ

Such contemplate His Name as by Him are so inspired;
Such chant *His praise* as by Him are prompted.
By Divine grace comes illumination to the self; P. 271
By the Lord's compassion blooms lotus of the mind.
By the Lord's grace comes He in the self to lodge.
By the Lord's compassion is understanding exalted.
All treasures,[1] Lord, in Thy grace lie :
None by his own endeavour has anything achieved.
Lord, Master ! each engages in doing what Thou dost prompt :
Saith Nanak, nothing in the hands of these
creatures lies. (8) (6)

Sloka

Agam agādhi Pār-Brahmu soe

Inaccessible, of unknowable depth is the transcendent
Supreme Being :

1. These are 'treasures' of spiritual merit.

Liberated is whoever His Name utters.
Friend ! Nanak thus supplicates :
Listen to the wonderful discourse on God's devotees.[1] (1)
Ashtpadi (Canto-Octet)

Sādh kai sangi mūkh ūjal hou

In holy[2] company does the face grow radiant;
In holy company is all impurity shed;
In holy company is annulled pride;
In holy company is noble illumination manifested.
In holy company is the Lord's immanence[3] realized;
In holy company are all conflicts resolved;
In holy company is obtained jewel of the Name;
In holy company is all effort centred on the sole
objective, God.
What creature has power to express the praise of
holy company ?
Saith Nanak : Divine laudation comprehends praise
of the holy. (1)

Sādh kai sangi Agocharu milai

In holy company is obtained God, beyond our knowing;
In holy company is the self ever in bloom;
In holy company are subdued the five sources of evil;
In holy company is tasted[4] amrita-elixir.
In holy company finds the devotee humility, becoming
dust of feet of all;
In holy company the seeker's speech winsome grows.
In holy company is the mind stilled.
And obtains poise.
In holy company comes alienation from Maya.
Saith Nanak : In holy company is won the Lord's
pleasure. (2)

Sādh sangi düshman sabhi mīt

By blessing of holy company are foes turned friends;
In holy company is achieved supreme purity.
In holy company is all rancour eliminated.
In holy company never does one's foot go astray.

1. This is the theme of the Ashtpadi following.
2. 'Holy' is *sādh (sādhū)* in the original.
3 Original, nearness, closeness to creation.
4. Lit. Consumed.

In holy company is eliminated all contempt for others.[1]
In holy company is realized the Source of Supreme Bliss.
In holy company is cured malady of egoism;
In holy company is shed off all egoism.
The greatness of the holy to the Lord alone is
fully known.
Saith Nanak : Between God and His saints is
perfect accord. (3)

Sādh kai sangi na kabahūṇ dhāvai

In holy company *the mind* ceases to wander;
In holy compay is obtained everlasting joy;
In holy company is obtained the Essence beyond
reach of senses.
In holy company is experienced in poise what is beyond
human strength to bear.
In holy company man the exalted abode finds;
In holy company man to the Divine Mansion attains.
Iu holy company this mind in all duties pertaining to
faith is fixed.
In holy company is envisioned solely the Supreme Being.
In holy company is obtained treasure of the Name.
Saith Nanak : To the holy may I be a sacrifice. (4)

Sādh kai sangi sabh kūl ūdhārai

In holy company is the seeker's whole tribe saved;
In holy company are one's companions, friends and
family liberated.
In holy company is obtained the wealth wherewith are
all others exalted.
To those in holy company Dharamraja himself
renders service.
In company of the holy is one honoured by Indra,
king of gods.
In holy company all evils flee;
In holy company comes inspiration to chant the
ambrosial laudation of God.
In holy company is one enabled to visit all stations.[2]
Saith Nanak : By holy association is one's human birth
rendered fruitful. (5) P. 272

1. Lit. None is reckoned low.
2. Places, spots—implies stages of spiritual ascent.

Sādh kai sangi nahīṇ kachhu ghāl

In holy company arises not need for hard praxis;
By the very sight of the holy is the mind blessed.
In holy company is removed black impurity of mind:
In holy company is eliminated fear of hell.
In holy company is obtained joy in this world and the next.
In holy company are the alienated to the Lord united.
In holy company are one's prayers not left unanswered ;
All that is desired is achieved.[1]
In the heart of devotees abides the Supreme Being.
Saith Nanak : Whoever in ecstasy to the teaching of
the holy listens, is liberated. (6)

Sādh kai sangi sunou Hari-Nāuṇ

In holy company listen[2] to the Name Divine;
In holy company chant the Lord's praise.
In holy company is God never put out of mind;
In holy company is the world undoubtedly liberated.
In holy company is experienced joy in the Lord.[3]
In holy company is the Lord in all beings envisioned.
In holy company have we become compliant to God's
commandments.
In holy company are all maladies cured;
Saith Nanak : By good fortune[4] comes union
with the holy. (7)

Sādh kī mahimā Beid na jāneh

Even to the Vedas is not known the greatness of the holy—
These narrate only what they have heard.
Beyond the three qualities[5] is the greatness of the holy.
In all creation is praise of the holy manifest.
Beyond limit is praise of the holy,
And without end.
Higher than the highest is praise of the holy,
And greater than the greatest.
The holy alone have power to express praise of the holy.

---

1. Fulfilment of spiritual desires is meant.
2. On the imperative form of the verb see note 3 on Ashtpadi 1. 1 *ante.*
3. Tastes sweet.
4. (Good conjunction of stars or circumstances).
5. Explicated as : Nothing in nature, that is characterized by the three qualities, can express the greatness of the holy devotees of God.

Saith Nanak : Between His saints[1] and the Lord
no distance intervenes. (8) (7)

Sloka

Mani sāchā mūkhi sāchā hoe

The holy Lord in their mind and on their tongue;
Other than the Sole Divine Being behold they nothing
in the universe.
Saith Nanak : Such are[2] the characteristics of the
God-enlightened. (1)

Ashtpadi (Canto-Octet)

Brahm-gyānī sadā nirleip

The God-enlightened ever are immaculate,
As the lotus growing in water is by it left untouched.
The God-enlightened ever are without blame,
As the sun that sucks up all humidity.
To the gaze of the God-enlightened are all alike,
As to the air that equally touches king and beggar.
The God-enlightened ever are in equal poise,
As the earth, that some dig and others to it apply
sandalwood paste.
Such is the quality of the God-enlightened, saith Nanak,
As fire that ever has the same temper. (1)

Brahm-gyānī nirmal tei nirmalā

The God-enlightened are[2] purer than the pure,
Like water that no impurity takes.
The God-enlightened ever are illumined,
As the earth over which the sky is arching.
The God-enlightened from pride are freed.
The God-enlightened are higher than the highest,
But in their *thoughts*[3] are the humblest of all.
Such have become enlightened, saith Nanak,
As by God Himself are so blessed. (2)

Brahm-gyānī sagal ki rīnā

The God-enlightened are dust of feet of all;

1. When inspired by the Lord, the saints partake of the qualities of the Divine. Cf Guru Nanak Dev's affirmation in *Puratan Janam Sakhi* that the God-inspired take on the aspect of God like a red-hot piece of iron taking on the colour of fire.
2. The original bears the singular form. In English rendering, it was considered more appropriate to express it in the plural.
3. Mind.

This by experience of spiritual joy to them has come.
The God–enlightened to all are gracious;
Nothing evil from them ever issues.
The God-enlightened view all creation alike;
From their gaze showers amrita. P. 273
The God-enlightened from all entanglement are freed;
Pure is their way of life.
Enlightenment is the sustenance of God-enlightened.
Saith Nanak : On the Supreme Being alone do the
God-Enlightened meditate. (3)

Brahm-gyānī ek ūpar ās

In the Sole Divine Lord alone are fixed hopes of the
God-enlightened.
The God-enlightened know not death.
The God-enlightened with humility are saturated,
And with doing good to all are inspired.
The God-enlightened of worldly entanglements are free;
The restless mind have they stilled.
Nothing but good from the God-enlightened issues;
Truly fruitful is their life.
In association with the God-enlightened are all saved.
Saith Nanak : The whole world the God-enlightened lauds. (4)

Brahm-gyānī kai ekai rang

The God-Enlightened ever are in an unvarying state :
The Lord ever with them abides.
The Name Divine is prop of the God-enlightened;
The holy Name their family.
The God-enlightened ever are awake in mind;
Egoistic thinking have they discarded.
With supreme bliss is the mind of the God-enlightened
inspired;
Ever in their homes[3] prevails the state of joy.
In joyful poise abide the God-enlightened. (5)
Saith Nanak : Death touches not the God-enlightened. (5)

Brahm-gyānī Brahm kā betā

The God-enlightened with knowledge of the Supreme
Being are inspired :
To the One alone is their loving devotion attached.
Anxiety touches not the God-enlightened;

1. The self or individuality is implied.

Pure are their thoughts.
Such alone are God-enlightened as by the Lord are so blessed.
Great is the glory of the God-enlightened.
By great good fortune is obtained sight of the God-enlightened.
To the God-enlightened be ye a sacrifice time and again.
Gods like Shiva themselves quest after the God-enlightened.
Saith Nanak : The God-enlightened with the Supreme Being Himself are at one. (6)

Brahm-gyānī kī kīmat nāhen

None the God-enlightened can evaluate;
All awareness in the mind of the God-enlightened is contained.
None the mystery of the God-enlightened can penetrate.
To the God-enlightened ever I make salutation !
Beyond expression is even half a letter of praise of the God-enlightened.
The God-enlightened are supreme[1] over all.
Who may express the extent of greatness of the God-enlightened ?
The God-enlightened alone are aware of the station of the God-enlightened.
No end or extent to the greatness of the God-enlightened may be fixed.
Saith Nanak : Perpetually to the God-enlightened in reverence I bow ! (7)

Brahm-gyānī sabh srishti kā kartā

The God-enlightened one is of all creation the Maker;
Ever-living, death touches him not.
From the God-enlightened comes liberation, way of life and life itself.
The God-enlightened one is perfectly-endowed Rewarder of Deeds.
The God-enlightened are cherishers of the helpless.
Over all they place their hand of benevolence.
In all visible forms the God-enlightened pervade.[2]

1. Master of all.
2. Lit. 'All is visible form of the God-enlightened man'. This is the esoteric doctrine of the identification in spirit of God and His true devotee.

The God-enlightened with the Formless Supreme
Being are identified. P. 274
The God-enlightened alone the God-enlightened can laud.
Saith Nanak : The God-enlightened one is the lord of all. (8) (8)
Sloka :

Uri dhārai jo antari Nāmu

Whoever in heart the holy Name cherishes,
In all creation has vision of the Lord.
The undefiled one[1] that each instant to the Lord offers worship,
Saith Nanak, liberates all mankind. (1)
Ashtpadi (Canto-Octet) :

Mithyā nāhīṇ rasnā paras

The truly undefiled man is such, as touches not the
tongue with falsehood,
And in the heart bears passion for the immaculate
Divine vision.
Let his eye not cast a glance at the womenfolk of others,
And in holy company should serve the holy.
Let his ear listen not to the slander of others;
Let him reckon himself lowest of all.
By the Master's grace let him cast out the poison of
Maya within,
And thus remove from his mind its desires.
His faculties under his control, of the five evils should
he be free.
Saith Nanak : One among millions is such an undefiled one. (1)

Baisno so jisu ūpari suprasanna

The true Vaishnavite is he who has won pleasure *of God*,
And from Maya created by Him[2] keeps aloof.
In endeavour engaged, yet for it no reward expects.[3]
Of such a Vaishnavite the creed is pure.
For no reward[4] bears he desire,
And solely in devotion and Divine laudation engages himself.
With his mind and faculties[5] the Lord he contemplates,
And to all is gracious.

---

1. *Apars* : lit. one not touched or defiled. A sect practising excessive restraint for escaping defilement.
2. Vishnu, that is God.
3. Is from (fruit of) action emancipated.
4. Fruit.
5. Body, bodily powers.

Himself the Name he contemplates, and to it inspires others.
Saith Nanak : Such a Vaishnavite the supreme state attains. (2)

Bhagautī Bhagavant bhagati kā rangu

The true Bhagauti[1] is he on whom may be seen the Lord's dye,
And who discards totally evil company.
From his mind all doubt he casts out;
And in all created forms the Divine manifestation reverences.[2]
In holy company the impurity of sin he casts off—
Of such a Bhagauti is the understanding exalted.
Ever to the Lord[3] he renders service,
And his mind and body to the Lord's[4] love dedicates.
The Lord's feet in his heart he lodges.
Saith Nanak : Such a Bhagauti to the Lord[3] attains. (3)

So panditu jo manu parbodhai

The true Pandit[5] is he who his mind instructs,
And in his self the Name Divine seeks.
Such is one who quaffs pure elixir of the Name Divine :
By the teaching of such a Pandit[5] the world finds life.
The Lord's laudation[6] in his heart he cherishes—
Such a Pandit[5] enters not transmigration.
Of Vedas, Puranas and Simritis the essence he realizes,
And the palpable views *rooted* in the essence.
To all four castes his teaching he imparts.
Saith Nanak : To such a Pandit[5] everlastingly I bow. (4)

Bij-mantra sarab ko gyānu

Of the root formula[7] *of worship* all have comprehension :
Whoever out of all four castes utters the holy Name,
by it has realization.
Whoever utters it, to him emancipation comes :
Rare ones in holy company find it.
Whoever has Divine grace, in the heart cherishes it :
To the animal creation, to unclean goblins, and to those
unenlightened as stones,

---

1. Bhagauti=Bhagavat, a Vaishnavite sect, practising Bhakti, purity of self and vegetarianism.
2. Worships.
3. Bhagavant=Lord.
4. Vishnu, symbolizing here God.
5. Pandit, a Brahmin scholar.
6. Story, tale.
7. Bij Mantra, lit. seed-formula, i.e. the fundamental Creed.

Emancipation it brings.
The Name Divine is the sovereign remedy for all ills;
Divine laudation is bringer of weal and joy.
By no device or ritual action is *devotion to the Name* obtained.
Saith Nanak : To such alone is it granted as have recorded
for them Primal grace. (5)

Jis kai mani Pār-Brahm kā nivās

Whoever in his self the Supreme Being has lodged,
His Name is truly the Servant of God[1] : P. 275
On his vision has flashed the Lord that is also within the self.
This by utter humility has he obtained.
The servant *of God* who ever realizes the Lord to be near,
At the Divine Portal finds acceptance.
By Divine grace falling on His servant,
Comes to him full realization.
To be with all, yet in his self unattached—
Such a way, saith Nanak, to God's servant is known. (6)

Prabh kī āgyā ātam hitāvai

One that the Lord's command in mind cherishes,
Is truly to be called 'Jivan-mukta'.[2]
To such a one are joy and sorrow alike;
Ever in joy, never feels he sorrow.
Gold and a *clod of* earth to him are alike,
As also amrita and foul-tasting poison.
To him are honour and dishonour alike;
Alike also pauper and prince.
One that such a way practises,
Saith Nanak, a 'Jivan-mukta'[2] may be called. (7)

Pār-Brahm kei saglei ṭhāoṇ

All spots[3] to the Lord belong.
Whatever the abode[3] in which He keeps any, such is its name.
All by His will happens;
All happens as be His desire.

---

1. Original, Ram Das, which is also the Name of Guru Arjan Dev's holy father and predece sor in the office of Guruship.
2. Jivan-mukta : One liberated while living; points to a central doctrine of Sikh teaching, that liberation may be attained by devotion and transcendence of evil while one is still alive.
3. These refer to the form that devotion takes, such as Bhagauti, Pandit etc. mentioned in the course of the present Ashtpadi.

In innumerable waves Himself He spreads :
Beyond reckoning are His variegated doings.
Such as the understanding to any imparted,
Is the light within him.
Himself is the Lord-Creator beyond mortality.
Ever and eternally is He gracious.
Those contemplating Him, saith Nanak, find bliss. (8) (9)

Sloka

Ustati karehṇ aneik jana antu na pārāvār

Innumerable, beyond end and limit are such as laud the Lord.
Saith Nanak : In the creation raised by the Lord are
innumerable forms and kinds. (1)

Ashtpadi (Canto-Octet)

Kaī koti hoe pūjārī

Millions His worshippers have become;
Many more millions performers of ritual.
Many millions at bathing-spots have taken abode;
Many millions in dispassion to the world in wild places
wander about.
Many millions listen to Veda-recitations;
Many millions austerities perform.
Many millions on the self meditate;
Many millions through sacred verse contemplate Him.
Many millions on the eternal[2] Name of the Lord meditate.
Saith Nanak : Yet is the Creator's extent beyond knowing. (1)

Kaī koti bhayei abhimānī

Many millions into pride are fallen;
Many millions purblind, ignorant.
Many millions are hard-hearted curmudgeons;
Many millions, of mind unfeeling and insensitive.
Many millions others' property grab.
Many millions of others are slanderers;
Many millions in pursuit of wealth engaged.
Many millions for this in distant lands wander.
Each one, Lord ! in the direction that you have assigned
is engaged.

1. Forests.
2. Nav-tan, also interpreted as 'fresh' names, such as are attributed to Shesh-Naga.

Saith Nanak : The Creator alone knows what for His creation is best.[1] (2)

Kaī koti siddha jatī jogī

Many millions siddhas,[2] celibates and yogis have become;
Many millions are kings in voluptuous pleasures involved.
Many millions are the birds and reptiles[3] by Him created.
Many millions the rocks, stones and trees;
Many millions the kinds of air, water and fire;
Many millions of lands and continents.[4]
Many millions the moons, suns and constellations.
Many millions of gods, titans and Indras with canopies of royalty over their heads. P. 276
All creation by His thread is held :
Saith Nanak : To whomsoever He pleases, liberation He grants. (3)

Kaī koti rājas tāmas sātak

Many millions bear qualities of passion, sloth and intelligence.[5]
Many millions contemplate Vedas, Puranas and Shastras.
Many millions are the jewel-bearing oceans;[6]
Many millions are the creatures of various species.
Many millions are mountains and golden mounts like Sumeru.
Many millions are the companions to gods, many their songsters and many the demons.
Many millions are ghosts, goblins, hogs and carnivora.[7]
To all is He close; from all far.
Saith Nanak : He is immaculate as well as pervasive in creation. (4)

Kaī koti pātāl kei wāsī

Many millions in the nether regions abide;
Many millions in hell and heaven are placed;
Many millions are born, live and die;
Many millions in numerous births are whirled about.
Many millions enjoy pleasures of life without effort;[8]

---

1. (Stanzas 1 and 2 above in sequence make exposition of good and evil in the world : cf. Japuji 17 and 18).
2. An accomplished yogi.
3. Serpents.
4. (Refers to all the earths and continents over the universe. Cf. Japuji 35).
5. These are respectively those characterized by Rajas, Tamas, Saitva (See Glossary).
6. Also cf. Japuji 35.
7. Tigers.
8. Lit. Many millions are provided sitting in one place. (i e. without effort).

Many millions in hard labour engage to exhaustion.
Many millions has He made wealthy;
Many millions anxiously seeking wealth :
Each one He keeps as it may please Him.
All, saith Nanak, in the Lord's hand lies. (5)

Kaī koti bhayei bairāgī

Many millions the world have renounced—
Their minds in devotion to the Name Divine attached.
Many millions go about seeking the Lord,
And in the self the Lord's sight obtain.
Many millions after vision of the Lord are thirsting—
With these the Lord Eternal has union.
Many millions are seekers after holy company :
These in the Supreme Being have joy.
Such as have His pleasure,
Saith Nanak, are eternally blessed. (6)

Kaī koti khāṇī aru khaṇḍ

Many millions are the species and the continents.
Many millions have been the incarnations.
Many ways has this universal expansion occurred.
Many times has the universal expanse occurred.
At the end each time abides the Sole Supreme Being.[1]
Millions upon millions of creation in numerous species
have been raised.
From the Lord they come, into Him they merge.
None His extent knows.
Saith Nanak : He is the Sole Reality. (7)

Kaī koti Pār-Brahm kei dāsu

Many millions are devotees of the Supreme Being;
In their selves flashes illumination.
Many millions the Essence have realized,
Whose eyes behold none other than *God's* sole Reality.
Many millions elixir of joy in God quaff—
These becoming immortal, have the life eternal.
Many millions laud attributes of the Name—
In joy in the self and spontaneous bliss absorbed.

---

1. Ek Oankar.
Note : In the above Canto is given a glimpse of the infinity of God's creation.

The Lord of His servant with each breath is mindful :
Such, saith Nanak, are truly beloved of Him. (8) (10)
Sloka :

Karaṇ kāraṇ Prabhu ekiu hai dūsar nāhīṇ koe

The Lord Himself is sole doer of all, without a second.
Saith Nanak : May I be a sacrifice to Him, who over water and land is pervasive. (1)
Ashtpādi (Canto-Octet)

Karan-karāwan karnai jogu

He alone has power to accomplish all :
All happens as He wills.
In an instant He makes and unmakes.
To His power no end or limit may be set. P. 277
Propping all existence by His Ordinance, yet abides He Himself without prop.
By His ordinance comes all creation into being, by the Ordinance into death disappears.
By His Ordinance comes into being existence in variegated hues.
His own might He exercises and views.
In all, saith Nanak, is He pervasive. (1)

Prabh bhāvai mānūkh gati pāvai

By the Lord's will may man the supreme state attain.
Should it please the Lord, stones He may keep afloat.
Should it please Him, without breath life He may sustain.
Should it please Him, man the Divine attributes may laud.[1]
The Lord, should it please Him, to the fallen may grant absolution :
All by His design and will happens.
Of this world and the next[2] is He sole Master.
His the play, the joy and the guiding control.[3]
All He makes happen as may please Him.
Saith Nanak : None else do I behold beside Him. (2)

Kahu mānūkh tei kyā hoe āwai

Say, what by man's power can be accomplished ?
All happening He directs as it may please Him.

---

1. That is, may engage in devotion.
2. Both ends.
3. In the original text occurs *antarjami* (*antar-yamin*).

Should anything in man's hand lie, all would he grab;
But the Lord ordains all as He pleases.
In ignorance man into poison of evil is absorbed :
Should he have enlightenment, this would he escape.
In illusion lost, in all directions he rushes about :
In an instant in thought, all four directions he traverses.
Such, saith Nanak, the blessing of absorption in the Name
acquire,
As in His grace the gift of devotion are granted. (3)

Khin mehn neech kīt kau rāj

In an instant on a lowly worm[1] the royal state
He confers.
Such is the Lord, cherisher of the humble.
Such as have no visible reality or substance,
In an instant over the world[2] He makes known.
On whomsoever grace He showers,
All reckoning of his deeds by the Lord is annulled.[3]
The self and body all is His property—
In each vessel shines the light of the Lord, all-perfection.
Himself solely has He fashioned creation.
Nanak in beholding His *wondrous* greatness finds life. (4)

Is kā balu nāhīṇ isu hāth

In man's hand lies no power—
Over all creation is the Lord's will supreme.
For this poor creature is it only to obey :
All happens as it may please the Lord.
Man has alternation of lofty and low states;
In sorrow fallen, then in pleasure he smiles.
Sometimes slandering thoughts he indulges;
Sometimes to the sky rising, then to the nether regions falls;
Then again is he enlightened by Divine realization.
Saith Nanak : Himself the Lord to him union grants. (5)

Kabahūṇ nirti karai bahu bhānti

Man sometimes enacts various kinds of dances;[4]
Other times day and night in slumber is fallen.[5]

---

1. Used metaphorically.
2. In all ten directions.
3. That is, he gets liberation by overwhelming grace and his deeds are not called into account.
4. Said metaphorically.
5. That is, now he is restless, now absolutely quiescent.

Sometimes his state is of a mighty terrible wrath;
Again, is he dust of feet of all.
Sometimes he assumes pride of royal state;
At other times is his state of a lowly beggar.
Sometimes on himself he brings slander.
At other times is his conduct praiseworthy.
As the Lord keeps, so man abides.
This truth Nanak, by Divine grace states. (6)

Kabahūṇ hoe paṇḍītu karei bikhyānu

Sometimes is man learned and wise, discoursing on high matters;
Sometimes into silence fallen, in meditation engages.
Sometimes at holy banks has he ritual bath;
Sometimes becoming a Siddha or yoga-practitioner, of enlightenment he discourses.
Sometimes falls he into various incarnations as worm, elephant, moth—
Into innumerable births straying.
As displays the showman various guises, P. 278
So he enacts the dance of existence as may please the Lord.
All happens as He wills.
Saith Nanak : To Him is there no second. (7)

Kabahūṇ sādh-sangati ihu pāvai

Sometimes with holy company is man blessed—
From this state no decline can be.
With the mind by realization illumined,
Immutable is his state.
Then, mind and body in God's sole dye drenched,
Eternally with the Supreme Being abides.
As water into water mingles,
Does light of the self with Divine Light merge.
Then is annulled wandering in transmigration, and poise obtained.
Saith Nanak : To the Lord may I ever be a sacrifice ! (8) (11)

Sloka :

Sūkhī basai maskīnīya āpu nivāri talei

In joy abide the humble, who the ego have subdued.
Saith Nanak : The mightily proud, ultimately in their own arrogance rot. (1)

Ashtpadi (Canto-Octet)

Jis kai antari rāj-abhimānu

Whoever of his royal authority is proud,
Into hell fallen, a dog becomes.
Whoever fancies himself for his beauty,
As filth-worm takes birth.
Whoever proclaims his meritorious deeds,
Into numerous births fallen, in transmigration whirls.
Whoever of wealth and estates is proud,
Is thoughtless, blind, senseless.
In the heart of whomsoever in His grace humility
He lodges,
Saith Nanak, in this life finds liberation,
In the hereafter bliss. (1)

Dhanvantā hoe kari garbāvai

Whoever of his wealth is proud,
Know, even a blade of grass shall not accompany him.
Whoever pins his confidence on large hordes and servants,
In an instant is destroyed.
Whoever reckons himself powerful over all,
In an instant to ashes is reduced.
Whoever in his pride reckons none as equal,
In the end by Dharmraja is with ignominy treated.
Whoever by the Masters's grace has his pride annulled,
Saith Nanak, at the Divine Portal finds acceptance. (2)

Koti karam karai haun dhārei

Should one perform a million ritual acts and of these
be proud,
They leave him only fatigued, and are of little avail.
One that performs innumerable austerities and bears
pride of these,
Between hell and heaven shall move and in transmigration
remain involved.
With all a man's effort should his self turn not
compassionate
How may he to the Divine Portal have access ?
Whoever proclaims himself good,
Know, goodness approaches him not.
He whose heart becomes dust of feet of all,
Saith Nanak, pure shall his repute be. (3)

Jab lagu jānai mūjh tei kachhu hoe

While man thinks his effort avails,
Joy shall continue to elude him.
While he considers himself the cause of any happening,
Into births shall he continue to fall.
While he bears enmity and friendship to any,
Poise his mind shall not find.
While in Maya-attachment is he involved,
By Dharmaraja shall he continue to get chastized.
By Divine grace alone are man's bonds snapped.
By the Master's grace, saith Nanak, is egoism discarded. (4)

Sahas khatei lakh kau ūthi dhāvai

Man earning thousands, in pursuit after millions goes—
By accumulation of wealth not satisfied, runs after these. P. 279
Should man enjoy innumerable poison-delights,
He still is unsatisfied, and after these dies hankering.
In contentment alone lies satisfaction—
All other actions are worthless as resolves and actions in dream.
By devotion to the Name come all joys—
This state by rare ones by great good fortune is attained.
The Lord is the sole Doer of all.
Saith Nanak : Ever the Lord's Name thou utter. (5)

Karan-karāvan karnai-hāru

The Lord is the Doer, cause of all :
What avail man's designs ?[1]
As is the Lord's will,[2] so it happens.
Almighty, without impediment to His will is the Lord.
All that is done is by His pleasure ;
From each is He far, to each close.
All He considers, watches over and discriminates—
Himself is He sole and all.
He neither dies nor is destroyed; beyond birth and
death abiding.
Ever, saith Nanak, is He pervasive in all. (6)

Āpi ūpdeisai samjhai āpi

Himself the source of enlightened teaching, Himself
its recepient;

1. Consider, what lies in man's hand ?
2. Lit. Glance.

All by Him is created; in all is He pervasive.
His expanse has He Himself made—
All is His; He the sole Maker.
What can away from Him lie ?
In all spots and places is He solely pervasive.
His wondrous doings He alone can perform—
Of incalculable forms are His miraculous doings.
In each self does He abide; each self in Him contained.
Saith Nanak : Beyond expression is His worth. (7)

Satti satti satti Prabhu Swāmī

Ever holy, holy is the Lord;
Rare is one who by the Master's grace may this truth expound.
True and holy is all He has created—
This some rare one among millions can realize.
Auspicious, holy is Thy form—
Beauteous beyond words, incalculable, beyond compare.
Pure, immaculate is Thy utterance,
That in each being[1] have I listened and communicated.
Holy and pure is one, saith Nanak,
That the holy Name with loving devotion of heart utters. (8) (12)

Sloka

Sant-sarani jo janu parai so janu ūdharan-hāru

Whoever the shelter of God's devotees seeks, liberation shall find.
Saith Nanak : To the slanderer of God's devotees
Shall be meted out *agony of* multiple births. (1)

Ashtpadi (Canto-Octet)

Sant kai dukhani ārjā ghatai

By harbouring rancour towards God's devotees is life cut short;
By harbouring rancour towards God's devotees no escape from Yama shall come.
By harbouring rancour towards God's devotees shall all joy from life be gone.
By harbouring rancour towards God's devotees shall the caluminator falls into hell;

1. Lit. Vessel.

Rancour towards God's devotees fouls the understanding.
One harbouring rancour against God's devotees of
all repute is bereft.
One cursed of God's devotees none can protect.
Rancour towards God's devotees fouls the spot where such
is indulged.
Compassionate are God's devotees :
Should they show grace, saith Nanak,
In association with them are even those bearing rancour
towards them saved. (1)

Sant kei dūkhan tei mūkh bhavai

By rancour of God's devotees is one's face distorted;
One harbouring rancour towards God's devotees
crow-like caws.
By rancour of God's devotees one finds reptile[1] birth;
By rancour of God's devotees is one born as a
creeping worm.
By rancour of God's devotee one in insatiable thirst[2] burns.
One bearing rancour for God's devotees on all plays fraud.
By bearing rancour for God's devotees all glory
one loses.
By harbouring rancour for God's devotees does one
become lower than the lowest.
The harbourer of rancour for Gods devotees no shelter finds.
Saith Nanak : Should it please the devotee, P. 280
Even such a one liberation may find. (2)

Sant kā nindaku mahā atatāī

The slanderer of God's devotees is greatest of trausgressors;
Not for an insrant shall such a slanderer find peace.
The slanderer of God's devotees is a foul murderer;
Under God's curse is such a one laid.
The slanderer of God's devotees of high status is deprived,
Ever into suffering and helplessness fallen.
The slanderer of God's devotees by maladies is gripped,
Ever from all alienated.
The slanderer of God's devotees is chief sinner among sinners.
Saith Nanak : Should it please God's devotee,
Even such a one liberation may find. (3)

1. As snake.
2. Used metaphorically; desire.

Sant kā dokhī sadā apavittu

The harbourer of rancour for God's devotees is ever impure,
To none a friend.
The harbourer of rancour for God's devotees is in the
hereafter chastized,
And of all forsaken.
The harbourer of rancour for God's devotees is brimful
of pride;
And ever into evil courses fallen,
Ever in transmigration is caught.
The harbourer of rancour for God's devotees is of joy deprived.
No shelter shall the harbourer of rancour for God's devotee find.
Saith Nanak : The devotee, should he show grace, may with
himself associate him. (4)

Sant kā dokhī adh bīch tei tūtai

The designs of bearer of rancour for God's devotee are in
mid-course frustrated;
Never shall success attend his efforts.
In wild places shall he wander *in madness*,
And ever from the right path be strayed.
The bearer of rancour for God's devotees is hollow from within,
No better than a dead body without breath.
The bearer of rancour for God's devotees is without root—
Reaping consequences of his own deeds.
None the bearer of rancour for God's devotee can save.
Saith Nanak : The devotee himself, should he be pleased,
May save him. (5)

Sant kā dokhī iūṇ bilālai

The bearer of rancour for God's devotees wails,
As a fish out of water writhing.
The bearer of rancour for God's devotees is ever hungry,
never satisfied,
As fire, whose rage by fuel is not assuaged.
The bearer of rancour for God's devotees is a forsaken soul,
As forsaken sesame plants that in the field are left standing.
From righteousness is the bearer of rancour for God's
devotees cast off—
Ever in lying involved.
The slanderer's doing by primal writ is allotted.
Saith Nanak, all happens as be God's pleasure. (6)

Sant kā dokhī bigaṛ rūpu hoe jāe

Distorted are features of the bearer of rancour for
God's devotees;
At the Divine Portal is he chastized.
Ever in agony is the bearer of rancour for God's
devotees gasping—
Between life and death constantly hanging.
Never are hopes of such bearer of rancour fulfilled—
Ever unfulfilled, in despair this life he departs.
By bearing rancour for God's devotees none ever
can find peace—
Becoming, what his inclination has been.
None the consequences of deeds may efface :
Saith Nanak, the mystery of this to the holy Eternal
alone is known. (7)

Sabh ghaṭ tis kei uhu karnaihāru

All beings[1] are His—He their maker.
To Him ever I offer obeisance.
Laud ye the Lord day and night;
With each breath and morsel on Him meditate.
All happens as by Him ordained—
Each becomes as by Him fashioned.
He alone His play enacts.
Who else has power to contemplate, to state this ?
On whomsoever His grace falls, devotion to the Name
to him He grants. P. 281
Saith Nanak : Such a one truly is fortunate. (8) (13)

Sloka

Tajuh siyānap sūrijanuh simrahu Hari Hari Rāi

Ye godly ones ! all clever cogitation discard,
And on the Divine Lord meditate.
In your minds lodge the sole hope in God—
Thus, saith Nanak, shall He cast out all suffering,
illusion and fear. (1)

Ashtpadi (Canto-Octet)

Mānūkh kī teik brithī sabh jānu

Know all human props to be of little worth :

---

1. Vessel.

The Lord alone is the true Bestower.
From His gifts comes true fulfilment,
And no further desire remains.
He alone is Destroyer and Protector—
Nothing in man's hand lies.
In realization of His Ordinance lies joy :
His Name ever to your bosoms[1] you attach.
Ever the Lord contemplate—
Thus, saith Nanak, no impediments shall your efforts attend. (1)

Ustati mana mehṇ kari Nirankār

Ever with your heart laud the Formless Supreme Being;
My self ! make ever your dealing truthful.
With your tongue ever this pure amrita of Divine
laudation quaff;
Thus making yourself blessed.
By your eyes ever behold the Lord's wonders—
In holy company shall your evil companions be cast off.
With your feet traverse the Lord's path :
By contemplating the Lord each instant shall your
sins be effaced.
With your hands do the deeds approved of the Lord;
With your ears listen to Divine discourse.[2]
Thus, saith Nanak, at the Divine Portal
Shall your face be radiant. (2)

Baḍ-bhāgī tei jana jag māheṇ

The supremely fortunate in this world,
Ever the Lord's glory chant.
Those that the Name Divine contemplate,
Are the truly wealthy, the opulent, in this world.
For ever are such happy,
As by the power of mind and body, with their tongue
utter the Name of God, all-highest.[3]
One that has realization of the Sole Divine Being,
Is about this world and the next enlightened.
He whose mind to the holy Name is attuned, saith Nanak,
Of the immaculate Supreme Being has realization. (3)

1. Neck.
2. Story, account.
3. 'Mukhi' in this line presents difficulties of interpretation because of its syntactical position. The line may also mean : 'By the power of their mind and body, these great ones utter God's Name'.

Guru-prasādi āpan āpu sūjhai

He who by the Master's grace of the self has realization,
Know, his thirst[1] is assuaged.
Whoever in holy company Divine laudation chants,
Of all maladies is made free.
Whoever day after day laudation of the Sole Supreme
Being chants,
Even though a householder, is truly to the world unattached.
Whoever his hope in the Sole Lord has centred,
For him is Yama's noose snapped.
Whoever after the Supreme Being hungers,
Saith Nanak, never by suffering is touched. (4)

Jis kau Hari-Prabhu mani chitti āwai

Whoever in his mind and consciousness the Lord God bears,
Is truly holy, blessed in faith, never wavering.
The Lord's servant, whom He in grace to Himself has attached,
Of none bears any fear in mind.
His vision the Lord in His true aspect to him reveals—
In His creation pervasive.
By constant search is his effort fruitful,
And by the Master's grace is the Divine Essence realized.
Each instant as the eye beholds, all is seen as the Essence.
Saith Nanak : the Lord Himself is impalpable essence
and palpable phenomena. (5)

Nehṇ kichhu janamai nehṇ kichhu marai

Nothing takes birth, nothing ever dies—
All is the Lord's play, by Him enacted.
Birth and death, the visible and the invisible existence—
All obedient to His will lies.
Himself is the Sole Reality pervading all— P. 282
By various devices has He made the world, creating it
and destroying.
Himself immortal, of essence irrefrangible;
The universe by Him propped.
Inencompassable, unknowable, is He immanent, all-glory.
Devotion to Him, saith Nanak, by His own grace comes. (6)

Jini prabhu jāṭā su sobhāvant

Truly reputable is one who the Lord has realized—

1. Used metaphorically, desire.

The whole world by his teaching is saved.
God's devotees of all are saviours;
His servants annullers of suffering.
The Lord in His grace to Himself has united them—
By contemplating the Lord's Word have they found bliss.
Such alone in serving them engage,
As by good fortune have Divine grace.
By utterance of the holy Name they obtain peace.
Saith Nanak : Such you reckon as exalted beings. (7)

Jo kichhu karaiṇ su Prabh kai rangi

All such act out of devotion to the Lord—
Ever with the Lord abiding.
All that happens, they reckon as happening by Divine will.[1]
In each happening they behold the Creator's vision.
To such is all the Lord's doing sweet :
Him they view in His true Reality.
In the Lord are they absorbed, who is their source :
Repositories of joy—such is their unique quality.
In exalting them, has He exalted His self.
Saith Nanak : Know God's devotee and God to be identical in essence. (8) (14)

Sloka

Sarb kalā bharpūr Prabh birthā jānanhār

To the Lord, Repository of all power, to whom is the state of each being known;
By whose contemplation is gained liberation—
Is Nanak a sacrifice. (1)

Ashtpadi (Canto-Octet)

Ṭūṭī gāṇḍhanhār Gopāl

The Lord is restorer of broken ties,
Himself cherishing all beings :
For each is His mind concerned—
None of His benefaction is deprived.
My self ! ever the Lord thou contemplate,
Who is eternal, the Sole Reality.
Man may form hundreds of designs—
Nothing by his own effort is accomplished.

1. Spontaneously occurring.

Other than God, to thee nothing can be of avail.
Saith Nanak : By contemplation of the Name Divine
alone comes liberation. (1)

Rūpvantu hoe nāhīṇ mohai

By a beautiful figure let not one seek to charm others :
Know, in each vessel shines forth solely the Lord's beauty.
What good feeling proud of wealth,
When all wealth by Him is given ?
Even though anyone be styled a supreme hero,
Still, without God-given strength what may he achieve ?[1]
Should anyone set himself up as greatly munificent,
In his ignorance should he realize, God is the true Bestower.
Whoever by the Master's grace of his malady of
egoism is cured,
Saith Nanak, is of truly sound health. (2)

Jiūṇ mandar kau thāmai thammanu

As is an edifice by a pillar propped up,
So is the Master's Word prop of the mind.
As a stone riding a boat swims across,
So does man by reverence[2] at the Master's feet gain
liberation.
As in the dark by a lamp is light shed,
So by the Master's sight is the mind in bloom.
As one lost in a mighty forest finds the way,
So in holy company is manifested the Divine light.
Of such the holy dust of the feet I seek.
Lord ! this desire of Nanak pray fulfil. (3)

Mana mūrakh kāhei bilalāīyai

My deluded mind ! why wail ? P. 283
All is obtained as primally recorded.
Suffering and joy from the Lord come :
Contemplate Him alone; discard all else.
All that He does, receive that as true source of joy.
Ignorant man ! why stray in thy ignorance ?
Thou greedy moth ! why cling to worldly pleasures ?
What object was with thee born ?[3]

---

1. In what direction may he rush ?
2. Touching.
3. (Lines transposed).

In thy heart on the Name Divine meditate.
Saith Nanak : Thus with honour shalt thou return to
thy true home. (4)

Jisu vakkhar kau laini tūṇ āiyā

The Name Divine, commodity that thou hast come into this
world to purchase,
In the abode[1] of God's devotees is found.
Discarding pride, in lieu of egoism of mind,
Purchase it; the Name Divine in scales of your heart weigh.
Packing your load, with the holy should you take the path,
And all other, poisonous entanglements discard.
Thus shall all on you shower praise,
And at the Portal Divine shall your face glow.
Rare are those that in such commerce engage.
To such is Nanak ever a sacrifice. (5)

Charan sādh keï dhoe dhoe pīyou

Drink of wash of feet of the holy;
To the holy dedicate your life.
In dust of feet of the holy, your limbs bathe;
To the holy be you a sacrifice.
By great good fortune is acquired service to the holy.
In holy company chant the Lord's laudation.
Against innumerable impediments the holy grant protection.
One chanting the Lord's praise tastes of amrita.
Nanak, taking shelter *with the holy*, to their door has come,
And thereby has all joy obtained. (6)

Mirtak kau jīvālanhār

The Lord to the dead grants life;
To the hungry provides sustenance.
All boons[2] in His glance lie :
Beings from Him obtain boons as primally recorded.[3]
All is His—His is the might to do :
Other than He none has been, nor shall ever be.
Him, my self, contemplate thou day and night.
Such action is the highest, purest of all.
To whomsoever in His grace devotion to the Name He grants,
Is, saith Nanak, rendered pure. (7)

---

1. (The self is meant).
2. Treasures.
3. (Implies destiny made by good deeds, as also predetermined grace).

Jā kai mani Guru kī partīti

Whoever faith in the Master has acquired,
In his consciousness the Lord takes abode.
In all three worlds as devotees are reckoned[1]
Such as in heart the Sole Lord have lodged.
Holy their doing, holy their way of life.
Truth in their heart and on their tongue abides.
Holy their vision, holy is all they behold.
Holy to them all visible expanse—truth alone in it
they behold operative.
Whoever knows the Lord to be truth, holiness,[2]
Saith Nanak, in holy truth is absorbed. (8) (15)

Sloka

Rūpu na reikhu na rangu kichhu trihu gūna tei Prabh bhinn

The Lord beyond form, feature and hue,
The three qualities transcending,
To such grants realization as have His pleasure. (1)

Ashtpadi (Canto-Octet)

Abināshī Prabhu mana mehṇ rākhu

Cherish ever in thy heart the immortal Supreme Being,
And attachment to man discard.
Nothing beyond Him lies—
In all beings, endlessly is He alone pervasive.
All lies within His gaze and knowledge,
Who is of deep solemnity, supreme depth and wisdom.
Thou who art Supreme Being, Supreme Lord, Master
of the Universe, P. 284
Storehouse of grace, compassionate, forgiving,
Such is the yearning of Nanak's heart :
To fall at the feet of Thy devotees.[3] (1)

Manasā pūran sharnā jog

Fulfiller of desires of heart, mighty to grant shelter—
All shall happen as by Him ordained.
In the twinkling of His eye lies power of destruction
and creation—
To none else is His secret resolve known.

1. Are heard of as such.
2. 'Sach' has both implications—truth, holiness.
3. The original is in the singular.

Embodiment of bliss—with Him all joys lie :
All boons in His abode are stored.
Among monarchs is He supreme monarch, among yogis
the supreme yogi;
Among practitioners of austerity supreme ascetic; among
householders supreme householder.
By meditation on Him have His devotees obtained bliss.
Saith Nanak : Of that Supreme Being none has found
the extent. (2)

Jā kī līlā kī miti nāhen̩

To His play is there no end—
All the gods seeking knowledge of Him are left
helpless, exhausted.
How may the child know of the father's birth ?
All existence on His thread is strung.
Such of His servants alone on His Name meditate,
As by Him are granted right thinking, enlightenment
and inclination to meditation.[1]
Whoever by the three qualities is deluded,
Is born, dies and in transmigration remains.
All conditions[2] high and low are His.
Saith Nanak : Such realization alone have *beings*
as by Him granted. (3)

Nānā rūp nānā jā kei rang

Varied are His forms, varied His hues :
With varied disguises, yet is His state one and sole.
With varied ways has He created the expanse of
existence—
Himself is the Lord immortal, the sole Supreme Being.[3]
In an instant numerous wonders He performs—
In all spots fully pervasive.
In varied forms creation has He made :
His worth to Himself alone known.
All beings, all spots His.
Nanak, contemplating His name, finds life. (4)

---

1. Lines transposed.
2. Lit. Spots—implies stations of realization or spiritual ignorance. That is, one is enlightened or ignorant by His will.
3. Ek Oankar.

Nām kei dhārei saglei jant

All beings by the might of the Name[1] are sustained.
By the might of the Name[1] are sustained continents
and universes.
By the might of the Name[1] are sustained the Simritis,
Vedas and Puranas.
By the might of the Name[1] are sustained the processes
of listening, enlightenment and meditation.[2]
By the might of the Name[1] are sustained the skies and nether
regions;
By the might of the Name[1] are sustained all beings.[3]
By the might of the Name[1] are sustained all habitations
and abodes.
All by listening[4] to the holy Name find liberation.
Whomsoever by His grace to devotion to the Name
He attaches,
Saith Nanak, entering the Fourth State[5] finds liberation. (5)

Rūpu satti jā kā satti asthānu

Eternal His form, eternal His station—
He alone is the immaculate Being; He alone supreme over all.
Holy His doing, holy His utterance—
He is the immaculate Being, in all pervasive.
Holy His doings, holy His creation;
Holy the Essence, holy the creation by Him raised.
Holy of holiest is all His doing—
Whoever by Him is granted realization, finds all
happenings good.
Bringer of bliss is the Lord's holy Name.
Saith Nanak : Faith in holy truth from the Master
is obtained. (6)

Satti bachan sadhū ūpadeish

Ever true are the words of teaching of the holy;
Holy those in whose heart these be fixed.
Whoever of truth has discrimination and realization,

---

1. Nām : This term is of multiple facets of meaning, here implying Divine might.
2. For these three processes of spiritual uplift, see Japuji, 8-16.
3. Lit. Forms.
4. Absorption is implied.
5. Turiya, the state of samadhi or complete absorption in the Supreme Being.

Liberation by contemplation of the holy Name finds.
Holy Himself, holy is all His creation—
His state and measure to Himself alone known.
Himself is the Creator the sole Doer— P. 285
None else His counseller or adviser.
To the creature is not known the Creator's extent.
Saith Nanak : Know, all happens as He wills. (7)

Bisman bisam bhayei bismād

Into constant wonder at the Lord's doings are we fallen;
Those getting realization of it obtain joy.
God's devotees in ecstasy of realization are absorbed.
By following the Master's Word boons[1] they obtain.
They are the benevolent ones, annullers of suffering—
In company with them does the world find liberation.
Supremely fortunate is one that to God's devotees
renders service.
In the devotee's company is the mind in devotion to the
Sole Supreme Being absorbed.
Such a devotee of Divine merits and laudation sings.
Saith Nanak : By the Master's grace finds he his reward.[2] (8) (16)

Sloka

Ādi sachu jugādi sachu

In the beginning, in primal time was He the holy Reality;
In the present is He the holy Reality;
To eternity, shall He abide the Reality.[3] (1)

Ashtpadi (Canto-Octet)

Charan satti satti parsanhār

Holy His feet, holy those touching them;
Eternal His worship, immortal the worshippers.
Holy His sight, holy the beholders.
Eternal His Name, holy those meditating on it.
Holy Himself; holy all that He sustains.
Himself the qualities, Himself wearer thereof.
Holy the awareness of Him;
Holy those to His laudation listening.
To one realizing Him all is holiness.
Saith Nanak : Holy, holy is the Lord. (1)

---

1. 'Boons' mentioned herein mean joy of enlightenment and liberation.
2. Reward—as in the foregoing note.
3. This is a reaffirmation of the sloka following Mul Mantra in *Japuji*.

Satti sarūp ridai jini māniyā

Whoever by his heart His eternal essence has realized,
Realizes Him as sole cause of all.
Whoever in heart lodges faith in God,
To his mind has been manifested realization of the Essence.
Such, from fear emancipated, fearless abide;
Absorbed in Him from whom is their existence.
As is essence with essence merged,
No separate existence may be affirmed.
Saith Nanak : By enlightenment[1] does His realization come;
Thus the self with the Creator[2] finds union. (2)

Thākur kā seivaku agyākārī

The Lord's devotee is ever to Him compliant,
Ever offering Him worship.
In the devotee's mind abides faith—
Pure his life's tenor.
To the devotee the Lord is ever an abiding Presence;
In joy of devotion to the Name does the devotee live.
The Lord is His devotee's cherisher;
The Formless Supreme Being of the devotee's honour is protector.
Such alone enter on the Lord's service as have His grace.
Saith Nanak : Such a servant with each breath the Lord contemplates. (3)

Apunei jana kā pardā dhākai

The Lord His devotee's lapses covers,
Ever unfailingly cherishing him.
On His servant exaltation He confers;
To contemplation of the Name inspiring him.
His servant's honour He protects Himself—
To none His state or extent known.
None the greatness of the Lord's devotee can approach—
Higher than the highest are the Lord's devotees.
The devotee whom the Lord to His service inspires,
Saith Nanak, in all ten directions is reputed. (4)

Nīkī kīrī mehṇ kal rākhai

Should the Lord on the tiny ant bestow His might,

---

1. Bibek (Vivek).
2. Narayan.

Hordes million-strong it may destroy.
Whomsoever should He Himself send not to death,
By strength of His arm He guards. P. 286
Despite all his efforts,
Turn all man's endeavours fruitless.
None other is saviour or destroyer :
He Himself is guardian of all beings.
Thou man ! why all this anxiety ?
Saith Nanak : Contemplate Him who is beyond thy
understanding,
Who is so wonderful. (5)

Bārambār bār Prabhu japīyai

Evermore and again and again contemplate the Lord,
And quaffing amrita, to your mind and body bring content.
Whoever jewel of the holy Name has obtained,
Nothing else do his eyes behold.
To such a one is God's Name the true wealth, beauty and joy—
In the Name finds he joy; ever the Name with him abides.
Those that by joy of the Name are filled,
Their mind and body in the Name are solely absorbed.
In the state of waking, sitting, sleep, the Name their
sole preoccupation.
Saith Nanak : Such is the devotee's sole concern. (6)

Bolahu jasu jihbā dinu rāti

My tongue ! day and night utter thou the Lord's laudation :
This is the true boon the Lord on His devotee has conferred :
With heart's[1] zeal in devotion engaging,
Ever in the Lord be absorbed.
All that has happened, all that shall happen
He realizes by the Lord's Ordinance.
What part of His merits may I state ?
Not of one of His qualities have I awareness.
The devotees who day and night in the Divine Presence abide,
Saith Nanak, to such alone belongs perfection. (7)

Mana merei tin kī ot leihi

My self ! with such seek thou shelter;
To such thy mind and body dedicate.
Whoever of the Lord has realization,

1. Of the self.

Is of all boons the bestower :
In his shelter to thee shall all joys come.
By his sight are all sins effaced.
Discard thou all other devices—
In service of such a devotee engage thyself.
Thus shall thy transmigration be annulled.
At the feet of such Nanak ever offers homage. (8) (17)

Sloka

Satipurakhu jini jāniyā satiguru tis kā nāūṇ

He is the true Preceptor who the holy Supreme Being has realized :
In his company does the disciple find liberation,
Saith Nanak, by chanting Divine laudation. (1)

Ashtpadi (Canto-Octet)

Satigūru sikh kī karai pritpāl

The holy Preceptor of his disciple is cherisher—
To his servant is the Master ever gracious.
The Master the disciple's foul thinking annuls.
The disciple by guidance of the Master's Word the Name Divine utters.
The holy Preceptor the disciple's bonds snaps :
The Master's disciple evil courses shuns.
The holy Preceptor on the disciple wealth of the Name confers.
On the Master's disciple rests true good fortune.
The holy Preceptor his disciple's life in this world and the next ennobles.
Saith Nanak : The holy Preceptor from this heart the disciple cherishes.[1] (1)

Gūru kai grihi seivaku jo rahai

The disciple that in the Master's home, to receive guidance takes abode,
Should with his heart the Master's guidance accept.
He should nowise show off His ego;
On the Name Divine ever with his heart should he meditate.
The disciple that himself to the Master should have sold,[2]
Fulfilled shall all his objectives be.
One that serves and no recompense seeks,

1. Lit. Remembers.
2. Said metaphorically.

With the Lord finds union.
Such a servant alone the Master's guidance takes,
saith Nanak, P. 287
As on him has Divine[1] grace. (2)

Bīs biswei Gūru kā manu mānai

The servant that the Master's heart completely wins,
Of the Lord God shall have realization.
The true Preceptor is he in whose heart the Name Divine
is lodged—
To him innumerable times may I be a sacrifice !
Such a Preceptor is bestower of all boons of the
spiritual life,
Day and night in Divine ecstasy dyed.
The servant of God is in the Supreme Being absorbed, the
Supreme Being in his self :
The two without doubt are one.
By a thousand devices is such a Master not attained.
Saith Nanak : By great good fortune comes union[2]
with him. (3)

Saphal darshanu peikhat pūnīt

Of such a Master the very sight is bringer of fulfilment:
By his sight comes purity;
By the touch of his feet is one's state and way of life
ennobled.
By association with him the devotee in Divine laudation
engages,
And to the Divine Portal finds access.
By his words are the ears joy-filled,
The mind full of content, the self faith-filled.
Of the Master perfectly-endowed, the teaching is never-failing.
On whomsoever his ambrosial glance he casts,
Endless are his noble qualities, beyond reckoning.
Saith Nanak : Whoever has his grace, to the Lord
he unites him. (4)

Jihbā eik ustati aneik

The Lord's innumerable merits my sole tongue is
powerless to utter :

---

1. His.
2. Attaining.

He is eternal Purusha[1], perfect enlightenment.
The creature by no manner of utterance can approach
the reality.
Of the Lord, who remains inaccessible, unknowable, immaculate.
Beyond need of sustenance, above rancour, bestower of bliss—
None His worth has power to reckon.
Innumerable devotees to Him ever offer worship,
And with their hearts His holy feet contemplate.
Saith Nanak : May I ever be a sacrifice to the holy Preceptor,
By whose grace the Lord of such qualities have I
lauded.[2] (5)

Ihu Hari-rasu pāvai janu koe

Such joy in devotion to God to rare beings comes.
Whoever this ambrosia quaffs, immortal grows.
Never meets mortality one,
In whose mind is manifestation of the Repository of all merit.
Such a one day and night the Lord's Name utters,
And to the disciple ever-abiding teaching imparts.
By touch of attachment and Maya is he not soiled—
To sole Lord ever in his mind abiding.
In darkness a lamp he lights.
Saith Nanak : Away from him flee illusion, attachment,
suffering. (6)

Tapat māheṇ ṭhāṇḍhi vartāī

By the Master's teaching, perfection-oriented,
In blistering heat have we felt cool;
Felt joy, all sorrows fled.
Gone is fear of transmigration.
Gone is fear, free from fear we now live.
All maladies the mind have deserted, are destroyed.
The Lord, whose creation I was, His grace has wielded,
That in holy company now, the holy Name[3] I contemplate.
With poise obtained, all wandering in transmigration
has ceased,
As saith Nanak, Divine laudation my ears has entered. (7)

---

1. Supreme Being.
2. Utter His Name.
3. Nām-Murari (Murari is one of Krishna's periphrastic names, here standing for the Supreme Being).

Nirgūnu āpi sargūnu bhī Ohī

The Lord who by wielding His might has the whole
universe charmed,
Is unattributed and attributed Himself.
His wonders He has Himself created :
To Him alone is His worth[1] known.
None other than the Lord is *real*—
In all beings is He solely pervasive.
His own hue and form in all universe is manifest.
Such illumination in holy company is obtained.
By wielding His might creation has He raised— P. 288
Innumerable times is Nanak to Him a sacrifice. (8) (18).

Sloka :

Sāthi na chālai binu bhajan bikhiyā saglī chhāru

Other than devotion nothing shall accompany[2]
man in death—
All Maya-poison is as ashes.
Saith Nanak : Behoves it man on the Name Divine to
meditate—
This alone is true wealth. (1)

Ashtpadi (Canto-Octet)

Sant-janāṇ mili karuh bichāru

In holy company contemplate this :
On the sole Name meditate that is your prop.
Friend ! all other efforts discarding,
God's lotus feet in your heart you lodge.
The Lord is the Supreme Cause, Almighty.
The substance of the Name Divine with firm grip you grasp !
Whoever this wealth garners, becomes truly fortunate—
Such is the pure teaching of the holy.
In your mind lodge the sole hope in God—
Thereby, saith Nanak, shall all your maladies be gone. (1)

Jisu dhan kau chāri kūṇt ūthi dhāvai

The wealth[3] for which in all four directions you rush about,
That by devotion to God may be found.
Friend ! the joy that you constantly yearn for,

---

1. Implies extent, greatness, might,
2. I.e. Be of avail.
3. Liberation is meant.

That in devotion to holy company lies.
The repute for which you undertake pious works,
In devotion and seeking shelter with the Lord you find.
By innumerable efforts is not the *Maya*-malady cured,
That by applying medicine of devotion to God goes.
Of all treasures devotion to the Name Divine is supreme :
By contemplating it, saith Nanak, at the Divine Portal
shall you find approval. (2)

Manu parbodhahu Hari kai Nāeṇ

By contemplation of the Name Divine the mind you
enlighten,
That its rushing in the ten directions may cease, and
poise it may find.
No impediment shall entangle one,
In whose heart abides the Lord.
Scorchingly hot is Kali-yuga; cooling therein is the
Name Divine.
Contemplating it ever, joy you obtain.
Thereby shall fear[1] be shattered, and your objectives[2]
be fulfilled :
By loving devotion shall your self be illumined.
The self then in that House Eternal takes abode.
Saith Nanak : Snapped then is Yama's noose. (3)

Tattu bīchāru kahai janu sāchā

Holy, pure[3] is one that of the Divine Essence discourses :
One in transmigration caught is raw, false.
By service to the Lord is transmigration annulled,
As discarding the ego, one with the holy Master takes shelter.
Thus is one's valued human incarnation saved.
Therefore, contemplate you the Lord, prop of life.
By numerous devices comes not liberation—
However long the cogitation of Simritis, Shastras
and Vedas.
With fervour of heart to the Lord devote yourself.
Thus, saith Nanak, shall you obtain the desire
of your heart. (4)

---

1. (Fear of Yama is implied).
2. (Spiritual objectives are meant).
3. True—implied sense 'holy'.

Saṇgi na chālasi terai dhanā

Worldly wealth shall not accompany thee :
My ignorant self ! why with this art thou involved ?
Progeny, friends, family and thy wife—
From these what protection can come ?
Joys of rulership and all Maya-expanse—
By these how may liberation come ?
Steeds, elephants and riding *in state* in chariots—
All a false show, false display.
Ignorant Man realizes not the Bestower of these.
Saith Nanak : Without devotion to the Name shall man
fall into regrets. (5)

Guru kī mati tūṇ lehi iyānei

Thou thoughtless one, grasp thou the Master's teaching :
Many thought to be wise, without devotion have only
got drowned.[1]
Friend ! with your heart[2] practise devotion to the Lord—
Thus shall your mind be purified
In your mind the Lord's lotus feet you lodge—
Thereby shall sins of multiple births be effaced. P. 289
Contemplate the Name yourself; inspire to it others;
By attending to[3] it, discoursing of it, living by it,
obtain liberation.
The true essence, eternal is the Lord's Name :
By spontaneous devotion, saith Nanak, chant the
Lord's praise. (6)

Guna gāvat teirī ūtarasi mailu

By chanting of the Lord's praise shall thy impurity of
heart go,
And egoism and poison of falsehood be shattered.
With each breath and morsel contemplate the Name Divine :
Thus, relieved of anxiety, in joy shalt thou abide.
My self ! all cleverness discard,
And in holy company the wealth of truth obtain;
Garnering capital of devotion to God, make this your
commerce.

1. Said metaphorically—ruined, gone to perdition.
2. Mana.
3. Listening cf. Japuji 8-9.

Thus shall you obtain joy here and acclaim at the
Divine Portal.
In all creation the Sole *Supreme Being* views,
Saith Nanak, one on whose forehead is recorded such
good fortune. (7)

Ekou japi ekou sālāhi

One sole Lord you contemplate; Him alone laud;
Him alone contemplate; Him alone you seek after.
Of that sole Lord, beyond limit, chant praise—
By your mind and body[1] contemplate the sole Master—
He alone, solely is Real—
In all existence fully pervasive, manifest.
From Him alone are innumerable forms expanded;
By meditation on the Sole *Supreme Being* are all sins cast off.
Those whose mind and body to the sole Lord are devoted,
Saith Nanak, Him by the Master's grace have realized. (8) (19)

Sloka :

Phirat phirat Prabh āiyā pariyā Tau sharnāe

After wanderings long and arduous, to Thy shelter have
I come, Lord !
This is Nanak's supplication : In Thy devotion engage him. (1)

Ashtpadi (Canto-Octet)

Jāchak jana jāchai Prabh dānu

Lord ! this beggar from Thee seeks a boon :
In Thy grace grant him devotion to the Name Divine.
I seek dust of feet of God's devotees :
Lord ! this desire of mine fulfil.
May I ever the Lord's merits laud;
Lord ! may I with each breath on Thee meditate.
May my devotion in Thy holy feet be centred;
To the Lord may I ever practise devotion.
One sole shelter, one sole prop—
Nanak the holy Name Divine seeks. (1)

Prabh kī drishti mahā-sūkhu hoe

In the Lord's glance of grace lies supreme bliss :
Rare are those that this Divine joy attain.
Those that of it have tasted, are fulfilled.

---

1. (Faculties are implied).

They are all-perfection, never wavering or falling,
With joy of devotion to the brim filled.
In such holy company is joy of devotion inspired.
Those having it, the Lord's shelter seek, all else discarding.
Illumined their heart, day by day with devotion inspired.
By great good fortune comes contemplation of the Lord.
Saith Nanak : In being dyed in the holy Name lies joy. (2)

Seivak kī manasa pūrī bhayee

All the devotee's desires[1] fulfilment have found :
From the holy Preceptor has he acquired purity of wisdom.
The Lord to the devotee has shown grace,
And on His servant eternal joy showered.
With bonds snapped, His servant liberation has obtained;
Annulled is transmigration's torment and wandering;
Fulfilled is all desire and yearning;[1]
The devotee in the Lord, ever-present, is absorbed.
He whose the devotee is, to Himself has He united him.
Saith Nanak, by devotion comes absorption in the holy
Name.[2] (3)

Sou kiūṇ bisrai jei ghāl na bhānai

Why of Him be forgetful who forfeits not the endeavour
of any ?
Why of Him be forgetful who to service done is responsive ?
Why of Him be forgetful from whom all gifts have come ? P. 290
Why of Him he forgetful who is our life of life ?
Why of Him he forgetful who in fire of the womb shelters us ?
Rare are such as by the Master's guidance have such
realization.
Why of Him be forgetful who from Maya-poison extricates us,
And bonds snapped over multiple births rejoins ?
The Master, perfectly-endowed, of this fundamental
truth realization has granted—
Following which, the devotee, saith Nanak, on the Lord
has meditated. (4)

Sājan sant karuh ihu kāmu

My friends, devotees of God ! act this wise :

1. (These are of a spiritual nature).
2. Nām.

Discarding all else, the Name Divine you contemplate.
Contemplating ever the holy Name, obtain bliss—
Contemplating it yourselves, inspire to it others.
By loving devotion does one cross the ocean of existence.[1]
Without devotion shall the body to ashes turn.
In the holy Name lies all weal, joy and all boons.[2]
By it those in Maya drowning, find anchor.[3]
Saith Nanak : Contemplate the Name of the Lord,
Repository of merit—
Thus shall all suffering be annulled. (5)

Ūpajī preeti preim-rasu chāo

My heart with Divine love, and joy and ecstasy of devotion is inspired—
With this joy are my mind and body[4] replete.
As by the eyes is beheld the Divine vision, comes joy;
The heart[5] by service[6] at feet of the holy is in bloom.
In the mind and body[4] of the holy is joy pervasive—
Rare are those obtaining their company.
Lord ! in Thy grace one boon grant.
By the Master's gracious guidance may I the holy Name contemplate.
Inexpressible is the Lord's praise.
Saith Nanak : In all existence is He pervasive. (6)

Prabh bakhsaṇd dīn-dayāl

The Lord, bestower of liberation, compassionate to the humble
Of His devotee is beloved, ever gracious.
In all situations cherishing us,
The Lord[7] is guardian of the helpless.
He is the primal Supreme Being, the supreme Cause, Creator,
His devotees' life's prop.
All contemplating Him,
All that from their heart cherish loving devotion,
Are rendered pure.
Devoid of merit, low and ignorant are we.
Supreme Lord ! Nanak with you seeks shelter. (7)

---

1. Implies attainment of liberation.
2. Treasures.
3. Rest.
4. 'Faculties' is implied.
5. Mana.
6. Washing.
7. Govind-Gopal.

Sarab baikūṇth mukti mokh pāe

Whoever even for an instant the Lord's praise sings,
Obtains veritable Paradise, emancipation and liberation.
In attachment of discourse of the Name Divine,
Lies joy of multiple exercise of of royal authority and
exaltation.
In the tongue chanting ever the Lord's Name,
Lies joy of numerous viands, robes and melodies.
Endowed with noble conduct, repute and true wealth,
Is one in whose heart abides the irrefrangible[1]
Divine word.
Lord ! in holy company to Nanak grant abode :
Thus for him shall all joys bloom forth. (8) (20)

Sloka :

Sargūn nirgūn Nirankār sūnn samādhī āpi

Himself is the Lord Attributed and Unattributed—
Himself the ultimate silence :
Himself has He raised *creation*; Himself in it is manifest.

Ashtpadi (Canto-Octet)

Jab akāru ihu kachhu na drishṭetā

At a time when no form was visible,
Who then was author of evil or good ?
When the Lord the Absolute Samadhi[2] assumed,
With whom then could rancour and opposition be involved ?
When hue and features of the universe visible were not,
Whom then would joy and sorrow affect ?
When the Supreme Being existed sole and absolute,[3]
Where then was illusion,[4] where doubt ? P. 291
His is the play, Himself He pervades it.
Saith Nanak : None other than He is the Creator. (1)

Jab houvat Prabh keival dhanī

When the Lord, the Master, alone existed,
Whom to reckon bound, whom liberated ?
When the Lord inaccessible, limitless, alone existed,
Who then in hell or heaven would incarnate ?

1. Perfect. Implies that which is free from all imperfection or falsehood.
2. Sunn (Shunya) samadhi without content; the state of complete absorption in the Absolute.
3. Also rendered as 'Himself the *Essence* contemplated'.
4. Moha.

When the Unattributed Lord alone spontaneously existed,
What place then was for Shiva and Shakti[1] ?
When He solely His own effulgence wielded,
Who then was fearless, who by fear gripped ?
His wonders He alone performs.
Saith Nanak : Inaccessible, limitless is the Lord. (2)

Abināshī sūkh āpan āsan

When the eternal on His seat of bliss was established,
Where then was birth, death and dissolution ?
When the Lord, all-perfection, alone was,
Who then felt terror of Yama ?
When the inscrutable, unknowable Lord solely existed,
From whom then did Chitra and Gupta[2] ask the reckoning ?
When the Immaculate Lord, unknowable, of impenetrable
mystery, alone had existence,
Who then was liberated, who in bonds thrown ?
Himself is He alone, absolutely wonderful :
Saith Nanak : Himself His own manifestation has He raised. (3)

Jeh nirmal pūrakhu pūrakh-pati houtā

When the universal Being, Lord of creation, immaculate
alone abided,
Then with impurity non-existent, what would He purify ?
When the immaculate, fearless and pure essence alone
had being,
Who then was given honour, who dishonour ?
When the form alone of the Lord of the universe existed,
Who then would be deluded, who with sins branded ?
When He whose manifestation is light, in His own
illumination was absorbed,
Who then hungered, who with sustenance was filled ?
Himself is He the doer, the Almighty.
Saith Nanak : Beyond our power is count of the
Creator's doings. (4)

Jab apnī sobhā āpan sangi banāī

At the time when in His own self was His splendour absorbed,
Who then was mother, father, friend, child or brother of any ?
When in Himself was He perfect Master of all faculties,

1. Shiva is the eternal principle; Shakti the mutable Maya.
2. Celestial recorders of men's deeds, good and bad.

Who then made study of Vedas and Koran ?
When His own self solely in His heart He bore,
Where was there consideration of omens good and bad ?
When lofty[1] and near in His own self lay,
Who then was Master, who called disciple ?
Beholding this, into absolute wonder are we fallen.
Saith Nanak : To you alone is your state known. (5)

Jeh achhal achheid abheid samāiyā

When the Supreme Being, exempt from delusion or harm,
inscrutable, lay absorbed,
Whom did Maya then grip ?
To Himself was His homage then addressed—
Entry of the Three Qualities barred there.
Where the Lord alone solely existed,
Who was there to discourse, who to listen ?
Beyond limit, higher than the highest is He.
Saith Nanak : His truth alone to Himself known. (6)

Jeh āpi rachiyo parpanchu akāru

When delusion of the universe He created,
Then in the Three Qualities did He expand Himself.
Then began considerations of evil and good— P. 292
Some to hell inclining, some to heaven.
Then were spread complications of Maya-snare,
Egoism, attachment and burden of delusion and fear,
Suffering, joy, honour and dishonour,
That in numerous ways got stated.
His play He Himself enacts and views.
When this play is gathered up, saith Nanak,
Sole and Absolute He remains. (7)

Jeh abigatu bhagatu teh āp

Where His formless essence lies, abide His devotees,
Where His manifestation pervades, this too is for His
devotees' glory.
Of this world and the next[2] is He Lord—
Each holding its own especial glory.
Himself enacts He wonders and innumerable playful acts—
Himself entering into delights, Himself also unattached.

1. Implies remoteness.
2. Also interpreted as : Of each aspect (unattributed and attributed) of His being is He Master.

With whomsoever He be pleased, to devotion to the Name
attaches Him :
Whomsoever He so wishes, in play of the world involves.
He is beyond reckoning, unfathomable, uncountable,
immeasurable.
As He inspires, so does His servant Nanak speak. (8) (21)
Sloka :

Jīya jant kei thākurā āpei vartanhār

Lord of all created beings ! in all you alone are moving.
Saith Nanak : The Sole *Supreme Being* alone in all is
manifest—
Where is any other visible ?
Ashtpadi (Canto-Octet)

Āpi kathai āpi sūnanaihāru

Himself the discourser, Himself is He listener.
Himself the Sole *Essence*, Himself the expanded manifestation.
When it pleases Him, creation He raises;
As pleases Him, into Himself absorbs it.
Nothing, Lord ! apart from you happens—
The entire universe on your thread is strung.[1]
Such alone as by the Lord Himself are granted illumination,
Of the holy Name obtain realization.
To such is all creation as one, undifferentiated;
Such alone of the essence have realization.
Saith Nanak : Of the whole universe is such a one the
vanquisher. (1)

Jīya jantra sabh tā kai hāth

All created beings in God's power lie,
Who is compassionate to the humble, cherisher of the helpless.
Such alone die as from His mind are cast out.
Discarding Him, where may one go ?[2]
As of all the immaculate monarch is lord,
All schemes of the creation in His hand lie—
Within the self and without, know He is ever by you.
He is Repository of merit, beyond end or limit :
Nanak, His servant, to Him is ever a sacrifice. (2)

---

1. Implies God as Controller.
2. That is, where find succour ?

Pūrani pūri rahei daiyāl

Totally the compassionate one pervades the world,
To all gracious.
His wondrous doings to Himself alone known—
Controller of the inner faculties, everywhere pervasive.
The creation in various ways He cherishes—
All that are created, on Him alone meditate.
Whomsoever He pleases, to Himself unites.
Such entering on devotion, ever laud Him.
Such from the core of their heart in Him repose faith.
Saith Nanak : The Sole Lord they realize to be Creator. (3)

Janu lāgā Hari ekai Nāeṇ

Of the devotee to the Sole Name Divine devoted,
Never are the hopes belied.
To the servant of God is assigned His service :
Thus realizing His Ordinance, the supreme state
He may attain.
Higher than this no wisdom lies,
That the Formless Supreme Being in the self be lodged.
Such, snapping their bonds are of rancour emancipated,
Ever, at the Master's feet showing reverence.
Such in this world and the next are in joy.
Saith Nanak : The Lord Himself to such has granted
union. (4) P. 293

Sādh-sangi mili karuh anand

In holy company find you joy,
And laud the Lord, souree of Supreme Bliss.
The Name Divine contemplate,
And liberation of the unattainable human incarnation achieves.
Chant in immortal words praise of the Lord—
Such alone is the device for liberation of life.
Day and night behold the Lord by your side.
Thus will your ignorance be shattered, and darkness
be effaced.
Listening to holy teaching, in the heart lodge it.
Thus, saith Nanak, your heart's desire[1] obtain. (5)

Halatu palatu dui leihu sawāri

Cherishing in the inner mind the Name Divine,

1. The desired fruit (reward)—refers to spiritual objectives.

To this life and the next brings exaltation.
Supremely perfect is the teaching of the Master,
perfectly-endowed—
One absorbing it learns true discrimination of truth.
With full devotion of mind and body[1] the holy Name
contemplate :
Thereby shall suffering, pain and fear from your
rmind be banished.
You merchant of holiness !
In truth hold your commerce--
Thus to the Divine Portal shall this package with
you be carried.
Your mind fix on shelter of the sole Lord :
Thus, saith Nanak, shall you escape transmigration. (6)

Tis tei dūri kahāṇ kou jāe ?

To whom other than the Lord may one have recourse ?
By meditation on the Divine Saviour alone liberation comes.
One contemplating the Lord without fear, of all fear is freed.
One saved by the Lord no suffering feels—
By contemplation of the Name is joy found,
Anxiety gone and egoism annulled.
Unequalled is the greatness of such.[2]
Whoever is under protection of the Master, great hero,
Saith Nanak, achieved are all his objectives.[3] (7)

Mati pūrī amritu jā kī drishti

By sight of the Master, perfectly enlightened, of the
immortalizing gaze,
Is all creation saved.
Beyond compare are his lotus feet,
His sight unfailing in blessing, his aspect Divine in beauty.
Blessed is service to him, approved the devotee serving him :
He is controller of the mind's faculties, lord among
mankind.
Blessed and exempt from mortality is one,
In whose self is he lodged.
Saith Nanak : By meditation on the Lord in holy company,
Is the devotee immortalized, to eternity attaining. (8) (22)

---

1. Faculties.
2. None can approach it.
3. Spiritual objectives are implied,

Sloka :

Gyān anjanu Gūrī dīyā agyān andheir bināsu

By the collyrium of enlightenment by the Master bestowed,
is banished darkness of ignorance.
Saith Nanak : By Divine grace is met the holy Preceptor,
Illuminating the mind. (1)

Ashtpadi (Canto-Octet)

Sant sangi antari Prabhu ḍīṭhā

In devotees' company is the Lord in the self envisioned,
And the Name Divine tastes sweet.
All existence,[2] of numerous hues and variegated forms,
In one Vessel[3] is made visible.
The Name Divine, bestower of Nine Treasures,
immortalizing,
In our own self is lodged :
Therein abides the ultimate silence of ecstasy,
And the unstruck mystical music,
Of wonders indescribable.
This by such is viewed as by the Lord Himself are granted
such sight :
Such alone, saith Nanak, get realization. (1)

So antari jo bāhari anant

The same illimitable Reality is within the self
and without :
In each being[4] is the Lord pervasive.
In the earth, sky and nether regions –
In all the worlds is the Lord the supreme cherisher.
Forests, grass-blades, mountains—the Supreme Being
pervades, P. 294
Each acting as the Divine Ordinance directs.
In the air, water and fire is His Presence.
In the four corners and ten directions pervasive.
No spot is outside of Him.
Saith Nanak : By such realization, by the Master's grace,
Find you joy. (2)

1. Destroyed.
2. Collected objects, parapharnelia.
3. The Divine Essence is implied.
4. Vessel.

Beid, Pūran, Simriti mehṇ deikhu

Behold Him thou in Vedas, Puranas and Simritis :
In the moon, sun and constellations too is that sole
Reality visible.
What all these utter is the Lord's own Word—
Himself remaining immutable, never-shaken.
With His supremely perfect powers the play He enacts :
Of His invaluable qualities is the worth beyond reckoning.
In all light is His illumination :
All existence He holds as warp and woof.
Those whose illusion by the Master's grace is shed,
In the Sole Supreme Being have their faith fixed. (3)

Sant-janāṇ kā peikhanu sabhu Brahm

The Divine vision alone is to God's devotees visible;
In their hearts is righteousness solely pervasive.
God's devotees hear never other than holy words.
Into God, universally manifest, are they merged.
Such is the way of life of those that realization have.
The holy ever utter words of truth—
In all that happens finding their joy,
And realizing, the Lord is the ultimate cause of all.
Within the self and without is He alone abiding.
By His vision is Nanak in deep fascination caught. (4)

Āpi satti kīyā sabhu satti

Holy Himself, holy all His creation—
All by the Lord's might has arisen.
Should He be so pleased, the sole Supreme Being[1]—
Beyond our understanding lie His innumerable feats
of might—
To Himself unites whomsoever He pleases.
When in all universe He alone is pervasive,
Who to Him is near ? who may be called far ?[2]
On whomsoever enlightenment in the self He confers,
Saith Nanak, realization to Him He grants. (5)

Sarab bhūt āpi vartārā

In all beings is He Himself manifast;
Through all eyes is He Himself the beholder;

1. Ek Oankār.
2. Lines transposed.

All existence His own form :
Himself lauding, to laudation listening Himself.
Birth and death is the play by Him enacted—
Maya has He made His compliant agent—
Abiding amidst all, yet to all unattached.
All utterance His utterance :
All creation by His command is born, by His command vanishes.
Saith Nanak : Into Himself He absorbs all, as it may please Him. (6)

Is tei hoe su nāhīṉ būrā

Nothing is evil that by His doing happens;
Other than He, what power has another anything to do ?
Good Himself, good beyond measure is all His doing—
To Himself alone His thinking known.
Eternal Himself; real the universe by Him propped;
Yet totally in Him is it merged.
Beyond expression His state and His measure :
Of this only to another like Him could awareness come.
All His doing is beyond cavil :
Such awareness, saith Nanak, by the Master's grace comes. (7)

Jo jānai tisu sadā sūkhu hoe

Whoever of this has realization, everlasting joy obtains;
Such the Lord to Himself unites.
One so blessed is holder of true wealth, of truly noble lineage and honour.
One in whose heart the Lord abides, is Jivan-mukta.[1]
Blessed, blessed, blessed is the birth of such :
By the grace of such is the whole world liberated. P. 295
Such is the true objective of man's birth,
That in his company the Name in the consciousness may abide.
Liberated Himself, liberation to the whole world such a one brings.
To such a one, saith Nanak, may one perpetually bow in reverence ! (8) (23)

1. Liberated while living (in the flesh). See Introduction.

Sloka

Pūrā Prabhu ārādhiyā purā jā kā nāuṇ

To the Lord, all-perfection, of the name all-holy, is my heart devoted.
Saith Nanak : That perfect Being by chanting His praise is attained. (1)

Ashtpadi (Canto-Octet)

Pūrei Gūru kā sūni ūpadeish

To the teaching of the Master, perfectly-endowed, you listen,
And behold close to you the Supreme Being.
With each breath the Lord you contemplate—
Thereby shall your mind's anxiety be shed.
The innumerable waves of desire discard,
And seek dust of feet of God's devotees.
Discarding the ego, to Him make supplication,
And in holy company the ocean of fire you cross.
With the Divine wealth of devotion fill your treasures.
To the Master, all-perfection,
Saith Nanak, I make obeisance. (1)

Kheim kūshal sahaj ānand

In holy company to the Lord, Supreme Bliss be you devoted.
Thus shall weal, happiness and spontaneous bliss visit you.
As by chanting of the Lord's merits amrita elixir you quaff,
Repudiating hell, to your self shall you bring liberation.
In your mind contemplate the sole Supreme Being,
Of one sole aspect, though of innumerable hues.
He is the Preserver Lord,[1] compassionate to the humble,
Shatterer of suffering, perfect His grace.
Constantly His Name you contemplate.
Saith Nanak : This alone is the self's prop. (2)

Ūttam sloka sādh kei bachan

Lofty psalms are the holy man's utterances :
Beyond price are these jewels.
Any that listens to these, lives these, liberation shall find—
Liberated himself, the world shall he liberate.
Blessed[2] his life, blessed[2] the association with one,

1. Gopal, Damodar.
2. Fruitful.

Whose heart with devotion to the Lord is dyed.
In acclaim of him is played the Divine music,
To which listening, he finds bliss, and the Lord's glory chants :
On the forehead of such a saint is Divine glory manifest.
Saith Nanak : Those associated with him too are liberated. (3)

Sharanī jougu sūni sharnī āye

Hearing He is the succourer, His succour have we sought :
In His grace to us has He granted union.
All rancour gone, humble as dust have we become,
And in holy company receive the Name ambrosial.
As the Divine Lord pleased,
Fulfilled is the devotee's service.
By His grace from worldly entanglements and evil
courses are we saved,
And listening to the Name Divine, by our tongue utter it.
In His grace has the Lord shown us compassion :
Thus, saith Nanak, has our merchandize[1] reached the
destination. (4)

Prabh kī ūstati karahu sant-mīt

Devotee friends ! ever laud the Lord
With minds awake and concentrated.
In *Sukhmani* is expressed in spontaneous inspiration
laudation of the Name Divine,
Which any lodging in heart, becomes treasure of merit :
Fulfilled are all desires of such;
Exalted among men, the glory of such over the universe[2] manifest.
Loftiest of all their station,
From transmigration are they delivered.
Such depart this life, garnering the Divine wealth,
Saith Nanak; whoso has grace, obtaining it.[3] (5)

Kheim shānti riddhi nav-niddhi

Weal, poise and the Nine Treasures;
Enlightenment, realization and all attainments;
Knowledge, merit of penance, yoga, and contemplation
of the Lord; P. 296
Holy realization, merit of purifying holy baths;

1. Package of merchandize (used metaphorically).
2. In all the worlds.
3. It comes to whosoever it is given.

The Four Boons[1] and blossoming of lotus of the heart;
Abiding unattached amidst mankind;
True beauty, wisdom and realization of the Divine Essence;
The equable undifferentiating mystic vision :
All such achievements, saith Nanak, shall come to one,
Who by his life the Master's words and the holy Name
utters,
And with concentration of heart to these listens. (6)

Ihu nidhānu japai mani koe

Whoever with fixed mind
This valued treasure contemplates,
In all ages liberated shall abide.
The utterance of such is merits of the Lord and music
of the holy Name,
As by Simritis, Shastras and Vedas too is averred.
In the Sole Name Divine lies the essence of all faiths :
Thereby to the minds of God's devotees comes poise.
In holy company are millions of sins effaced.
By grace of the holy is one from Yama's
chastizement freed.
Those on whose forehead the Lord good fortune has writ,
Saith Nanak, with the holy seek shelter. (7)

Jisu mani basai sūnai lāe preeti

Whoever with loving devotion in the heart lodges this text.
listening to it,
In his consciousness shall the Lord enter,
His suffering of transmigration annulled.
His human incarnation, hard to attain, instantly liberation
shall find.
Pure the repute, ambrosial shall be the utterance of one,
In whose mind the sole Name Divine is lodged.
His suffering, maladies, fear and illusion shattered;
A saint shall he be be-called; pure his deeds.
Highest of all shall his repute be.
Saith Nanak : By these merits is this text called
Jewel of Bliss.[2] (8) (24)

---

1. These are : Dharma, Artha (worldly goods) Kama (fulfilment of desires), Moksha (liberation).
2. Sukhmani (See also Introductory Note).

In the measure Gauri—Composition of Sri Guru Arjan Dev

Thittīṇ (Lunar Dates)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

Sloka

Jali thali mahīyal pūriyā Swāmī sirjanhāru

On water and on land is the Lord-Creator pervasive.
Saith Nanak : In innumerable forms is manifested the Sole Supreme Being.[1] (1)

Pauri (Stanza)

Ekam Ekankāru Prabhu karauṇ bandanā dhiyāe

Of the First[2] : To the Sole Supreme Being, meditating on Him,
Homage I offer.
Chanting laudation of merits of the Lord, Preserver of the universe,
Under shelter of the Divine King myself I place.
In centring our hope in Him lies weal and joy,
Who is almighty.
In four corners and ten directions have I wandered—
None other than He is bestower of such boons.
To teachings of Vedas, Puranas and Smiritis have I listened, and in many ways revolved in mind.
The Formless Lord alone is saviour of the fallen, annuller of suffering and bestower of bliss.
He Himself the bestower, the recepient, giver of boons—
No place of shelter other than He.
Saith Nanak : By chanting the Lord's praise are all desires fulfilled.[3] (1)
Chant you ever laudation of the Lord.
Friend ! In holy company on Him meditate. (Pause I)

Sloka

Innumerable times to the Divine Monarch I offer worship,
And under His shelter place myself.
Saith Nanak : In holy company is illusion annulled,
And thoughts of duality effaced. (2)

---

1. Ek Oankar.
2. The first of the lunar month is implied. In the subsequent parts of this text, the ordinal numbers refer to such dates.
3. These are desires of a spiritual nature.

Pauri (Stanza)

Dūtīyā dūrmati dūr kari Gūru-seivā kari nīt

Of the Second of the fortnight[1] listen :
Cast off thoughts of duality,
And ever the holy Master serve.
Thereby shall the jewel of the Name Divine in your self and faculties be lodged;
And friend ! lust and wrath be discarded.
Annulled shall be dying; *eternal* life obtained,
And all suffering be effaced.
Discard egoism, on the Lord meditate— P. 297
Thus shall you in loving devotion be merged.
Finding the true gain, loss shall be shed,
And at the Divine Portal shall you obtain honour.
Those garnering wealth of the Name Divine are truly wealthy and fortunate.
Rising and sitting, on the Lord you meditate,
And with the holy be in love.
Thus, saith Nanak, is evil thinking discarded,
And the Supreme Lord in the self lodged. (2)

Sloka

The world by the Three Qualities is gripped;
Rare are those attaining the state of absorption.[3]
Saith Nanak : Pure have become the devotees,
In whose self He is lodged. (3)

Pauri (Stanza)

Tritīyā trai gūna bikhai phal kab ūttam kab neechu

Of the Third know the teaching :
In involvement of Three Qualities the fruit obtained is of poison—
Those obtaining it are by turns noble and ignoble.
In hell and heaven excessively they wander—
Ever prey to death.
To them in the world keep coming pleasure, pain and doubt—
In wailing is their life passed.
Man seeks not His shelter who is his Creator,

1. The lunar dates are reckoned fortnightly.
2. Body.
3. Turiya.

And other devices contemplates.
Of those absorbed in triple maladies,[1]
The fever nowise is cured.
Such realize not glory of the Supreme Being,
Master of all.
In worldly attachment and illusion are they deep sunk,
And in terrible hell abide.
Lord ! in Thy grace save Nanak,
Who in Thee has centred his hope. (3)

Sloka

He alone is wise, sapient and well-instructed who pride
has discarded.
Saith Nanak : By contemplating the Name Divine
Are obtained the Four Boons and Eight Accomplishments.[2] (4)

Pauri (Stanza)

Chatūrathi chārei Beid suṇi soudhio tattu bīchāru

On the Fourth, this merit obtain.
Listening to the Four Vedas have we obtained realization
of the Essence thus :
All treasures of weal and happiness in contemplation of
the holy Name Divine lie.
This from hell brings release, effaces suffering,
And shatters multiple torments.
By entering upon Divine laudation is death repudiated,
And release from Yama found.
By being dyed in the Formless Supreme Being is fear
shattered,
And joy of quaffing amrita experienced.
By seeking prop of the holy Name
Flee suffering, wretched penury and impurity.
Deities, men and sages
Are engaged ever in quest of the Lord, ocean of bliss.
Saith Nanak : By dust of feet of the holy
Is the mind purified and the face made radiant. (4)

Sloka

In the mind of one in Maya involved
Are the five evils lodged.

1. Ādhi, Vyādhi, Upādhi (respectively, anxiety, physical disease, psychic troubles).
2. For these see Glossary.

Saith Nanak : One in ecstasy of the Name wrapped,
Is in holy company made pure. (5)
Pauri (Stanza)
Panchami panch pradhān tei jih jānio parpanchu
Know, the merit of the Fifth is this :
Pre-eminent among men are those
Who realize, the world is a false show.
Fragrance of flowers of pleasure, much enjoyment.
Is all a false deceit.
Ignorant man of this
has neither vision or realization nor consideration.
The world in ignorance involved,
By delights of attachment and pleasure is penetrated
through.
Through innumerable ritual actions
Is man in birth and death and transmigration caught :
The Creator has he not contemplated,
Nor has in his mind known right from wrong.
Those full of loving devotion to the Lord,
Not in a single Maya-particle are involved.
Saith Nanak : Rare are such as to this false show
Unattached remain. (5)
Sloka
Many the six Shastras declaim aloud without end.
Saith Nanak : God's devotees, lauding Him at the Portal
Divine,
Are resplendent far. (6)
Pauri (Stanza)
Khashṭami khaṭ shāstra kahaiṇ simrati katheh̤ṇ aneik
Of the Sixth listen this :
Many the Six Shastras expound, P. 298
And make exposition of Simritis.[1]
Of the merits of the Supreme Lord, exalted and high,
The extent even to Shesh Nag[2] is not known.
Narada and the sages, Suka and Vyasa[3]
All the Lord's merits chant.

1. Books of Brahmanical codes.
2. The legendary serpent with six hoods, uttering with each breath a fresh attributive Name of the Lord.
3. These are from mythology.

All such in joy in the Lord involved, to Him joined,
In Divine devotion are involved.
Those that with the Lord have found shelter,
Shattered is their attachment, pride and illusion.
The Divine lotus feet in their mind and faculties lodged,
In vision of the Lord find they bliss.
By attachment to holy company is found true gain,
And losses banished.
Saith Nanak : By contemplation of the Name,
Gain the wealth that is the Lord,
Treasury of merit. (6)

Sloka

In devout company is Divine laudation expressed—
The utterance there is by spontaneous devotion inspired.
Saith Nanak : By attachment of heart to the Sole Supreme Being,
Does the mind find poise. (7)

Pauri (Stanza)

Saptami sanchahu Nām-dhanu tūti na jāhe bhandār

Of the Seventh the merit comes thus :
Gather wealth of the holy Name, of inexhaustible store.
This, without limit or extent,
In holy company is obtained.
Discarding egoism, to the Lord be devoted,
And with the Divine Monarch seek shelter.
Thereby is suffering removed, the ocean of existence crossed,
And desire of heart obtained.
Whoever day and night the Lord from bis innermost
mind contemplates,
Blessed and approved is his human birth.
Within and without, know the Creator
Ever to be by you.
Such alone are true well-wishers,
Companions, friends, as to devotion to the Lord inspire others.
Nanak to such is a sacrifice,
As the Name Divine contemplate. (7)

Sloka

All eight *pahars* the Lord's praise chant;
All other entanglements discard !
Thus, saith Nanak, shall the Lord be gracious,
And Yama's minions at you not dare cast a glance. (8)

Pauri (Stanza)

Ashṭamī ashṭ siddhi nav-niddhi

Of the Eighth listen to this teaching :
In company with the Master, perfectly-endowed, are obtained
The eight accomplishments, nine treasures,[1]
All boons, perfect realization,
The heart's lotus in bloom of everlasting joy,
Pure way of life, the never-failing utterance,
All ritual pieties, holy baths,
The highest, rarest realization.
Saith Nanak : By contemplation of God and joy
in the Name Divine,
In company of the Master, perfectly-endowed,
Is found liberation.[2] (8)

Sloka

In pleasures of evil-doing involved,
The Lord have I failed to contemplate.
Saith Nanak : To be forgetful of the Name
Is repeatedly in hell and heaven to descend. (9)

Pauri (Stanza)

Naumī naveiṇ chhiddra apavīt

Of the Ninth realize this wise :
Impure become all nine apertures of the body,
By man not contemplating the Name Divine
And by actions contrary.
To others' womenfolk attracted, the holy he calumniates;
His ears even for an instant to Divine laudation not listening,
For sustenance others' property he grabs—
Yet his fire of desire not assuaged,
His thirst[3] unslaked remains.
Such is the fruit of neglecting devotion to the Lord :
Saith Nanak, those forgetful of the Lord are in misfortune caught,
In birth and death involved. (9)

Sloka

In all ten directions have I wandered :
Wherever I looked, the vision of the Lord I saw.
Saith Nanak : By fullness of His grace
Is the mind's restlessness subdued. (10)

---

1. (See Glossary).
2. Swimming across.
3. Said metaphorically—desire.

Pauri (Stanza)

Dasmīṇ das dūār bas kīnei

Of the Tenth listen to this teaching :
By control of the Ten Doors[1] and contemplation of the Name,
Is the mind kept in poise.
This comes in this wise :
By the eyes behold the holy, so gracious;
By the tongue chant endlessly, praise of the Lord; P. 299
And in the mind contemplating the Lord, all-perfection,
By hands and feet to the holy render service.
Saith Nanak : Such discipline by Divine grace is acquired. (10)

Sloka

All discourse of the Lord as one and sole—
Few the joy of this realization have.
Saith Nanak : Of the Lord's attributes no knowledge have we—
All is a state of wonder. (11)

Pauri (Stanza)

Ekādashī nikati peikhahu Hari-Rāmu

Of the Eleventh the message is :
Behold the Divine Lord's presence ever by you;
Subduing your sense-organs, to the Name Divine listen.
In your mind bear contentment;
Towards all creation bear compassion :
By such action is Ekadashi's[2] fasting vow fulfilled.
Let *man* keep his wandering mind in poise :
By contemplation of the Name Divine shall his mind
and limbs be made pure.
Then shall he behold the Supreme Being that all
creation pervades.
Saith Nanak : Laud thou the Lord, making such actions
thy everlasting ritual of piety. (11)

Sloka

As was the gracious saint met, got foul thinking removed,
And the self in service to him was engaged.
Saith Nanak : Thereby came about union with the Lord,
And all entanglements got snapped. (12)

1. The nine physical organs and the 'Tenth Door', source of experience of the Absolute.
2. Pious Hindus are enjoined upon to observe a fast on the eleventh of the lunar month (Ekadashi Brat). Here the exhortation is to make of the ritual suggested a true spiritual act.

Pauri (Stanza)

Dūadashī dānu Nāmu ishnānu

Listen to teaching pertaining to the Twelfth :
Practise thou charity and holy bathing *of devotion* to the Name;
Discarding egoism, to the Lord be devoted.
In holy company quaff amrita of the Lord's laudation :
By ecstatic laudation of the Lord shall your mind find poise.
The gentle holy Word to all brings fulfilment.
Joy in elixir of the Name Divine to the mind,
Compounded of subtle emanations from the five senses,[1]
Is nourishment.
Such firm faith from the Master, perfectly-endowed, is obtained.
Saith Nanak : By contemplation of the Lord
Is transmigration annulled (12)

Sloka

By involvement in the three qualities[2] is success not achieved.
Should in the self the holy Name, cherisher of
the fallen be lodged,
Saith Nanak, is liberation found. (13)

Pauri (Stanza)

Traudashī tīn tāp sansār

The teaching of the Thirteenth is this wise :
The world by the three maladies[3] is gripped;
And in birth and death caught, into hell descends.
Devotion to the Lord enters not its mind.
Not for an instant sings it laudation of the Lord, Ocean of Bliss.
This body to pleasure and pain is tied,
And to the terrible Maya-malady no remedy contemplates.
During day *man* in endeavour of evil-doing is engaged;
With eyes sleep-bound, in dream he babbles :
In forgetfulness of the Lord man into such a situation falls.
Lord supreme, compassionate !
Nanak Thy shelter seeks. (13)

Sloka

In all four corners and fourteen worlds,
Everywhere is the Supreme Being manifest.
Saith Nanak : Whoever beholds not any spot devoid of Him,
Fulfilled shall his objectives be. (14)

---

1. Panch-bhū ātma.
2. See Glossary for 'Three Qualities'.
3. See note 1 to Pauri 3 (*ante*).

Pauri (Stanza)

Chaudahi chār kūnṭ Prabh āp

To the teaching of the Fourteenth now listen :
In all four corners is the Lord's presence;
In all the worlds is His glory supremely manifest.
In all ten directions is the sole Lord pervasive.
On the earth, in the sky, behold thou the Lord.
On water and land, in forests,
Over mountains and in the nether regions—
Everywhere abides the Lord compassionate.
In subtle and gross matter,
Everywhere is the Lord pervasive.
Saith Nanak : By guidance of the Master,
Behold in all existence, vision of the Lord. (14)

Sloka

Whoever his self has conquered,
And by the Master's guidance the Lord's merits
has lauded—
By grace of the holy shall his fears be annulled,
And his anxiety removed. (15)

Pauri (Stanza)

Amāvas ātam sukhī bhayei santoukhu dīyā Gūrudev

Such is the teaching pertaining to the last night of
the dark half[1] : P. 300
Those that by the Divine Master are granted poise,
Joyful is their self rendered.
Of such are the mind and limbs joyful[2] and in
spontaneous poise;
In service to the Lord they keep engaged,
Their bonds of evil-doing snapped, their objectives
fulfilled.
While contemplating the Name Divine,
Is their foul thinking gone and from egoism are
they emancipated.
As shelter of the Supreme Being they seek, annulled
is their transmigration.
By meditation on merits of the Lord of the universe,

---

1. Amāvas.
2. Cool.
3. Grasp, clasp.

Along with their tribe are they saved.
By service of the Lord, and contemplation of His Name,
Saith Nanak, is obtained joy and poise from the Master,
perfectly-endowed. (15)

Sloka

One by the Lord Himself granted perfection, never
in mind is wavering.[1]
Day after day is his glory ascendant, declining never. (16)

Pauri (Stanza)

Pūranmā pūran Prabh eiku karaṇ kāraṇ samrathu

Of the full moon night,[2] hear now the teaching :
The Lord is sole repository of perfection,
Mighty all to accomplish;
Compassionate to all beings,
Over all His protective hand placed;
Repository of merit, Divine Preceptor,
Of all happenings the Supreme Cause.
To the Lord, controller of faculties of the mind,
All-knowing, inaccessible, immaculate;
Supreme Being, Supreme Lord,
Known to whom are all thoughts of all minds;
Succourer of the holy, asylum of all—
Day and night I bow.
Inexpressible, unknowable His truth,[3]
In contemplation of His holy feet be you absorbed.
Nanak seeks shelter with the Lord,
Saviour of the fallen, cherisher of the helpless. (16)

Sloka

By clasping the Divine Monarch's shelter
Is my suffering shattered and doubt lifted.
Saith Nanak : By chanting of the Lord's merits,
Have I obtained all desires of my heart. (17)

Pauri (Stanza)

Koī gāvai kou suṇai koī karai bīcharu

Whoever the Lord's praise chants, to it listens or
contemplates it,

---

1. That is, does not fall in doubt as to Divine providence and grace.
2. Purnima.
3. Story, account.

Whoever expounds or fixes it in mind—
Liberation shall find.
His sins annulled, pure shall he become—
His impurity of multiple births shed.
In this world and the next shall his face be radiant—
From Maya's touch shall he be immune.
Such the true contemplator of scriptures,[1] the true Vaishnavite,
Enlightened, with true wealth blessed.
Whoso the Lord has contemplated,
Is alone the true hero, of noble lineage.
By Divine contemplation are saved
Kshatriyas, Brahmins, Shudras, Vaishyas[2]
And even low-caste pariahs.[3]
Nanak is dust of feet of such,
As of the Lord have realization. (17)

Vār in the measure Gauṛi—Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's grace.

Satiguru Pūrakhu dayālu hai jis noṇ samatu sabhu koe

Sloka (Guru Ram Das)
The holy Preceptor, exalted being, is gracious—
All beings with equal favour viewing :
On all his equable glance he casts—
To each creature comes fulfilment accordingly as be
his inclination.
In the holy Preceptor's teaching lies amrita
Of the exalted Name Divine.
Saith Nanak : By Divine grace comes contemplation of the Lord :
This the rare God-directed person obtains. (1)

Sloka (Guru Ram Das)
Egoism and Maya-attachment are poison.
By these is man ever in the world undergoing loss.
The true gain is earning the wealth of devotion to God—
This by contemplation of the Master's Word comes.
By lodging in heart amrita of the Name Divine
Is washed off impurity and poison of egoism.
All success to such comes, P. 301

1. Surta (one listening to the Vedas and other scriptures).
2. In this line are mentioned the four Hindu castes.
3. Chandāl.

As have on them the holy Preceptor's grace.
Saith Nanak : Those united in primal time by the Creator
for ever are united. (2)

Pauri (Stanza)*

Tūṇ sachā sāhibu sachu haiṇ sachu sacchā gosaiṇ

Thou art the holy Lord, truth incarnate,
Holy cherisher.
All on Thee meditate, and at Thy feet worship.
Of beauteous aspect are Thy merits—
All expressing these liberation find.[1]
The God-directed make gain
Of absorption in the holy Name.
Lord supremely great ! supreme over all is Thy greatness. (1)

Viṇu Nāvaiṇ horu salāhaṇā sabhu bolaṇu phikkā sādu

Sloka (Guru Ram Das)

Laudation of other than the holy Name
Renders speech tasteless.
The ego-directed laud bearers of pride—
By this into egoism, attachment and wrangling falling.
Those so lauded meet death—
With all their conflicts into nothing going.
Saith Nanak, servant of God : The God-directed attain liberation
By contemplation of the Lord, Supreme Bliss. (1)

Sloka (Guru Ram Das)

Holy Preceptor ! pray indicate to me way to the Lord,
That from depth of mind on the Lord I meditate.
Saith Nanak : Holy is the Name Divine,
Whose utterance all suffering removes. (2)

Pauri (Stanza)

Tūṇ āpei āpi nirankāru haiṇ niranjan Hari-Rāiyā

Immaculate Divine King !
Self-created, Formless art Thou.
Those that with concentration of mind on Thee have meditated,
Annulled is all their suffering.
None Thy equal, whom equating with Thee
As such we may describe.
Immaculate Lord ! Thou in bounty art unequalled.
Embodiment of truth, my heart of Thee is enamoured.
Holy Lord ! holy is Thy Name. (2)

---

* The Pauris in this Vār are of the composition of Guru Ram Das, unless otherwise stated.

1. Are enabled to swim across.

Maṇa antari haumai rougu hai bhrami bhūlei manmūkh dūrjanāṇ

Sloka (Guru Ram Das)

The ego-directed, evil persons, with mind afflicted
by malady of egoism,
In doubts stray.
Saith Nanak : Cure for this malady by touch[1] of the
holy Preceptor,
Holy, of pure life you find. (1)

Sloka (Guru Ram Das)

By guidance of the holy Preceptor are my mind
and faculties[2]
In ecstasy of the Lord, treasure of merit, dyed. (2)

Pauri (Stanza)

Tūṇ Kartā pūrakhu agammu haiṇ kisu nāli tūṇ warīyai

Thou art the Creator, all-pervasive, inaccessible—
With whom may Thy greatness be compared ?
Should any be like to Thee, expressed that might be.
Thou alone art Thy equal :
Thus have we learnt.
In each being art Thou pervasive—
By guidance of the Master manifested.
Thou art holy Lord of all—
Over all supreme.
Holy Lord ! all shall happen as be Thy will—
What need then for us creatures to fall into anxiety ? (3)

Maiṇ mani tani premu piramm kā aṭṭhei pahar laganni

Slokas (Guru Ram Das)

My mind and faculties[2] perpetually by love of the Beloved
Lord are gripped.
Saith Nanak, servant of God : Lord ! in Thy grace grant
That in bliss with the holy Preceptor I abide. (1)

Sloka (Guru Ram Das)

All utterance of those bearing love for the
Divine Beloved,
The aspect of beauty wears.

---

1. By meeting.
2. Body.

Saith Nanak : The Beloved Lord who this love has inspired,
Himself the secret of their inmost heart knows. (2)
Pauri (Stanza)

Tūṇ Kartā āpi abhūllu haiṇ bhūllaṇ vich nāhīṇ

Thou at the Creator, infallible, immune from error.
All Thou dost is good—such realization
Thou by the Master's Word dost grant.
Almighty Thou—none Thy might to equal.
Thou art the Lord, inaccessible, gracious—
All on Thee meditate.
All creation is Thine; Thou Lord of all : P. 302
All from Thee shall find liberation.[1] (4)

Suṇi Sājan preim sandesarā akkhīṇ tār laganni

Sloka (Guru Ram Das)
On listening to the Divine Beloved's love message
My gaze on Him was fixed.
By grace of the Master has union with the Divine
Beloved come about—
Now, saith Nanak, in joy do my eyes find restful sleep. (1)
Sloka (Guru Ram Das)
The holy Preceptor, bountiful, gracious—
Is ever with grace filled.
Above rancour is the holy Preceptor's heart—
All he views as manifestation of the Divine.
None that to the rancourless practices rancour,
Ever can find poise.
The holy Preceptor good to all contemplates—
How many evil befall him ?
Each is rewarded as what towards the holy Preceptor
be his feeling.
Saith Nanak : All to the Creator is known :
Nothing from His gaze is concealed. (2)
Pauri (Stanza)

Jīs noṇ Sāhibu waddā karei soī wad jāṇī

Know such alone to be great as by the Lord are exalted.
Such as the Lord pleases, He saves—
Pleased with their doing.

---

1. To all shalt Thou grant liberation.

Any trying to emulate Him is foolish, ignorant.
Those granted union by the holy Preceptor the
Divine attributes contemplate,
The Divine attributes express.
Saith Nanak : All-holy is the Lord.
By realization of His attributes is one in Him merged. (5)

Hari satti niranjan amaru hai nirbhau nirvairu nirankāru

Sloka (Guru Ram Das)

Eternal, immaculate, immortal,
Beyond fear and rancour is the Lord.
Those that with single-minded devotion and
concentration have contemplated Him,
Cast off is their burden of egoism.
Hail the holy who by the Master's guidance
on Him have meditated.
Whoever the Master, perfectly-endowed, traduces,
On him light the world's curses and damnation.[1]
In the holy Preceptor is the Lord Himself manifest.
Himself is He the Preceptor's saviour.
Hail any that the Master's merits lauds—
To him is obeisance due.
Nanak, servant of God, is a sacrifice to such
As the Creator have contemplated. (1)

Sloka (Guru Ram Das)

Himself has He created earth and sky;
Between these raising creation, to it sustenance[2]
He provides.
He is the sole Reality pervasive;
Of all merits is He sole treasure.
Saith Nanak, servant of God : Meditate thou
on the holy Name;
Thereby shall all Thy sins be annulled. (2)

Pauri (Stanza)

Tūṇ sacchā sāhibu sacchu haiṇ sacchu sacchei bhāvai

Thou art holy, holiness *incarnate*—
To the holy Lord is truth pleasing.
Those that laud Thee, all-holiness,

1. The world pronounces on him curses etc.
2. Morsel.

Yama's minions approach them not.
Those whose hearts are in love with the holy Lord,
At the Divine Portal are their faces radiant.
There are the false repudiated—
Those bearing in heart falsehood and hypocrisy.
into great affliction fall.
Of the false the faces shall be blackened;
Of the false evil[1] shall be the end. (6)

Satiguru dhartī dharamu hai tisu vichi jeihā ko bījei teihā phal pāei

Sloka (Guru Ram Das)

The holy Preceptor is soil of righteousness :
Therein as one sows, such shall his reward be.
The Preceptor's disciples have sown amrita—
To them the Lord grants fruit of amrita.
In this world and the next shall their faces glow—
At the holy Portal shall they with robes of honour be invested.
Some are spurious, ever doing evil; P. 303
As their deeds, such their recompense.
As the holy Preceptor, gold-tester, shall cast his glance.
The self-seekers exposed shall stand.
As their thinking, such shall their reward be—
Such also shall from God be their repute.
Saith Nanak : In both worlds the Lord Himself is the Doer—
All His wondrous deeds He ever performs and beholds. (1)

Sloka (Guru Ram Das)

One mind alone has man—
Whatever its inclination, that shall its achievements be.
Let any brag never so much—
Whatever is by him earned, that shall he achieve.[2]
Without the holy Preceptor's guidance comes not realization;
Nor is egoism from the mind banished.
The pride-infected are by hunger[3] afflicted—
With outstretched hand from door to door they go begging.[4]

---

1. False.
2. Whatever lies in his home, that shall be consume.
3. Used symbolically.
4. That is, seeking objects out of greed.

Falsehood and deceit never can be concealed—
The spurious metal soon is exposed.
Whoever is primally destined,[1]
To the holy Preceptor, Divinely-inspired, is united.
As iron at touch of the philosopher's stone,
So in holy company does one turn into gold.
Lord, Master of Nanak, Thy servant !
Guide us as be Thy will. (2)

Pauri (Stanza)

Jin Hari hirday seiviyā tin Hari āpi milāe

To those that from depth of heart to the Lord are devoted,
Himself He grants union.
Whoever from such acquires merits,[2]
All their evil propensities by the holy Word
are burnt away.
Their evils are sold off at price of straw—
Truth to such comes as by the Lord granted.
May I be a sacrifice to the Master,
Who effacing our demerits has made merits manifest.
Great is the mighty Lord's greatness—
By the Master's guidance expressed. (7)

Satiguru vich waddī wadīyāī jou anadinu Hari Hari Namu dhiyawāi

Sloka (Guru Ram Das)

Such is the supreme merit of the holy Preceptor :
Day by day on the Name Divine he meditates.
By contemplation of the Name Divine acquires he purity
and self-discipline—
From the Name Divine finds he fulfilment.
The Name Divine his strength; the Name Divine his
royal court;
The Name Divine his protector.
Whoever from devotion of heart the Guru's person[3]
venetrates,[4]
Fulfilled is his heart's desire.
Whoever the Master, perfectly-endowed traduces,
Is by the Creator chastized.

1. Has the writ. (The idea of pre-destination occurs frequently in Gurubani).
2. Whoever shares merits with such.
3. Murati (figure).
4. Worships.

Then shall he not get back lost time—
The fruit of his own deeds shall he receive.
With face blackened, into deep hell shall he be haled,
As a thief, by the neck bound.
Thereafter by seeking shelter with the holy Preceptor
may he be saved,
As on the Name Divine he meditates.
Nanak to you relates God's mystery[1]—
Such is the Creator's will. (1)

Sloka (Guru Ram Das)

One disobeying command of the Master, perfectly-endowed,
Is ego-guided, unenlightened, by Maya-poison deluded.
Within him lies falsehood; everything he conceives is false—
In superflous contentions is he by God entangled.
Talking too much for display—no one of his talking
is enamoured:
Like to an abandoned woman from door to door he wanders—
Any associating[2] with him by his qualities is infected.
The God-directed by such are not fouled;
Leaving company of such, the Master's company he seeks.
Whoever to the Master is indifferent,[3] listen you
chosen ones, P. 304
Is not good :
All his capital and gain[4] forfeited.
Nanak to you relates teaching of Vedas and Shastras—
Above these is the Word of the Master, perfectly-endowed.
To the Master's disciples is pleasing laudation of the
Master, perfectly-endowed.
The ego-guided ones are helpless to retrieve time lost. (2)

Pauri (Stanza)

Sachu sachā sabh dūṇ waḍḍā hai so lae jisu Satiguru tikei

Supreme over all is the Lord, eternal and holy—
By such attained as by the Master are granted poise.[5]
The holy Preceptor is one who on the Supreme Truth meditates:
The Supreme Truth and the holy Preceptor are one.

1. Narrative, account.
2. Puts his own face next his.
3. Conceals, denies, is ashamed to avow reverence to him.
4. Said symbolically.
5. Also, Are given the paste on the forehead (as mark of exaltation).

He is the supreme holy Preceptor,
Who the five evils has bound[1] and subdued.
Those who rather than serving the holy Preceptor
proclaim themselves,
Are with falsehood filled—
Cursed of all, their faces lustreless.
None for their utterance has liking—
Their faces blackened, by the holy Preceptor repudiated. (8)

Hari Prabh kā sabhu kheitu hai Hari āpi kirsāṇī lāiyā

Sloka (Guru Ram Das)

The world all is the Divine Lord's field—
Creation has He Himself set to cultivate it.
The God-directed by Divine grace have made it grow;
The ego-directed even their capital have lost.
Each seeking his own benefit, cultivates it—
Such prosper as the Lord so wills.
The Master's disciples in it have sown amrita of
the Name Divine;
The Name Divine ambrosial is the fruit they attain.
The Yama-rat constantly at this cultivation nibbles—
The Lord-Creator has driven him out.
Through loving devotion has this crop flourished—
Heaps of Divine grace have now grown.
Those that on the immanent holy Preceptor have
meditated,
Gone is all their pain and anxiety.
Saith Nanak, servant of God : Whoever on the Name
has meditated,
Is liberated himself and to the whole world liberation[2]
has brought. (1)

Sloka (Guru Ram Das)

The ego-directed man, all day long greed-filled,
In worthless concerns *is engaged*,
At night by sleep oppressed, his nine faculties
All gone feeble.
The ego-directed under dominance of females are lying,
Always making them fine gifts.

1. Dragged (as in bonds).
2. The figure is swimming across.

Men obedient to their womenfolk
Are impure, filthy, stupid.
Man lustful, impure, their womenfolks' counsel follow.
One compliant to the holy Preceptor's command
Is holy, best among mankind.
Women and men, all by God Himself are created—
All this is His own play.
Saith Nanak : All Thy creation is good, holy. (2)
Pauri (Stanza)

Tūṇ vei-parwāhu athāhu haiṇ atullu kivṇ tūlīyai

Above need, beyond extent art Thou—
Immeasurable, how may we measure Thee ?
Supremely fortunate are such as on Thee meditate,
And to the holy Preceptor are united.
The holy Preceptor's utterance is image of Truth—
By such utterance is acquired holiness.
Those that in imitation of the holy Preceptor make
utterance that is devoid of significance,
Are false—by their falsehood destroyed.
Their mind's thoughts and utterance at variance—
Hankering after Maya-poison, in suffering they abide. (9)

Satiguru kī seivā nirmalī nirmal janu hoe so seivā ghālei

Slokas (Guru Ram Das)
Purifying is service to the holy Preceptor :
Only the pure in such service endeavour.
Those filled with hypocrisy, evil-thinking, falsehood,
By the holy Lord are cast aside like lepers.
The pure in the holy Preceptor's company in holy
endeavour engage; P. 305
The false nowhere can be traced.
Those that accord not with the holy Preceptor's behest,
With faces *apparently* decent,
Wander about, by Divine wrath ruined.
Those devoid of love for God, are ego-guided goblins—
How long can they find consolation ?
Whoever seeks[1] the holy Preceptor, his mind
in faith keeps fixed—
What he has attained, with himself he keeps.

1. Meets.

Saith Nanak, servant of God : To some the Master grants joy in union;
Others he casts off as spurious. (1)

Sloka (Guru Ram Das)

Those cherishing in their selves treasure of the Name—
The Divine Lord Himself their purposes fulfils.
No longer depend they on other beings—
The Lord Himself sitting by their side succours them.
With God on someone's side is each one his supporter—
All having sight of him, hail him.
Kings and emperors, all by God are made—
All to God's devotee come to pay homage.
Great is merit of the Master, perfectly endowed;
By his guidance as the mighty Lord we served, great joy we attained.
The Master perfectly-endowed, has *on us* conferred boon *of devotion* to the Lord immutable,
Whose greatness is ever-ascendant.
Calumniators that of such greatness feel jealous,
By the Lord Himself are destroyed.
Nanak, servant of God, to the Creator's merit gives utterance :
His devotees has He ever succoured. (2)

Pauri (Stanza)

Tūṇ Sāhibu agam dayālu haiṇ waḍ dātā dāṇaṇ

Thou art the Lord, inaccessible, gracious,
Mighty to grant boons.
None like to Thee can I behold—
Thou art all-wise, pleasing to my mind.
Attachment to family all is seen as passing, evanescent.
Those to other than the holy Lord attaching their heart's love,
Are false, false their pride.
Nanak, meditate thou on holy Truth—
Without devotion to it are the unenlightened utterly destroyed. (10)

Aggoṇdei satbhāu na dicchai picchhoṇdei ākhiyā kamm na āwai

Sloka (Guru Ram Das)

Should a man not initially show pure regard for the Master,

Of little use is his later avowal of it.[1]
Such a one is a wretched egoist, wandering between
assent and denial;
Empty talk little joy shall bring him.
One without love for the holy Preceptor
Is born to falsehood, in falsehood shall die.
Should the Lord Creator be gracious,
One's gaze shall then with the holy Enlightener,
Supreme Being be blessed.
Then shall one quaff amrita[2] of the holy
Preceptor's words;
All his pain, anxiety removing.
Saith Nanak, servant of God :
One such day and night shall have bliss;
And day and night Divine laudation shall chant. (1)

Sloka (Guru Ram Das)

One known as disciple of the holy Preceptor
Must, rising at dawn, on the Name Divine meditate.
At dawn must he no way fail *to rise,*
Should cleanse himself and *in God's Name*,
the Pool of Amrita[3] take bath.
Then, as by the Master instructed, must he the
Name Divine repeatedly utter—
Thereby shall all his sins, evil and foul doings be shed.
Then with rise of day must he chant the Master's Word—
In rest and movement[4] on the Name Divine must he
meditate.
The disciple that with each breath and morsel on
the Lord meditates,
Shall the Master's pleasure win.
The Master to such of the disciples his teaching imparts, P. 306
As the Lord's grace have received.
Nanak, servant of God, seeks dust *of feet* of
such a disciple
As contemplating *the holy Name*, to it inspires others. (2)

---

1. These verses are said to have been composed about the carping attitude of a Tapa (anchorite) who bore malice towards Guru Amar Das.
2. The drink that is unattainable; i.e. amrita.
3. Amritsar.
4. Sitting and rising.

Pauri (Stanza)

Jou Tūdhu sachu dhiyāeṇdei-sei virlei thoṛei

Lord all-holy ! rare are such as on Thee meditate.
Millions by the blessing of such are sustained,
As with concentration of mind on the Sole Lord meditate.
All on Thee meditate :
Such alone with Thee find acceptance as the Lord's favour win.
Those that without service to the Lord pass life[1]
Are as dead; in transmigration caught, are unclean lepers.
Before others their words are pleasing;
Away, their tongue emits concentrated venom.
Of impure minds, by the Lord are they alienated. (11)

Malu jūīṇ bhariyā nīlā kāḷā khīdholaṛā tini veimukhi veimukkhai noṇ pāiyā

Sloka (Guru Ram Das)

The God-denier made his reprobate servant
Wear a dark blue old quilt, full of filth and lice.[2]
None in the whole world would keep him company;[3]
That reprobate came further soild with filth.
The reprobate sent his servant to bear a false complaint;
There the faces of both God-deniers were blackened.
It instantly got known the world over.
The reprobate along with his servant, in ignominy,
Struck with slippers, returned home.
As in holy company and among relatives no acceptance he found,
His wife and nephews at home put him to bed.
Forfeiting blessing in this life and the next,
In unappeased hunger and thirst was he wailing.
Hail the Lord-Creator, who Himself
Got the just judgement pronounced.
One traducing the holy Preceptor, perfectly-endowed,
By God all-holy is cursed, destroyed.
This pronouncement from Him comes
Who the whole universe has created. (1)

---

1. Have food and wear clothing.
2. These lines refer to the false complaint of a Marwaha Khatri against Guru Amar Das, and its rejection by the subahdar. It was customary for a complainant to go wailing, clad in soiled rags.
3. Would not let him sit near.

Sloka (Guru Ram Das)
How shall the servant have plenty and prosperity,[1]
Whose master is himself destitute ?
The servant shall receive what in the Master's home lies—
How may he get what is non-existent ?
Service for which recompense is claimed,
Little joy brings.
Saith Nanak : serve the Divine Master by whose sight
are desires fulfilled :
Thus shall reckoning not be called from you.[2] (2)

Pauri (Stanza)

Nanak vīchārehṇ sant-jana chāri veida kahandeī

Saith Nanak : This by the holy is contemplated,
And by the four Vedas affirmed.
Whatever God's saints utter, is fulfilled.
Such is manifest, by all mankind heard.
No joy comes to the thoughtless,
Who with God's devotees make contentions.
The saints seek to invest them with merits,
Yet they with jealousy of them burn.
What can avail these wretched creatures, primally of
good fortune deprived ?
In those by the Supreme Being cursed,
Is little merit left.
With those above rancour into acrimony they enter,
And by righteous justice are destroyed.
Those under curse of the holy, ever in
destruction wander :
A tree cut from the root bears only withered
branches. (12)

Antari Hari Gūrū dhiyāeṇdā waḍḍī waḍiyāī

Sloka (Guru Ram Das)
The Master from his heart on the Lord meditates— P. 307
Great is his merit.
This merit on him by the Supreme Being is conferred—
None a particle[3] of it can decrease.

1. Eat his fill.
2. (Reckoning of deeds by Dharmaraja is implied).
3. As much as a sesame grain.

While the holy Lord is on the Preceptor's side,
The whole world vainly attempts to traduce him.
The Creator who the Master's honour has increased,
His traducers' faces has blackened.
The more his traducers calumniate him,
The more his repute has increase.
Saith Nanak, servant of God : As the Master[1]
on the Lord has meditated,
The whole world at his feet has made reverence. (1)
Sloka (Guru Ram Das)
Whoever with the holy Preceptor enters into the
relationship of calculation,
His life in the here and the hereafter shall be ruined.
Such a one shall ever in fits of anger fall, foaming at mouth,
And in this state of distraction die.
Even his former wealth shall be lost.
What good the earning and spending of one
Who by suspense is ever tormented ?
Whoever to the rancourless bears rancour,
The whole sin of the world on his head bears.
No succour in this world and the next to such,
Whose tongue by uttering calumny is swollen.
As gold he touches, to dust it falls.[2]
Should he the Master's shelter seek again,
Forgiven shall his former sins be.
Saith Nanak, servant of God :
Whoever day after day on the holy Name meditates,
By such meditation on the Lord are his sin and evil shed. (2)
Pauri (Stanza)

Tūṇ haiṇ sachā Tūṇ sabhdūṇ ūppari Tūṇ dībānu

Thou art all-holiness, Lord over the whole world.
Those that on Thee meditate, all-holy, those that serve Thee,
On Thy favour have reliance.
Within their hearts abides truth : their faces glowing;
Truthful their utterance—Thy strength their strength.
Those are the true devotees who by the Master's guidance
have lauded Thee :

1. Refers to Guru Amar Das. The theme of this hymn is related to the foregoing, wherein was mention of a calumniator of Guru Amar Das.
2. Is mingled with dust.

Vith the approbation-mark of the holy Word are they distinguished.
Those that with sincere hearts to the All-holy render service,
To such am I ever a sacrifice. (13)

Dhūri mārei pūrei satigurū seī hūṇi Satiguru mārei

Sloka (Guru Ram Das)

Those by the holy Preceptor,[1] perfectly-endowed condemned,
Now by his successor the holy Preceptor[2] again and again condemned.
Should there even be earnest desire to unite them,
The Creator does not so will.
In the holy congregation too find they no shelter,
As to the congregation is proclaimed the Master's edict :
Whoever with them associates,
Shall by brutal Yama be chastized.
Those by the venerable Master[3] condemned,
By Guru Angad too with falsehood are branded.
The Master in the third succession[4] contemplated,
What lies in the hand of these poor creatures ?
The Master in the fourth succession[5] established,
To all traducers and evil-doers liberation has granted.
As a son or devotee the holy Preceptor serves,
Fulfilled are all his objectives,
All his heart's desires fulfilled.
Should he to the Master dedicate progeny, property, wealth,
The Master conducting him to the Lord, liberation to him shall bring.
All treasures with the Master lie,
In whose heart is cherished the Lord.
Those alone to the holy Preceptor attain,
On whose forehead such writ is recorded.
Nanak, servant of God, seeks dust of feet of such,
As are the Master's true disciples—
Those are my cherished friends. (1)

---

1. Guru Nanak Dev.
2. Refers to Guru Angad, succssor to Guru Nanak Dev.
3. Guru Nanak Dev is meant.
4. Guru Amar Das.
5. Guru Ram Das.

Sloka (Guru Ram Das)

Whomsoever the Lord Himself exalts, P. 308
The whole world at their feet does reverence.
One may fear if anything in our own hand were to lie—
The Creator only the greatness of His might manifests.
Brother ! behold this arena of the holy Beloved Lord,
All before whose might are humbled.
The Lord God His devotees succours :
Traducers and evil-doers have their faces blackened.
The Lord's manifestation of might is ever-ascendant :
Himself the Lord inspires Divine laudation and devotion.
Ye disciples of the Master ! day by day the holy Name
contemplate—
Thereby shall the holy Preceptor in your hearts[1] lodge
the Lord-Creator.
Disciples of the Master ! know the holy Preceptor's
utterance to be pure and holy—
This utterance the Lord-Creater on his tongue[2] inspires.
The Beloved Lord grants lustre to faces of the Master's disciples—
Over the whole world resounds the Master's glory.
Nanak, servant of God, is the Lord's humble slave—
The Lord Himself protects His servant's honour. (2)

Pauri (Stanza)

Tūṇ sachā sāhibu āpi haiṇ sachu shāh hamārei

Thou the holy Master, our holy Merchant-Prince.
Lord ! grant to us wealth of repetition of the Name,
Who are your dealers.
These serve holy truth, in holy truth deal,
As God's unique attributes they express.
Those that in spirit of humility by the holy Word
their hearts have purified,
With Thee have found union.
The holy Lord art Thou, inaccessible—
By the Master's Word made accessible. (14)

Jisu andari tāti paraī hovai tis dā kadei na hovī bhalā

Sloka (Guru Ram Das)

Whoever in envy of others burns, never shall come to good.

1. Homes.
2. By his mouth makes him utter.

None his word shall obey—ever in wild places shall
he keep crying.
Whoever the reputation of a tale-bearer acquires,
All good done by him is wasted.
To others he imputes unreal calumnies.
Blackened is his face, that to none can he show.
Our body in Kali-yuga is field of action :
As a man sows, so is his reward.[1]
Nothing by empty talk is determined :
Anyone swallowing poison, must die.
Brother ! behold the Creator's justice :
As are a man's actions, so is his recompense.
Nanak, servant of God with such realization is blessed—
So he relates mysteries of the Divine Portal. (1)

Sloka (Guru Ram Das)

Those that despite presence of the Master get alienated,
Never at the Divine Portal shall find refuge.
Whoever with these traducers associates, their faces
shall find lustereless,
Curses[2] on them falling.
Those by the holy Preceptor cursed, stand under the
world's curse,
And ever into errors stray.
Those that the Master repudiate,[3]
To seek other props wander about,
Never is their hunger[4] assuaged—
Ever hungry[4] they wail.
None to their word gives credence[5]—
Ever worthless, devoid of worth they die.
Of the holy Preceptor's greatness are they envious—
In this life or the next find they no rest.
The cursed ones that with them have associated, P. 309
All their honour is lost.
They are as lepers,[6] under the Master's curse—
All associating with them too with leprosy[6]
are infected.

1. What he consumes.
2. Spittle.
3. Conceal.
4. Used symbolically.
5. Listens.
6. Used symbolically for the morally and spiritually depraved.

Lord ! destine me not to have sight of those,
Whose hearts to duality are attached.
In primal time has the Creator's writ so run—
What avail man's effort against that ?
Nanak, thou servant of God, on the Name meditate,
Whose greatness is unparalleled.
Great is glory of the Name,
Ever in ascendant. (2)

Sloka (Guru Ram Das)

Whoever by the Master in person is crowned,[1]
Is greatly exalted.
The world to him has bowed; all at his feet have shown reverence—
Over the world his repute has spread.
Continents and universes offer reverence to one,
Who by the Master, perfectly-endowed, is blessed :[2]
On such a one perfection sits.
Ever ascending is the Master's exaltation,
That none may approach.
Saith Nanak, servant of God : One that by the Lord-Creator is crowned,
Himself his honour shall He guard. (3)

Pauri (Stanza)

Kāyā koutu apāru hai andari hat-nālei

Endlessly vast is citadel of the self,[3]
Bearing within it numerous markets.
Whoever in it by guidance of the Master makes commerce,
Acquires the Divine commodity.
Here may be bought treasure of the Name Divine,
Overflowing with diamonds and pearls.
Those that such wealth seek away from the self,[3]
Are misguided goblins.
In wild thickets of illusion are they wandering,
As the musk-deer in bushes seeking musk. (15)

Sloka (Guru Ram Das)

Jo nindā karei Satiguru pūrei kī su aukhā jag mehṇ hoiyā

Whoever the Master, perfectly-endowed, traduces,

1. Lit. With the paste-mark drawn on forehead, as mark of being ordained Guru.
2. On whose forehead the Master his hand has rested.
3. Lit. Body (kaya).

In the world in suffering shall fall.
Into deep hell, scene of torment,
Shall he be haled.
His wailing and crying none shall heed.
As in suffering he laments.
This world and the next has he forfeited—
His capital and profit[1] all lost.
Like to the oil-pressor's bullock,
Each morning is he by the Lord set to labour.
The Lord sees and listens all—
Nothing from Him is concealed.
Man reaps what he in primal time has sown :
To whomsoever is the Lord gracious,
He sets him the holy Preceptor's feet to wash.
Such by aid of the holy Preceptor swim,[2]
As iron along with wood.
Saith Nanak, servant of God : On the holy Name meditate;
From the Name Divine comes joy. (1)

Sloka (Guru Ram Das)

Supremely fortunate, of blessed matrimony are those
That by the Master's guidance with the Divine King
have found union.
Saith Nanak : Within them is illumination of enlightenment;
In the Name are they absorbed. (2)

Pauri (Stanza)

Ihu sarīru sabhu dharamu hai jisu andari Sachei kī vichi jouti

This body is all *seat of* righteousness,
Bearing the holy Eternal's light.
In it are hidden jewels, that only a God-directed devotee
May dig out.
Thereby may he have vision everywhere of the Divine self,
Pervasive everywhere.
Then on the vision flashes the sole Reality;
The mind in the sole Reality fixes faith;
The ears to the sole Reality listen.
Saith Nanak, servant of God : Laud thou the Name— P. 310
Thus shalt thou serve the holy Eternal Lord. (16)

1. Used symbolically.
2. Image for liberation.

Sloka (Guru Ram Das)

Sabhi ras tin kai ridai haiṇ jin Hari wasiyā mana māheṇ

In the heart of those lie all joys,
In whose self abides the Lord.
At the Divine Portal are their faces made radiant;
The whole world to have sight of them comes out.
Those that on the Name of the fearless Lord have meditated,
Are from all fear made immune.
Such alone have the Supreme Lord served,
As have it in their destiny from primal Time recorded.
Those in whose self is lodged the Lord,
At the Divine Portal are with honour invested.
Along with their tribe find they liberation;
By their aid the whole world too liberation finds.
Lord ! unite Nanak, Thy servant to Thy devotees,
By whose sight I[1] find life. (1)

Sloka (Guru Ram Das)

Spring[2] has come to the soil where the holy
Preceptor has taken abode.
Joy[3] has come to the beings,
Who the holy Preceptor's sight have obtained.
Blessed be the father, blessed the tribe,
Blessed the mother that to the Master gave birth.
Blessed be the Master who on the Name has meditated,
Whereby himself has he found liberation,
And to the world brought liberation.
Lord ! in Thy mercy with the holy Preceptor grant union
to Nanak, Thy servant,
That his feet he may wash. (2)

Pauri (Stanza)

Sachu sachā Satiguru Amaru hai jisu andaru Hari ūri dhāriyā

Holy of holiest is the Preceptor Amar Das,
Who in his heart the Lord has lodged.
Holy of holiest is the noble Preceptor,
Who the poison of lust and wrath has subdued.
As was beheld the holy Preceptor,

1. Ham (we) in Hindi idiom, employed here, implies I.
2. Has grown green, verdant (put on spring).
3. Have grown green.

My mind within itself felt propped.
To the Master am I ever a sacrifice—
Circumambulating him to offer myself for sacrifice.
The God-directed have their life made fruitful;[1]
The egoists have forfeited it. (17)

Sloka (Guru Ram Das)

Kari kirpā Satigūru meiliyounu mūkhi Gūrmukhi Nām dhiyāisī

As in His grace has the Lord to the holy Preceptor
united *the seeker*,
His tongue the Name Divine repeats.
His actions are as be the holy Lord's will :
The Master, perfectly-endowed, in his true home[2]
then lodges him.
Whoever within holds treasure of the Name,
All his fear is vanished.
Whoever is in the Lord's own protection,
All efforts of the world against him shall be in vain.
Saith Nanak, servant of God : Meditate thou on the
holy Name.
In this world and the next shall the Lord grant thee
liberation. (1)

Sloka

To God's devotees' heart is Divine laudation pleasing.
Lord ! ever do you guard the holy Preceptor's honour,
Ever in the ascendant.
In the heart[3] of the holy Preceptor abides the Supreme Being,
Who his succourer is.
The holy Preceptor's power and might is *the Lord*,
To whom is the whole universe subservient.
Those that with devotion the holy Preceptor have beheld,
Effaced are all their sins.
At the Divine Portal are their faces made radiant,
And great repute attends them.[4]
Nanak, servant of God, begs for dust *of the feet* of such
As are the Master's disciples;
These be my brethren. (2)

1. Have won; are victorious.
2. The Divine Essence is meant.
3. Mana.
4. They have attained.

Pauri (Stanza)

Haun ākhi salāhīn sifati sachu sachu Sachchei kī wadiyāī

The holy eternal Lord's laudation I utter—
His laudation and praise.
Him I laud, I praise.[1]
Of His truth the worth none has known.
Those that the holy elixir have tasted, P. 311
Fulfilled and satiated ever abide.
This Divine elixir to them alone known—
As taste of sweet consumed, to one dumb.
Those that by guidance of the Master,
perfectly-endowed,
The Lord have served,
In their heart rings the concert of joy. (18)

Sloka (Guru Ram Das)

Jinnhāṇ andari ummarthal seī jāṇani sūlīyāṇ

Only those with the ulcer afflicted know
of its pricks :
Such as love the Lord, alone know the torment of
separation from Him—
To such am I a sacrifice, in profound circumambulation.
Lord ! to the holy unite me—
May my head under their fleet be laid !
To the disciple obedient to the Master's behest,
May I be a slave, a servitor.
Those in God's vermilion dyed, in His dye are their
cloaks soaked.
The Lord in His grace to the Master has united such :
To him their head have they pawned.[2] (1)

Sloka (Guru Ram Das)

Listen, devotees of God ! this body that is full of demerits—
How may it be purified ?
As by the Master's guidance are merits acquired,[3]
Is impurity of egoism washed off.
Those with joy holding commerce in truth—
Holy is their transaction.
Those that with the Lord are in love,

1. (The repetition here is ecstatic in tone).
2. Sold.
3. Bought.

Never suffer loss, ever making gain.
Saith Nanak : Such alone enter this holy commerce,
As gain what since primal Time for them is writ. (2)

Pauri (Stanza)

Sālāhīṇ sachu sālāhaṇā sachu sachchā pūrakhu nirālei

The holy Eternal alone I laud,
Who is immaculate, unique.
That holy Truth I serve, that in my mind He may lodge,
And the holy Lord my succourer be.
Those that on holy Truth in devotion have meditated,
Into this truth have merged.[1]
Those that to holy Truth are not devoted,
Are egoists, ignorant, unclean spirits :
Their utterance all senseless,
As of one by liquor inebriated. (19)

Sloka (Guru Amar Das)

Gauṛī rāgi sūlakkhaṇī jei Khasmai chitta karei

Of blessed ways is the measure Gauri, should her
heart towards the Lord be turned.[2]
Blessed is she, should she follow the holy
Preceptor's will—
Such her decking should be.
With the holy Word, the true Spouse, should she
ever have bliss.
Like to the fast vermillion of boiled madder,[3]
To the holy *Spouse* should she devote true love.
Thus shall she in fast vermillion be dyed,
And in love with the holy Lord be.
Deceit and falsehood concealed may not be—
Falsehood's spurious metal exposed must lie.
Those in love with falsehood, false shall their
encomiums be.
Saith Nanak : Holy Himself;
Himself He casts His glance of grace. (1)

---

1. Repetition of 'holy Truth' (sachchu Sachcha) is ecstatic.
2. The sub-measure (ragini) Gauri, traditionally pictured in the female form, is in this hymn exhorted to lead the mind to devotion by inducing pure feelings. Such pronouncements on musical measures are met with elsewhere too in the Bani of Sri Guru Amar Das.
3. Majīth.

Sloka (Guru Ram Das)

In holy company is *chanted* Divine laudation :
Beloved ! may I therefore, to holy company be joined !
Blessed are those human beings,
Who for good of all teach devotion.
The Name Divine in others they confirm, the Name they expound.[1]
By the Name Divine is the world liberated.
All after the Master's sight yearn :
The nine continents to him bow.
Thy essence, Lord ! in the holy Preceptor hast Thou lodged;
Thyself hast the Master exalted.
Lord Creator ! Thou Thyself the worshipper;
To Thee is worship to the holy Preceptor offered.[2]
Whoever from the holy Preceptor is alienated, P. 312
Blackened his face, by Yama is he chastized.
In this world and the next no succour shall he find—
Thus have the Master's disciples contemplated.
Those to the Master devoted,[3]
Those that with their heart the Name have contemplated,
Alone find liberation.
Listen, ye disciples, spiritual sons of Nanak, servant of God !
Contemplate the Lord : thus shall He grant liberation. (2)

Sloka (Guru Amar Das)

The world in egoism, foul thinking and poisonous evil is deluded.
By touch[4] of the holy Preceptor is found grace :
The egoist in pitch darkness abides.
Saith Nanak : Whomsoever with love of the holy Word He inspires,
With Himself grants union. (3)

Pauri (Stanza)

Sachu sachchei kī sifat salāh hai sou karei jisu andaru bhijjai

Holy is laudation of the holy Eternal :

1. Relate.
2. This is the mystical doctrine of the identity in spirit of the Lord and the Preceptor (Guru).
3. Those that meet him or associate with him.
4. By meeting, associating with.

Such alone therein engage whose hearts thereto
are inspired.[1]
Those that with single mind on the Sole Lord meditate,
Never shall meet destruction.
Blessed are the beings, whose tongues
Of the amrita of truth have taste.[2]
Those whose hearts to holy truth are devoted,
Are at the Eternal Portal honoured.
Blessed is the birth of such holy beings
Whose faces by practice of truth are made glowing. (20)

Sloka (Guru Ram Das)

Sākat jāe nivehṇ Guru āgai mani khoṭei kūṛi kūṛiāarei

The reprobates[3] even though before the Master
making obeisance,
Their hearts remain insincere, false.
When the Master tells his disciples to rise from
their prostrate state,
Those like storks hide themselves.
In the Master's disciples is pervasive the holy Preceptor himself;
The false by discriminating searches excluded.
Those false ones in corners[4] hide their faces—
With the true disciples they form not company;
Their sustenance is not there—
Like sheep they fall for what is foul.[5]
Should anyone seek to patronize and cherish one reprobate,[3]
little it avails;
From his mouth poison he must belch.
For God's sake, with reprobates associate never—
These are of the Creator cursed.
This play is His who enacts it—
Nanak the Name contemplates. (1)

Sloka (Guru Ram Das)

The holy Preceptor, noble being, is inaccessible—
In his heart is lodged the Lord.
None the holy Preceptor can equal,
On whose side is the Creator Himself.

---

1. Original, drenched (as of cloth with dye).
2. Drink, quaff.
3. Sakta.
4. Before and behind.
5. What is false.

Divine devotion is the holy Preceptor's
sword and armour,
Whereby the tormentor[1] death he has subdued,[2] cast off.
The Lord Himself is the holy Preceptor's succourer.
For the holy Preceptor's sake has the Lord saved all.
Whoever about the holy Preceptor, perfectly-endowed,
entertains evil thoughts,
By the Creator Himself stands condemned.
Such is mystery of the Lord's eternal Portal :
Nanak, servant of God, thus reveals the unknowable. (2)

Pauri (Stanza)

Sachu süttiyāṇ jinnhīṇ ārādhiyā jā ütthei tāṇ sach chawei

Those that in sleep on the Eternal meditate,
In waking too utter holy Truth.
Rare are such in the world as by the Master's guidance
On holy Truth meditate.
To such am I a sacrifice, as always[3] the holy Truth utter.
Those that by their mind and faculties to the holy Eternal
are devoted,
To the eternal Portal attain.[4]
Nanak, servant of God, the holy Name utters,
That is truly eternal and ever-new.[5] (21)

Sloka (Guru Ram Das)

Kyā savṇa kyā jāgṇā gürmükhi tei parwaṇu

God's devotees are approved of Him, in sleep and
in waking. P. 313
Perfectly endowed and lords among men are those,
That with no single breath or morsel fail to
contemplate the Lord.
By good fortune[6] is attained the holy Preceptor,
By whose inspiration each day is the mind God-absorbed.
May I join the company of such,
As in sleep and waking ever hail the Lord :
Thus at the Divine Portal may I obtain honour.

---

1. Thorn.
2. Destroyed.
3. Every day.
4. Go.
5. That is, knows no decline. (In the Upanishads one of the Supreme Being's attributive Name is Pranav=supremely new).
6. Good fortune made by good deeds of previous births, by Karma.

Saith Nanak : Radiant are the faces of such,
As rising each morning contemplate the Lord. (1)
Sloka (Guru Ram Das)
By devotion to the holy Preceptor is obtained
Devotion to the Name illimitable.
Thus does the bountiful Lord show bounty,
And from the ocean of existence extricate those drowning.
Blessed are those merchant-princes[1] who hold commerce
in the holy Name.
To them come disciple-dealers,
Who by the holy Word grant liberation.[2]
Saith Nanak, servant of God :
Those that have Divine grace,
To the Creator are devoted. (2)
Pauri (Stanza)
Sachu sachchei kei jana bhagat haiṇ sachu sachchā jinhīṇ arādhiyā
Those are the true devotees of the holy Eternal,
Who on Him[3] have meditated.
Those that by guidance of the Master have sought
for the Divine Essence,
From within the self have found it.
Those that to the holy Eternal are devoted,
Have subdued and brought under sway tormenting death.
Supreme over all is the holy Eternal :
Those worshipping eternal Truth into the Truth are merged.
Hail the holy Eternal—
Blessed[4] is service to the holy Eternal. (22)
Sloka (Guru Ram Das)
Manmūkhu prāṇī mūgdhu hai nām hīṇ bharmāei
The egoist is an ignorant person, devoid of devotion
to the Name, deluded.
Without guidance of the Master finds not the mind rest,
And into transmigration wanders.
Should the Lord God be gracious, is the holy Preceptor found.
Saith Nanak : Laud thou the Name,
That thy torment of transmigration cease. (1)

1. Said of the supreme devotees, the Gurus.
2. Carry across the water.
3. Sach-Sachā (holy Eternal) is repeated in the original.
4. Fruitful.

Sloka (Guru Ram Das)
In numerous states of joyful ecstasy, the Master I laud.
By various devices have I preserved my self
In loving devotion to the holy Preceptor.
My tongue never is satiated in praising the Beloved Lord,
To whom is my heart devoted.
Saith Nanak : My mind after the holy Name hungers—
By quaffing joy in the Lord alone is it fulfilled. (2)
Pauri (Stanza)

Sachu sachchā kūdrati jāṇīyai dini rātīṇ jini banāīyāṇ

By His might alone is the Divine Essence realized,
Who the sequence of day and night[1] has created.
That holy Truth must ever be lauded,
And His greatness sung.
That eternal Truth I laud;
Beyond computation is His worth.[2]
By touch[3] of the holy Preceptor, perfectly-endowed,
Is His presence made visibly manifest.
Those that by the Master's guidance the holy
Truth have lauded,
Annulled is all their hunger.[4] (23)
Sloka (Guru Ram Das)

Maiṇ manu tanu khouj khojendiyāṇ so Prabhu laddhā loṛi

Searching deeply through my self and faculties[5]
The Lord have I found.
As the Master, the mediator I met,
By him to the Lord God was I united. (1)
Sloka (Guru Amar Das)
One to lucre attached is blind and deaf in the extreme :
Amid hubbub of worldly concerns, to the holy Word is
he not attentive.
One God-directed by absorption in the holy Word
is known :
To the Name Divine he attends, in it has firm faith;
Into it absorbed.

1. That is, the time-system of seasons and years etc.
2. No one has computed.
3. Meeting.
4. Used symbolically.
5. Body.

In that state are his actions what may please the Lord.
Saith Nanak : Like to an instrument he resounds
As God on him plays. (2)
Pauri (Stanza)

Tūṇ Kartā sabhu kichhu jāṇadā jou jīyāṇ andari vartai

Thou, Creator ! art aware of all P. 314
That in the self of each creature passes.
Beyond computation art Thou, Creator !
All else into measure falls.
All happens as Thou dost ordain;
All by Thee is made.
In each vessel art Thou solely pervasive :
All creation, holy Lord ! is Thy wonder-play.
Those with the holy Preceptor associated, alone
to the Lord are united—
By no other *aid* may this be. (24)
Sloka (Guru Ram Das)

Ihu manūā driṛhu kari rakkhīyai Gürmükhi lāīyai chittu

This mind keep firmly in control;
To the Divine Word[1] keep the consciousness attached.
With each breath and morsel,
Resting and rising, of Him be never forgetful.[2]
As the self to the Lord God is resigned,
Banished is anxiety of life and death.[3]
Keep Thy servant Nanak as it please Thee—
Devotion to Thy Name solely grant him ! (1)
Sloka (Guru Amar Das)
The egoist pride-filled realizes not the true Mansion,[4]
Ever shifting before and after.[5]
Ever to the Mansion[4] called, he comes not—
How at the Divine Portal may he succeed ?
Rare are those that of the Divine Mansion have
awareness :
Thereafter ever they remain prayerful, with hands folded.
As the Lord Himself shows grace, may He turn
man away from Maya-attachment. (2)

1. Gurumukh.
2. Why be forgetful ?
3. Death and life.
4. The state of poise and God-realization.
5. That is, tossed about by doubt and worldly concerns.

Pauri (Stanza)

Sā sevā kītī saphal hai jitu Satiguru kā manu mannei

Such devotion[1] alone is blessed as with the holy
Preceptor finds acceptance.
As comes the holy Preceptor's approval,
Flee all sin and evils.
All disciples the holy Preceptor's teaching
attentively have absorbed.[2]
Such as to his command are compliant,
Glowing red[3] are they dyed.
Such is the unique way of the God-directed :
By absorbing the Master's teaching are their minds
in devotion drenched. (25)

Sloka (Guru Amar Das)

Jini Gūru goupiyā āpṇā tis ṭhaur na ṭhāoṇ

Those denying[4] the Master no place of shelter shall find.
Their life in this world and next forfeited—
At the Divine Portal find they no shelter.
Never to them returns the moment at the holy Preceptor's
feet to make obeisance.
Those lost to the holy Preceptor's count,
Ever in suffering shall pass life.
The holy Preceptor is the noble being above rancour:
In his grace any to the Name may he attach.
Saith Nanak : Those to whom his sight he grants,
At the Divine Portal gets them liberated. (1)

Sloka (Guru Amar Das)

The egoist is ignorant, foul-thinking, prideful—
Within full of wrath, his discretion lost on a
gambler's throw.
Falsehood, evil-doing and sin his practice.
Neither to good teaching listening, nor to any imparting it.[5]
Blind and deaf, into wilds[6] straying.
The egoist purblind, into transmigration remains fallen.

---

1. Service.
2. Listened.
3. Symbol for deep devotion.
4. Concealing.
5. To what shall he listen, what impart ?
6. Said symbolically : the path of doubt and superstition.

No resting-place without the holy Preceptor's guidance
shall he find.
Saith Nanak : He receives[1] what in primal Time for him
is recorded. (2)

Pauri (Stanza)

Jin kei chitta kaṭhour haiṇ sei bahaiṇh na Satiguru pāsi

Those with hearts hardened seek not the holy
Preceptor's company.[2]
There is truth pervasive.
To such surroundings are the false not attuned.[3]
In deceits and tricks their days passed—
With the false in heart they keep company.
To Divine Truth cannot falsehood be joined—
In your mind determine this.
The false in heart with the false associate—
The pure to the holy Preceptor congregate. (26)

Sloka (Guru Arjan Dev)

Rahindei khūhandei nindak mārīyanu kari āpei āhar

The remaining traducers[4] by their own efforts are
eliminated. P. 315
Saith Nanak : Manifest is the Lord's succour of His
devotees. (1)

Sloka (Guru Arjan Dev)

Those from primal time deluded, from their source
strayed—
Where may they find any prop ?
Saith Nanak : By Him are they damned who is Almighty. (2)

Pauri (Composition of Guru Arjan Dev)[5]

Lai phāhei rātīṇ tūraiṇh Prabhu jāṇai prāṇī

The Lord is aware of those that at night time
Set out with nooses *to scale houses for burglary.*
Some concealed in hidden nooks, watch out for
others' womenfolk.
In inaccessible[6] spots they make breaches,

1. Earns.
2. Do not sit near the holy Preceptor.
3. Udās=unattached, unattuned.
4. Reference to the Guru's traducers in a number of preceding Slokas and Pauris.
5. Hereafter several Pauris are of Guru Arjan Dev's composition, as indicated in each case.
6. Difficult, that is lonely, not easy to detect.

And with delight consume liquor.[1]
Each reaps his actions' reward :
Evil-doers in the end regret their doings.
Azrail, the angel of Death[2] crushes them like sesame
in oil press. (27)

Sloka (Guru Arjan Dev)

Seivāk sacchei shāh kei soī parwāṇu

Those serving the holy Lord alone are approved;
Those serving any other, saith Nanak, in their
ignorance are destroyed. (1)

Sloka (Guru Arjan Dev)

Ineffaceable is what the Lord in primal Time has
recorded.
The Name Divine is laudable wealth :
Ever on it meditate, saith Nanak. (2)

Pauri (Stanza—Composition of Guru Arjan Dev)

Nārāyaṇi lāiyā nāṭhūṇgṛa pair kitthai rakhai

Any stumbling in the way of God—
Where may he set his foot ?
Committing innumerable sins,
Poison he ever tastes.
Calumniating others, is he ruined—
His limbs burning in torment.
Who may save one by the holy Lord condemned ?
Nanak seeks shelter with the Supreme Being inaccessible. (28)

Sloka (Guru Arjan Dev)

Nark ghour bahu dūkh ghaṇei akirtghaṇāṇ kā thānu

The dark hell, with multiple suffering reeking
Is abode of those guilty of ingratitude to God.
Saith Nanak : By the Lord are they condemned to
death of the unholy.[3] (1)

Sloka (Guru Arjan Dev)

All remedies have we tried—none to cure the traducer
avails.
Saith Nanak : Those by God's decree deluded,
In multiple births keep rotting. (2)

---

1. Enjoy sweetness of liquor.
2. Izrail is the angel of death according to Muslim belief.
3. Harām=forbidden. Applied meaning, unholy.

Pauri (Stanza) (Guru Arjan Dev)

Tūsi dittā pūrai Satigurū Hari dhanu sachu akhūttu

The holy Preceptor, perfectly-endowed, in his pleasure
has granted
The eternal, inexhaustible wealth Divine.
Thereby is all anxiety banished,
And release from Yama's terror has come.
Lust, wrath and evil passions in holy company are
eliminated.
Those worshipping other than the holy Eternal,
shall perish like young birds.
On Nanak has the Master conferred
Firm devotion[1] to the Name. (29)

Sloka (Guru Ram Das)

Tapā na havai andaruhn lobhī nit māyā non phirai jajmaliyā

No anchorite[2] is one who ever, like one struck with
leprosy, runs after greed for lucre.
This anchorite receives not approved charity in proper
manner.[3]
Later, fallen into regret, his son he seated among recepients
of charity.
All the elders[4] made fun to him,
Saying, this anchorite by passion of greed is gripped.[5]
Wherever he knows wealth to be scarce, is he nowhere seen.
Wherever prosperity he notices, from his religious
principles he falls.
The holy thus contemplated : Brethern ! this is no anchorite;
He is a hypocrite.[6]
The holy he calumniates, and the worldly-minded lauds—
For this sin is he by the Supreme Being condemned.
The fruit of calumny of the holy is,
Ruined is all his beuefit of austerity.
Appearing among the elders,[4] he
passes for an anchorite; P. 316

---

1. Joining, being united.
2. Tapā or anchorite, whose narrative of hypocritical behaviour forms part of Sikh religious history. (See Macauliffe, *Sikh Religion*, Vol. II, 99-100).
3. From the front (door).
4. Panch—distinguished ones, the elect, elders of the tribe or locality.
5. Rotten.
6. A stork, symbol for hypocrisy.

In hiding does sinful deeds.
His secret sin the Lord to the elders has clearly revealed.
Dharmaraja commanded his minions to cast this anchorite
Where are thrown the worst sinners.[1]
Then let none see the face of this anchorite,
Who by the holy Preceptor[2] is condemned.
Nanak narrates what at the Divine Portal has transpired :
The inner meaning thereof shall be realized by one by God
enlightened. (1)

Sloka (Guru Ram Das)

The Lord's devotees on Him[3] have meditated,
And Him have lauded.
The Lord's devotees ever His laudation chant,
And repeat His Name, bringer of joy.
On His devotees has the Lord conferred exaltation
through the Name,
Whose glory is ever ascendant.
His devotees has the Lord settled in abodes of poise,
Thus maintaining His glory.
From the traducers shall the Lord call the reckoning,
And heavily chastize them.
The traducers shall obtain the reward[4] of what
their actions are.
The impulses within to the surface must come,
Even though one's deeds be done under cover of earth.
Nanak, servant of God, at sight of the Divine glory,[5]
Into ecstasy[6] of joy is fallen. (2)

Pauri (Stanza) Guru Arjan Dev

Bhagat-janāṇ kā rākhā Hari āp hai kyā pāpī karīyai

The Lord Himself is His devotees' succourer—
What can evil-doers prevail against them ?
Ignorant conceited persons are full of pride—
Swallowing their own poison shall they die.
Of this short life only a little remains,
Like ripened crop, ready to reap.

---

1. Murderers.
2. Refers to Guru Amar Das, whom this anchorite had traduced.
3. Hari (Lord) is repeated in these two places, as throughout this passage.
4. Fruit.
5. Greatness.
6. (The figure is 'blossoming').

As are a man's actions, so is his repute.
The Supreme Lord of all is the Master of Nanak,
servant of God. (30)

Sloka (Guru Ram Das)

Manmūkh mūluhṇ bhūlliyā vichi labbu lobhu ahankāru

The egoist, by greed, acquisitiveness and pride gripped
Of his origin in God is forgetful.
His days in strife passed;
Never the holy Word he contemplates.
His sense and understanding by the Creator snatched—
All his utterance evil.
With God's gifts are such never satisfied—
Within them pervades desire[1] and darkness of ignorance.
Saith Nanak : Good it is with egoists to snap off relations,
Who by Maya-attachment are attracted. (1)

Sloka (Guru Ram Das)

Those to duality attached, befriend not God's devotees.[2]
Such in transmigration are whirled,
Never even in dream getting joy.
False their actions, false their utterance—
Attachment to falsehood turns them evil.[3]
Maya-attachment is all source of suffering—
As is this shattered, those attached to it in suffering wail.
Saith Nanak : Between Maya[4] and devotion to God no
attachment can be,
Even though the whole world so desire.
Those in whose store lies good done,
By the Master's guidance obtain joy. (2)

Pauri (Stanza—Guru Arjan Dev)

*Nanak vīchāreh sānt mūni janāṇ chāri Veda kahaṇde**

Nanak contemplates what the holy, the sages
And the four Vedas too declare :
The words God's devotees from their lips utter,
Find fulfilment.

---

1. Thirst.
2. Gurumukh.
3. False.
4. Dhāt (that which runs i.e. is evanescent).

* The above Pauri in substance is the same as in 12 above, with minor verbal variation.

This is open and manifest, by all mankind heard.
No joy shall the ignorant find, who with the holy
enter into strife.
The holy desire with good qnalities to invest them—
These *ignorant ones* in fire of malice burn.
What can these wretched ones do,
Cursed with misfortune in primal time ? P. 317
Those by the Supreme Being cursed, come to no good.
To the rancourless bearing rancour,
By the law of righteousness are they destroyed.
Those cursed by the holy in agony wander about :
The tree from the root cut off, shall only
withered branches bear. (31)

Sloka (Guru Arjan Dev)

Gūru Nānak Hari-Nāmu driṛhāiyā bhannaṇ ghaṛaṇ samrathu

Saith Nanak : The Master in our mind has confirmed
the Name Divine,
That is mighty to unmake and make.
Friend ! ever in mind bear the Lord—
Thereby shall all thy suffering disappear. (1)

Sloka (Guru Arjan Dev)

The hungry know not shame or modesty in begging,
nor mind harsh words :
Nanak for devotion to the Name Divine begs.
Lord ! in Thy grace bring about that auspicious
conjunction. (2)

Pauri (Stanza)*

Jeveihei kuram kamāvaṇdā teiveihei phaltei

Man earns the fruit as have been his actions :
Should anyone bite hot iron, his throat shall blister.
The evil-doer with halter round the neck, by Yama's
minions is marched,
In retribution for his deeds.
None of his desires fulfilled—others' filth[1] has he been
carrying away.
The ungrateful realize not God's bounty—
Their recompense wandering in transmigration.
All their support exhausted; their props too taken away.

* Composition of Sri Guru Ram Das.
1. Implies calumny of others.

As strife they would not end, the Creator has taken away
their strength.
Those indulging in pride, are shaken down;
Fall to earth. (32)

Sloka (Guru Amar Das)

Gurmukhi gyānu bibeik buddhi hoe

The God-directed person with enlightenment,
discrimination and awakening of mind is imbued;
The Lord's laudation he chants; of His merits
the necklace round his neck wearing,
The pure, the holy his lofty *subject* of contemplation.
All associating with him he liberates,
His self with fragrance of the Name Divine filled.
At the Divine Portal honoured, lofty his utterance.
All listening to him are blessed.
Saith Nanak : In association with the holy Preceptor
is obtained wealth and substance of the Name. (1)

Sloka (Guru Ram Das)

Hard it is to know the mystery of the holy Preceptor's
mind and what wins his pleasure.
In the hearts of the disciples is the holy Preceptor pervasive—
Those loving the disciples, win the Master's favour.
The disciples the holy Preceptor's behest obey;
Contemplation of the Name they practise :
Thereby does the eternal Lord the disciples' endeavour reward.
Whoever without the holy Preceptor's leave seeks the Master's
disciples to engage in tasks,[1]
The Master's disciples discard him.[2]
The Master's disciples are obedient to one,
Who in obedience to the holy Preceptor makes endeavour.
Whoever seeks a fraud to perpetrate,
In his fraud involved, departs this life—
The Master's disciple associates not with him.
Herein is Nanak relating the Diving philosophy.
Whoever sets others to tasks[1] by the holy Preceptor unapproved,
To great torment is subject. (2)

---

1. Refers to engagement in practices like those of hatha-yoga and other creeds, disapproved in the Guru's teaching.
2. Refuse to come near him.

Pauri (Stanza)*

Tūṇ sachā Sāhibu ati waḍā Tūhi jevaḍ Tūṇ waḍ-waḍei

Lord ! holy art Thou, supremely great—
In greatness Thou alone Thy peer.
Such alone to Thee are united, as by Thee are granted union.
Liberation dost Thou grant,
All reckoning[1] ignoring.
Whomsoever Thou dost grant union,
In service to the holy Preceptor is firm-fixed.
The holy Lord Thou, eternal :
Our life, limbs, flesh, bone - all Thine.
Holy Lord ! save me as be Thy will— P. 318
Nanak's ardent hope in Thee is centred. (33.1)

(Found correct)[2]

Vār in the measure Gauri—Composition of Sri Guru Arjun Dev

(To be sung to the tune of Rai Kamāldi-Maujadi)**

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sloka (Guru Arjan Dev)

Hari Hari Nāmu jou janu japai sou āiyā pārwāṇu

Blessed is birth[3] of the man who the Name Divine
constantly[4] contemplates.
A sacrifice am I to one who on the
immaculate Lord has meditated.
Of such is the torment of transmigration annulled,
By being united by the Lord to the Enlightened Being.[5]
Thereby in holy company is the ocean of existence crossed :
Therein, saith Nanak, servant of God, lies true strength. (1)

Sloka (Guru Arjan Dev)

Holy saintly guests[6] as at dawn they rise,
and into my home step,

---

* Composition of Sri Guru Ram Das.
1. Reckoning of deeds, good and bad.
2. Note in the original, Shuddha. (Such notes occur elsewhere too in the Scripture).
** This is a musical direction to sing this Vār to the tune of a well-known ballad of the time, narrating the story of a fight between two Muslim Rajput chiefs, who were related to each other as uncle and nephew.
3. Coming (into the world).
4. Hari, Hari is repeated, yielding this sense.
5. Implies the Guru, the holy Preceptor.
6. The original is in the singular number.

Their feet shall I wash,
And with my mind and body to them show devotion.
To the holy Name listening, the Name garnering,
In the Name my devotion shall I fix;
Chanting with them divine laudation,
Sanctifying my home and property.
Saith Nanak : By supreme good fortune is met the saint,
merchant of the Name Divine. (2)

Pauri (Stanza)*

Jou Tūdhu bhāvai sou bhalā sachu Terā bhāṇā

Whatever pleases Thee is good; holy is Thy
pleasure.
Thou in all beings art solely immanent,
In all pervasive.
In all spots art Thou manifest;
In our self too realized.
In associating with the holy art Thou attained,
With true heart's devotion.
Nanak with the Lord seeks shelter,
Ever *to Him* a sacrifice. (1)

Sloka (Guru Arjan Dev)

Cheitā ī tāṇ cheiti Sāhibu sacchā sou dhaṇī

If still *of Him* art thou not forgetful,
Contemplate the holy Lord, Master.
Saith Nanak : To the holy Preceptor be devoted :
Riding on this ship, the ocean of existence
shouldst thou cross. (1)

Sloka (Guru Arjan Dev)

Foolish conceited man ! thou dost wear clothes fine
as air :
Saith Nanak : These with thee shall not go—
In flames shall these to ashes be burnt.

Pauri (Stanza)

Seī ūbarei jagai vichi jou sacchai rakkhei

Such alone in this world are liberated,
As by the holy Eternal Himself are saved.
From beholding sight of such comes true life,
As amrita of Divine devotion have tasted.

---

* All Pauris in this Vār are of Sri Guru Arjan Dev's composition.

Their lust, wrath, greed, attachment,
In holy company are consumed.
The Lord in His grace tests their quality Himself.
Saith Nanak : His wonders none can know—
Inaccessible they remain. (2)

Sloka (Guru Arjan Dev)

Nānak soī dinasu suhāwaṛā jitu Prabhu āwai chitti

Saith Nanak : Happy[1] is each day on which the
Lord's contemplation enters the mind.
The day when the mind, of the Supreme Being
is forgetful,
Is cursed, however pleasant be the season. (1)

Sloka (Guru Arjan Dev)

Nanak ! enter into friendship with Him with
whom all the might lies.
False are such friends called,
As accompany us not a step.[2] (2)

Pauri (Stanza)

Amritu Nāmu nidhān hai mili pīwuh bhāī

The Name Divine is store of amrita—
Brethren ! in holy company quaff it.
Its contemplation is bringer of joy,
And quencher of all thirst.[3]
With service of the Supreme Being, Enlightener
No hunger remains.
By its consumption are all desires fulfilled,[4]
And the state of immortality achieved.
Lord Supreme ! in greatness art Thou unequalled—
Nanak *with Thee seeks* shelter. (3)

Sloka (Guru Arjan Dev)

Ḍiṭṭhaṛo habbh ṭhāen ūṇ na kāī jāe

All spots have I beheld : none *of Him* is empty.
Saith Nanak : Such alone have joy of union
with the Lord,
As the holy Preceptor have found. (1)

---

1. Pleasing.
2. That is, forsake us at death.
3. Used symbolically.
4. Spiritual objectives are implied.

Sloka (Guru Arjan Dev)
Like to a flash of lightning are goings-on in the world. P. 319
Saith Nanak : The object most cherished[1]
Is contemplation of the Lord's Name. (2)
Pauri (Stanza)

Simriti Shāstar shodhi sabhi kinai kīm na jāṇī

Simritis and Shastras have we studied—
None of these has His worth realized.
Those that with holy company associate,
Alone enjoy love of the Lord.
The all-pervasive Creator's eternal Name
Is true mine of jewels.
Whoever has such fortune on the forehead recorded,
Alone the Lord contemplates.
Grant me provision of the holy Name—
Such alone is the entertainment I seek. (4)
Sloka (Guru Arjan Dev)

Antari chintā naiṇī sūkhī mūli na utarai bhūkkh

With anxiety lying within, even though to outward gaze one be happy,
Is craving not shed.
Saith Nanak : Without devotion to the holy Name,
Is no one's suffering annulled. (1)
Sloka (Guru Arjan Dev)
Plundered[2] are the caravans that with truth are not laden.
Saith Nanak : Blessed are those that in the Master's company
The Sole Supreme Being have realized. (2)
Pauri (Stanza)

Jithai baissani sādh jan so thānu sūhandā

Truly lovely is the spot where the holy have their abode.
To the Almighty are they devoted—
All evil within shattered.
The holy and the scriptures, all declare,

1. Beautiful.
2. Used symbolically—spiritually ruined.

Liberator of the fallen is the Supreme Being.
To cherish Thy devotees is Thy way,
That in all time[1] is operative.
Nanak begs solely Thy Name,
That to his mind and body is pleasing. (5)

Sloka (Guru Arjan Dev)

Chiṛī chūhakkī pah phūttī waggani bahutu tarang

At dawn have the birds chirped, light appeared in the sky,
And *the breeze* in waves is wafted.
Saith Nanak : In such atmosphere God's devotees
in a unique state,[2]
In ecstasy of devotion to the Name are absorbed. (1)

Sloka (Guru Arjan Dev)

Joys of home and mansions are found there alone,
Where Thy contemplation is.
Saith Nanak : Worldly honours are all false friends.[3] (2)

Pauri (Stanza)

Hari dhanu sachī rāsi hai kinai virlai jātā

The wealth *of devotion to* the Lord is the true capital,
That rare ones have understood.
This, brethren, comes to such alone as by the Ordainer[4]
are so blessed.
Of God's servants, in love of God dyed,
Are mind and body in bloom.
Chanting of Divine laudation in holy company
All sins annuls.
Saith Nanak : Such alone truly live,
As the sole Supreme Being have realized. (6)

Sloka (Guru Arjan Dev)

Khakkhaṛīyāṇ sūhāwīyāṇ laggaṛīyāṇ akk kanṭhi

The *akk* fruits[5] to the plant joined[6] look pleasing.
As from the source[7] are these separated,
In thousand flakes they fly.[8] (1)

---

1. Yuga after yuga.
2. Aspect (rūp).
3. That is, are such objects as are sought and cherished but are false.
4. Bidhātā—one who formulates the cosmic order.
5. *Akk* is a small, bitter bush.
6. Lit. Embracing; attached to the neck, as in embrace.
7. Lord, Master.
8. The meaning is : To be joined to the Lord is to be beautiful; to be alienated is to be scattered as flakes of *akk*-wool.

Sloka (Guru Arjan Dev)
Those forgetful of the Lord are as dead;
Yet between life and death hovering.[1]
Those indifferent to God are in agony,
As a thief impaled, on the pike. (2)
Pauri (Stanza)

Sūkhu nidhānu Prabhu ek hai abināshī suṇiyā

The Lord eternal alone, have we heard is true source of joy.
In water and on land is the Lord affirmed to be pervasive.
High and low to Him are alike—
In the worm and the elephant has He taken form.
Our friends, companions, progeny, relations—
All from Him have origin.
Saith Nanak : On whomsoever in His grace the Name He confers,
Alone has joy in Him. (7)
Sloka (Guru Arjan Dev)

Sāsi girāsi na vissarai Hari-Nāmā mani mantu

Such as for duration of a breath or while taking a morsel,
Put not away from mind the spell of the Name Divine,
Saith Nanak, are blessed :
These the true devotees[2] may be called. (1)
Sloka (Guru Arjan Dev)
A person that day and night[3] in torment of hunger[4]
runs about—
How from hell may he escape, P. 320
When of his Preceptor[5] he is forgetful ? (2)
Pauri (Stanza)

Tisai sreivuh prāṇiho jis dai nāuṇ pallai

You creatures of God ! serve him who to the Name is
devoted :
Here shall you abide in joy—in the hereafter shall it
accompany you.
Erect your home of truth and righteousness,
Fixing unshakeable pillars *of faith.*

---

1. Not entirely dead either.
2. Sant.
3. Eight pahars.
4. Hankering after eating, that is gormandizing.
5. Original, Rusul (messenger, applied especially to the Prophet Muhammad. Here used in the general sense of spiritual guide or preceptor. This couplet may have been addressed to a congregation that included Muslims.

Take shelter with God, who in the world to the
humble gives succour.[1]
Nanak the Lord's feet has grasped,
And at His doorstep has taken abode. (8)

Sloka (Guru Arjan Dev)

Jāchaku mangai dānu deihi piyāriyā

Beloved Lord ! this mendicant begs this of Thee in charity :
Pray grant it to him !
The Supreme Bestower in mind have I ever borne.
Immeasurable Thy stores—no decrease at all may these find.
Saith Nanak : The holy Word is endless in extent,
That cherishes all. (1)

Sloka (Guru Arjan Dev)

Cherished friends ! learn to live the holy Word,
That in life and death is the sustainer.
Saith Nanak : By contemplation of the Sole Lord
Is the face made radiant, and everlasting joy attained. (2)

Pauri (Stanza)

Outhai amritu vaṇḍīyai sūkhīyā Hari karṇei

In holy company is distributed Divine amrita,
That brings joy.
One quaffing it treads not Yama's path,
nor meets transmigration.[2]
Whoever by it has got joy of devotion,
Alone has borne its might.
From utterance of the holy issue fountains of amrita :
At sight of them has Nanak found true life,
As their words in mind he has lodged. (9)

Sloka (Guru Arjan Dev)

Satigūri pūrai seviyai dūkhāṇ kā hoe nāsu

By devotion to the holy Preceptor,
perfectly-endowed,
Are all sorrows annulled.
Saith Nanak : By meditation on the Name
Are all objectives[3] fulfilled. (1)

---

1. Another rendering : Who in this world and the next grants succour. (Dīn, if from Skt is humble; if from the Arabic, is faith, here symbolizing the hereafter; Dīn-Duniya is a commonly used phrase, standing for duties of faith and of the world).
2. Death. Transmigration, i.e. cycle of birth and death is implied.
3. Spiritual objectives are implied.

Sloka (Guru Arjan Dev)
Saith Nanak : Ever the Lord contemplate;
Not for an instant of the Name be forgetful,
By whose contemplation are torments ended,
And joy and happiness with poise are obtained.[1] (2)
Pauri (Stanza)

Tin kī soubhā kyā gaṇī jini Hari Hari laddhā

How may the greatness of such be recounted,
As to the Lord have attained ?
Whoever seeks shelter with the holy, from
bondage is released.
One lauding the Eternal,
In the birth-cycle and the womb rots not.
Whoever to the Supreme Being, Enlightener is united,
By contemplation and realization
Fulfilment has achieved.
Nanak has attained the Lord, inaccessible,
unfathomable. (10)
Sloka (Guru Arjan Dev)

Kāmu na karahīṇ āpṇā phirehṇ avattā loe

People engage not in their *true* function,[2]
And move about astray.
Saith Nanak : How may joy be got, should one
of the Name Divine be forgetful ? (1)
Sloka (Guru Arjan Dev)
In all beings is spread bitterness of Maya-poison,
coiling round the world.
Saith Nanak, God's devotees have thus determined :
In the Name Divine lies sweetness of joy. (2)
Pauri (Stanza)

Ih nīsānī sādh kī jis bheitat tarīyai

Know this to be the mark of the man of God :
His contact liberation confers.
Then Yama's minions[3] approach not,
Nor comes death again.
One crosses then the poison-filled ocean of existence.

---

1. Lines transposed in rendering.
2. Implies working for one's liberation.
3. (The original is in the singular).

In your mind string garland of God's merits—
Thereby is all impurity cast off.
Thus, saith Nanak, shall come about union with the
Supreme Being, mighty to succour.[1] (11)

Sloka (Guru Arjan Dev)

Nānak āei sei parwāṇu haiṇ jin Hari wütthā chitti

Saith Nanak : The birth of such alone is approved,
In whose consciousness is lodged the Lord.
Friend ! false, insincere talking is of little use. (1)

Sloka (Guru Arjan Dev)

Saith Nanak : Those that by grace of the Master,
perfectly endowed,
Wealth of the Name Divine have garnered, P. 321
The sight of the Supreme Being, the Lord,
Perfection incarnate, inaccessible, all-wonderful
With their own eyes have beheld.[2] (2)

Pauri (Stanza)

Dhohu na challi khasam nāli labi mohi wiguttei

No fraud with the Lord can succeed.
Those that through greed and attachment
are lost,
Wrapped in sleep of Maya-intoxication—
Foul are their deeds.
Left to stray on Yama's path,
Repeatedly in transmigration are they whirled.
Yoked to suffering, for their deeds are they
receiving retribution.
Saith Nanak : To those forgetful of the Name,
Are all seasons foul. (12)

Sloka (Guru Arjan Dev)

Uṭhandiyāṇ bahandiyāṇ sawandiyāṇ sükhu hoe

Saith Nanak : Laud ye the Name; thereby shall
your mind and body[3] be joyful;
And in waking sitting, sleeping, shall ye be
in bliss.[4] (1)

---

1. Narhari, the avatar of Vishnu, half man, half lion, who succoured the devotee Prahlada.
2. Lines transposed in rendering.
3. Cool.
4. Lines transposed in rendering.

Sloka (Guru Arjan Dev)
Man ever goes about greed-filled,
Undertaking not what is good for him.
Saith Nanak : In the consciousness of such is the Lord lodged,
As with the Master are associated.[1] (2)
Pauri (Stanza)

Sabbhei vastū kauṛīyāṇ Sachei nāun mitthā

All worldly objects are foul-tasting,[2]
The holy Lord's Name alone is delectable.
This by such devotees of God has been enjoyed,
As by guidance of the holy of it have tasted.
The Lord in his consciousness is lodged,
For whom writ of the Supreme Being thus has run.
To such is visible the sole immaculate Lord pervasive,
Their duality cut off.[3]
Nanak with folded hands seeks *devotion to* the Lord;
That shall He grant, should He be so pleased. (13)
Sloka (Guru Arjan Dev)

Jāchaṛī sā sāru jo jāchandī heikaṛo

The best of charities asked for is to beg
for the Sole Lord—
Saith Nanak : All talk devoid of love for
the Lord is of little worth. (1)
Sloka (Guru Arjan Dev)
Rare is one having awareness of such,
Whose heart with love of God is penetrated.[4]
Saith Nanak : The holy who to God unite others,
Lead them along the straight, even path.[5] (2)
Pauri (Stanza)

Soī seviuh jīyarei dātā bakhshindu

My self ! serve the Lord who is the
Supreme Bestower, gracious.
By contemplation of the Lord are all sins
destroyed.

---

1. Has met.
2. Bitter.
3. The original implies 'slaughtered', as of an animal killed for food.
4. Lit. (To know a true saint is a rare gift. Hence, also to take guidance from such is rare).
5. This is the path of *Sahaj*, commended repeatedly in Sikh teaching.

By the Divine Path by the holy revealed,
The Master's Word you contemplate.
Along this path shall Maya-pleasures lose appeal,
And the mind to God be attached in love.
Nanak ! meditate thou on the Supreme Lord,
Who on thee the gift of life has conferred. (14)

Sloka (Guru Arjan Dev)

Watt laggī sacchei Nām kī jo bījeī so khāe

The soil for sowing the holy Name is ready—
whoever sows it, shall reap[1] the harvest.
Saith Nanak : This blessing to such alone shall
come for whom this is recorded. (1)

Sloka (Guru Arjan Dev)

Only the sole holy Name it is best to beg :
This to such shall be given,
As are favoured of the Lord.
By receiving[2] this blessing of the Lord the
mind eternally feels fulfilled. (2)

Pauri (Stanza)

Lāhā jag mehṇ sei khaṭehṇ jin Hari dhanu rāsi

Such alone in this world make true gain,
As hold capital of wealth of devotion to God.
Such know not feelings of duality—
All their hopes in the holy Eternal alone centred.
Realizing all else to be evanescent,
The sole immutable Supreme Being they serve.
Worthless is the life[3] of such
As of the Lord are forgetful.
Nanak is a sacrifice to the Lord,
Who his servant has cherished[4] and succoured. (15)

Sloka (Guru Arjan Dev)

Pār-Brahmi fürmāiyā mīṇhu wüṭṭhā sahaji sübhāe

As ordained by the Supreme Being, rain
spontaneously descended.
Thereby grew grain and prosperity[5] in plenty;

---

1. Shall consume.
2. Consuming.
3. Breath, breathing.
4. Clasped to His neck (in token of love).
5. Wealth.

The earth to satiety was fed.
God's creation must ever His merits laud,
As penury and suffering are banished and cast off.
What in destiny is writ is achieved,
Coming by Divine will.
Saith Nanak : Meditate on the Supreme Lord,
Who to the creation renewed life has granted. (1)
Sloka (Guru Arjan Dev)
By contemplation of the sole Supreme Being P. 322
Is obtained gift of the immaculate life.
Other than this no resting-place is.
How without this may poise be obtained ?
The whole world have I seen :
Without devotion to the Name comes not joy.
This body and wealth all shall turn to dust—
This the rare spirits realize.
Thou man ! all earthly joys, delight in beauty, pleasure,
Are of little worth—
Why in these be involved ?
Whomsoever the Lord sends astray, of His might becomes forgetful.
Those dyed in devotion to the Lord immaculate,
In lauding the Eternal are engaged.
Nanak at Thy Portal seeks shelter :
Save Him as be Thy pleasure. (2)
Pauri (Stanza)

Jammaṇu maraṇu na tinh kau jou Hari laṛi lāgei

Those to the Lord's lappet attached,
From transmigration are freed.[1]
Those awakened into lauding the Lord,
Are of approved life.
Supremely fortunate are those
That with holy company are associated.
Cursed is life lived in forgetfulness of the Name—
Frail as untwisted[2] thread.
Saith Nanak : Dust of feet of the holy
Is holier than bathing at millions of Prayags.[3] (16)

1. They are not born, nor die.
2. Raw (may also be rendered as 'unstarched').
3. Prayag (Allahabad in Uttar Pradesh) is a sacred bathing spot because of the triple confluence there of Ganga, Yamuna and the invisible Saraswati.

Sloka (Guru Arjan Dev)

Dharaṇi suwannī khaṛ ratan jaṛāwī Harī preim Pūrakhu mani wūṭṭhā

Beauteous is the earth,[1] with grassy pearls decked,
When love of the Lord, Supreme Being, in the mind is lodged.
By grace of the holy Preceptor, Guru Nanak,
Are all undertakings rendered joy-giving. (1)

Sloka (Guru Arjan Dev)

Behold the kite[2]! Hovering along in all directions, over water, hills and vegetation,
Wherever a carcase it spots,
Over it, it swoops and settles. (2)

Pauri (Stanza)

Jis sarb sūkhā phal loṛīyaih sou sachu kamāvnh

Whoever seeks all joys and their rewards,
Truth must practise.
Behold the Supreme Being ever close to you,
And on the sole holy Name meditate.
Becoming dust of feet of all, into the Lord shall you be absorbed.
Cause suffering to no being : thereby with honour return to your true home.
Saith Nanak : *Laudation of* the Creator all-pervasive,
Purifier of the fallen, to other beings narrate. (17)

Sloka-Couplet[3] (Guru Arjan Dev)

Eku ju Sājanu māiṇ kīyā sarab kalā samratthu

The sole Friend that I have adopted is lord of all faculties[4] :
My self to Him is a sacrifice—
The Lord is the object of my heart and body's desire. (1)

Sloka (Guru Arjan Dev)

Beloved, shouldst thou by the hand grasp me,
Thee I shall not let go :
Those forsaking the Lord are evil-hearted,
Into hell-torment falling. (2)

---

1. The earth here is interpreted symbolically as the understanding, *buddhi*.
2. The image of the kite symbolizes those who behold not God's glory, but only the carcase of worldly objects and pleasures.
3. Doha (couplet) in the original.
4. The implied sense is almighty.

Pauri (Stanza)

Sabhi nidhāni ghari jis dai Hari karei su hovai

In the Lord's home lie all treasures,[1]
Whose will is all-operative.
The holy by repeated contemplation of Him live,
Washing thus their impurity of sin.
As the Lord's lotus feet in their heart are lodged,
Is all their suffering removed.
Whoever with the holy Preceptor is associated,
Wails no more in birth and death.[2]
Nanak is gripped by insatiable thirst for the Lord's sight,
That He may in His grace grant. (18)

Sloka—in dialect of South-Western Punjab[3] (Composition of Guru Arjan Dev)

Bhorī bharamu waṇjāe pirī muhabbati hikku tūṇ

Friend ! for a short while thy doubt cast off,
And with the Sole Beloved be in love :
From wherever is doubt removed, is His Presence beheld. (1)

Sloka (Guru Arjan Dev)

Those riding a horse, but catching at the saddle-bow,
Should they desire in polo-playing to engage,
Are like one having the cock's flight,
But yearning to fly like the swan.[4] (2)

Pauri (Stanza)

Rasnā ūcharai Hari sravaṇīṇ sūṇai so ūdhrai mittā

Friends ! such shall find liberation as with the
tongue utter God's Name,
And with the ears listen to it.
Hands recording Divine laudation with devotion,
Are truly holy.
Such are as those bathing at sixty-eight holy spots,
And in pious acts engaging.
The ocean of existence have they crossed,
And the hard citadel of poison forced.

1. Used symbolically for great spiritual gifts.
2. Death and birth.
3. Dakhana (Guru Arjan Dev's Bani in this dialect is found elsewhere; cf. in Sri Raga Chhant and the measure Maru).
4. The implication is that the doubter seeking spiritual enlightenment is like the imperfect rider or the cock in flight.

Saith Nanak : Those performing endless service to the Lord,
By their association[1] bring liberation to[2] others. (19) P. 323

Sloka (Guru Arjan Dev)

Dhandarei kūlāh chitt na āwai heikarou

Amid the worthless[3] concerns of the world
The Sole Lord enters not man's mind.
Saith Nanak : Shattered are the bodies
That of the Lord are forgetful. (1)

Sloka (Guru Arjan Dev)

The Creator has made each one of us a god from a goblin.
All believers has the Lord saved,
And fulfilment of their objectives granted.
At His court are the traducers thrown down,
their falsehood exposed.
Mighty is Nanak's Lord, who created and has exalted creation. (2)

Pauri (Stanza)

Prabhu be-antu kichhu antu nāhen sabhu tisai karnā

Beyond limit is the Lord, beyond limit His doings, almighty.
Inaccessible, unknowable is the Lord, prop to creation.
With His might[4] the creation He cherishes,
Giving it sustenance and support.
Compassionate, gracious is the eternal,
Whose contemplation brings liberation.
What pleases Thee is good—Nanak Thy servant
Thy shelter seeks. (20)

Sloka (Guru Arjan Dev)

Tinnhān bhūkkh na kā rahī jis dā Prabhu hai soe

No hunger in such is left, on whose side stands the Lord.
Saith Nanak : By touching his feet are all liberated. (1)

Sloka (Guru Arjan Dev)

This mendicant[5] ever begs gift of the Name,
That the Lord grants.
Saith Nanak : The Supreme Lord is host of the sacrifice,[6]
Above any need.[7] (2)

1. Attaching others to their lappet.
2. Save.
3. That which brings no gain.
4. With His hand.
5. Symbols for the seeker.
6. Jajman (vajyaman).
7. Has no hunger for anything.

Pauri (Stanza)

Manu rattā Govind sangi sachu bhoujanu jouṛei

The heart dyed in the Lord's love is our true food-
provision and robes.
Love for the Name Divine is for us elephants and steeds.
Meditating on God without interruption,[1]
Is for us joy in rule and estate.
This bard at the Lord's Portal stands begging—
This Portal never shall he farsake.
In Nanak's mind and body is yearning,
Ever to seek the Lord. (21)

(Please make corrections)*

In the measure Gauri—Bani of the Bhaktas**
In the Name of the Sole Supreme Being, Eternal
Manifestation, Immanent Creator, Realized by
the holy Preceptor's Grace

In the measure Gauri Guareri – Composition of the Venerable Kabir

14 Chaupades (Quatrains)

Ab mohi jalat Rāma-jal pāiyā

Now I, in my parched state water of Divine
devotion have obtained :
This Divine water, the burning of my body
has assuaged. (Pause 1)
To subdue the mind although man to forests have resort—
Without the water of devotion is not the Lord attained. (1)
In the fire that gods and men to flames has reduced,
Burning creatures by water of devotion to God
are saved. (2)
In the lake of bliss, even within the ocean of existence,
Of this inexhaustible water they quaff. (3)
Saith Kabir : In devotion on the Lord of the Earth[2]
meditate :
The water of Divine devotion my thirst has
assuaged. (4) (1)

---

1. Without turning away the face.
* Direction in the original text. Such directions are found in other places also in the Scripture.
** In the context of Sri Guru Granth Sahib, Bhaktas are the Saints, other than the holy Gurus, whose Bani has found a place in the Scripture.
2. Lit. One holding the bow in hand.

Mādhou jal kī pyās na jāe

Lord[1] ! unquenchable is thirst for the water of
Divine devotion.
With this water thirst for it is stirred still more. (Pause 1)
Thou the ocean, I a fish in[2] water—
In water abiding; without water dying. (1)
Thou the cage, I a parrot in Thee enclosed :
How can Yama the cat against me prevail ?[3] (2)
Thou the tree; I a bird;
By misfortune, of Thy sight am I deprived. (3)
Thou the holy Enlightener; I Thy ardent novice, P. 324
Thus prayeth Kabir : Grant me union[4] *at least*
at the last moment.[5] (4) (2)

Jab ham ekou eku kari-jāniya

As the Lord I have realized to be one and sole,
Why should the world at that be unhappy ? (1)
Let none go out searching for us dishonourable ones,
Who our honour have forfeited.[6]
Impure that we are, our minds too are impure—
So with no one any association have we formed.[7] (2)
Little care we for worldly honour or dishonour :
The truth shall then be known only when the outer
show is exposed. (3)
Saith Kabir : True honour is that
Which with the Lord finds approval.
Discarding all, solely to God be thou devoted. (4) (3)

Nagan phirat jau pāīyai jougu

Were yoga by wandering about nude to be attained,
All animals of the forest would then be liberated. (1)
What good going nude or in hides[8] being wrapped,
When one contemplates not the universal pervasive
Self ? (Pause 1)

---

1. Madhou (an attributive name of Vishnu, here symbolizing God).
2. Of.
3. What can Yama do to me ?
4. Lit. Meeting.
5. That is, the moment of departure from life.
6. Lines transposed. 'Dishonourable' is used ironically, implying one who is traduced for defying conventions of creeds.
7. That is, no one associates with us. (Reference to Sri Kabir's low caste and revolt against ritual orthodoxy).
8. Hermits go about wrapped in deer's hides etc.

Were yoga-accomplishment by shaving the head
close to be attained—
Know, no sheep has left the world in the state
of liberation. (2)
Were one by mere continence to be liberated,[1]
Then why does not the hermaphrodite attain the
highest state? (3)
Saith Kabir, to which listen my human brethren :
Who ever without *devotion to* the Name Divine
Has the supreme state attained? (4) (4)

Sandhyā prātu isnānu karāhī

Those that evening and morning take ritual baths,
Are only as frogs wallowing in water. (1)
Those that with God are not in love,
Shall all to Dharmaraja be taken along.[2] (Pause 1)
Those that in love with their body,
various guises assume,
Know, even in dream feel not any compassion. (2)
Many of the leading teachers mention four elements
of Dharma[3] :
Not the practitioners of these, but God's devotees
In this ocean of calamity find bliss. (3)
Saith Kabir : Why practise these numerous rituals?
Discarding all these, the Supreme Elixir[4] quaff. (4) (5)

Kyā japu kyā tapu kyā brat pūjā

What good the recitation of sacred texts,
austerities and worship of such,
As bear in heart feelings of duality? (1)
Listen, man! to the Lord attach thy heart :
By clever devices is not the Lord[5] attained. (Pause 1)
Cast off greed, worldly[6] shows,
Lust, wrath and pride. (2)

---

1. To swim across.
2. Go.
3. These are variously, *satya* (truth), *tapa* (penance), *daya* (compassion) and *dan* (charity).
4. Joy in absorption in the Absolute is implied. Maha-ras is a term well-known in yogic lore.
5. Chaturbhuj=(Of four arms), a periphrastic name of Vishnu, here symbolizing God.
6. Worldly; those calculated to win acclamation from the world.

In performing ritual actions is egoism increased,
As in groups people worship stones. (3)
Saith Kabir : By devotion is *the Lord* attained;
In innocent spontaneous devotion comes meeting
with the Lord.[1] (4) (6)

Garbh-vās mehṇ kūlu nahīṇ jtāī

In lodgement in the womb exists neither family pride
nor caste :
All beings from the Divine essence have been created. (1)
Say thou Pandit[2] ! when did Brahmins originate ?
Do not make waste of thy human incarnation,
By boasting[3] of thy Brahmin origin. (Pause 1)
If thou dost claim to be a Brahmin by thy birth
from a Brahmin woman,
Why was thy birth not from a different source[4] ? (2)
How are you Brahmins and we Sudras ?
How were we made of mere blood, and you of milk[5] ? (3)
Saith Kabir : Among us is he alone known as Brahmin,
who the Supreme Being contemplates. (4) (7)

Aṇdhkār sūkhi kabeh na soīhai

To those involved in the darkness of unenlightenment
no joy comes. P. 325
In this state king and beggar both wail. (1)
As long as his tongue utters not the *Name of God*,
Each creature in birth and death involved,
must keep wailing. (Pause I)
With the departing of life, with whom does wealth last ?
It is no more than the visible shadow of a tree. (2)
As the sound into the instrument is absorbed, untraceable,
So of the dead what secret can be known ? (3)
The swans of self into the Divine Lake merge,
While death only to the body brings destruction.
Kabir ! quaff thou the Divine Elixir[6] ! (4) (8)

---

1. Raghurai=(Lord of the Raghu race), a periphrastic name of Rama, symbolizing God.
2. Pandit. (Pandit is one given to narrow, disputatious learning, with the implication of alienation from spiritual experience).
3. Calling yourself Brahmin again and again.
4. Way, path.
5. That is, these distinctions are not God-ordained, but man-made.
6. (That is, by this elixir comes immortality to the self).

Jouti kī jāti jāti kī joutī

Of the Divine Light is creation born;
To creation is understanding the light.
On this understanding grow two fruits—glass-pieces
and pearls.[1] (1)
What is the abode that may be called devoid of fear ?
When fear flees, may one abide fearless. (Pause I)
At holy water-edges and spots of pilgrimage
the mind finds not poise.
There in approved rituals and unapproved actions
it remains entangled. (2)
Ritual sins and meritorious deeds are all irrelevant[2] :
In your abode lies the philosopher's stone—
Grasp it; discard all other considerations of
merit and demerit. (3)
Kabir ! be not indifferent to the Name that is beyond
the Three Qualities.
In it be engaged: be in it absorbed. (4) (9)

Jou jana parmiti parma nu jānā

Whoever the Lord to be beyond measure and beyond
knowledge has not realized,
By utterances alone into Paradise[4] is not absorbed.[3] (1)
I know not where is Paradise[4] situated;
Although all express *the desire* to reach there. (Pause I)
By mere talking finds the mind no poise.
The mind in faith is fixed by talk of those that their
egoism have banished. (2)
While the mind after hope of Paradise[4] hankers,
At the Divine feet finds it no repose. (3)
Saith Kabir : To whom shall we reveal this truth ?
In holy company lies Paradise.[4] (4) (10)

Ūpajai nipajai nipajī samāī

This world that rises, grows and after growth
into nothingness is absorbed,
Before our very eyes is vanishing.[5] (1)

1. Glass and pearls are of course, used symbolically.
2. Alike.
3. The original is cast in the ironical affirmative form.
4. Baikunth.
5. Lines transposed and commingled.

Art not thou ashamed of calling this house thine,
When at the last moment nothing shall last
with thee[1] ? (Pause I)
By innumerable efforts this body hast thou pampered :
This at death, in fire must burn.[2] (2)
This body whose limbs thou dost rub over with attar
and sandalwood
Shall burn *on a pile of* wood. (3)
Saith Kabir : Listen ye wise ones[3] !
This figure of yours by death shall be destroyed,
This spectacle the whole world shall behold. (4) (11)

Awar mūyei kyā soug karījai

What point mourning over death of others ?
This would be appropriate should we ourselves
have lasting life. (1)
Not I shall be dead, but my transmigration,
Now that I have found the giver of eternal life.[4] (Pause I)
Should this body with scents[5] be made fragrant,
By such pleasures is put off from mind, the giver
of Supreme Bliss. (2)
In this well *of the world* are five female water-carriers.[6]
With the water-line snapping, the understanding that drew
this water of sensual enjoyment
Disabled has grown. (3)
Saith Kabir : This realization has now come—
Neither is that well real, nor those water-carriers. (4) (12)

Asthāvar jangam kīt pataṅgā

Numerous births of various kinds have we entered, P. 326
Such as those fixed in space,[7] those moving
and as worms and moths. (1)
Lord ! before entering the womb of woman,
Numerous abodes have we inhabited.[8] (Pause I)

---

1. Nothing shall be thine.
2. The original is in the past tense; but bears interpretation as to the future also.
3. Those that have merit.
4. This is the Guru, giver of spiritual realization.
5. Stands for sensual pleasures in general.
6. The five senses are implied, seeking to gratify themselves with material objects.
7. Refers to trees etc.
8. Lines transposed.

At various times were we yogis of the continent
life, ascetics and celibates :
Sometimes were we kings with umbrella of royalty
waving overhead; sometimes beggars. (2)
Reprobates[1] die; God's devotees find life eternal,
Whose palate[2] of the elixir of God has taste. (3)
Prayeth Kabir : Lord ! show Thy grace :
Exhausted, to Thee have we come—
Grant us perfection of bliss. (4) (13)

Kabir's hymn in the measure Gauri, to which Guru Arjan Dev's composition is added.

Aisou achraju deikhiyou Kabīr

Such is the wonder that Kabir has beheld :
People churn water[3] under delusion of curd. (Pause 1)*
The donkey[4] feeding on green shoots,
Thereafter has hearty laughter, then brays and dies. (1)
There is a mad he-buffalo that is intractable—
Leaping while grazing, and ultimately going
under the earth. (2)
Saith Kabir : Now this wonder has become manifest,
That the sheep is sucking the lamb[5]. (3)
By Divine contemplation has such realization to me appeared :
Saith Kabir : By the Master's guidance has this
enlightenment come. (4) (14)

In the measure Gauri—Composition of the Venerable Kabir

(Quintets)

*Jiūṇ jal chhoudi bāhari bhaiyou mīnā**

I suffer as the fish on leaving water :
This happens because in my previous birth
no penance had I practised.[6] (1)
Lord ! what shall now happen to me,
That unwise as I am, I have left Banaras.[7] (Pause 1)

---

1. Sakta.
2. Original, tongue.
3. Water here is symbol for actions that do not bring God-consciousness.
4. Symbols for man in the unregenerate state.
5. Sheep is interpreted as Maya and 'lamb' as the individual self, which Maya is sucking dry of its merits.

* *Note* : In this hymn is a refutation of the current belief that anyone dying at Magahar, a village in the vicinity of Banaras (Varanasi) must be reborn a donkey.

6. This has reference to his deliberate choice of Magahar for residence, to explode the popular belief referred to above.
7. This is the popular form of Varanasi, the holiest centre of Hinduism.

My whole life have I spent in Shiva's city of Banaras :
But at close of life have I come to Magahar.[1] (2)
Over numerous years have I performed austerities in Kashi;[2]
But close to death have I taken abode in Magahar.[1] (3)
Kashi[2] and Magahar[1] take I do be the same—
None with poor devotion may swim across. (4)
Know, Vyas, Ganesh and Shiva, all shall know,
Kabir has met death contemplating God.[3] (5) (15)

Choā chandan mardaṇ angā

The limbs that with attar and sandalwood-paste
are rubbed over,
In the end with wood go into flames. (1)
What merit lies in man's physique and wealth ?
These keep lying on earth, not going beyond.[4] (Pause 1)
Those that waste their nights in sleep, and their
days in working for gain,
And not for an instant meditate on the Name Divine; (2)
Who hold horses' reins in hand* and in their mouth
keep the betel-leaf[5]—
At death are bound in tight thongs as thieves. (3)
One that by the wisdom given by the Master,
ecstatically sings Divine laudation,
Contemplating God constantly, obtains joy. (4)
Whomsoever in His grace to repetition of the Name
He inspires,
In the fragrance of devotion to God is kept wrapped. (5)
Saith Kabir : Consider, thou blind man !
God alone is real and eternal; worthless[6] all
worldly concerns. (6) (16)

In the measure Gauri—Composition of the Venerable Kabir

(In Four-line Triptychs)

Jam tei ūlati bhaye haiṇ Rāma

Lord ! Yama's minions into God's servitors are turned;

---

1. Magahar, a small place near Varanasi, referred to in the Note above. Dying in Magahar is considered inauspicious.
2. Kashi is another name for Varanasi.
3. Original, Sri Rama.
4. That is, in the hereafter.
5. Symbols for luxurious, arrogant living.
6. Original, false.

* 'Dor' in the original may also imply holding hawk's strings for hunting and fun.

Gone is our suffering and poise obtained.
Enemies into friends have changed;
Reprobates'[1] hearts to goodness have turned. (1)
Since the time that realization of the Lord
I have obtained, has peace come,
And all weal have I felt.[2] (Pause 1)
Millions of maladies that the body afflict, P. 327
Into absorption in spontaneous joys have turned.
Now with realization of the self,
Suffer neither sickness nor the three maladies.[3] (2)
Now the self changing its state has acquired its
pristine purity—
This realization has come as to the world I have died.[4]
Saith Kabir : In spontaneous joy absorbed,
I bear fear of none; nor to any give cause to fear me. (3) (17)

Pind mūyai jīo kih ghari jātā

*As is the body dead, into what abode does the self go ?
By the immaculate holy Word into the immutable state
absorbed,
Those realizing the Lord alone know of this,
Like the dumb enjoying inexpressibly the taste of sugar. (1)
This is the illumination by the Lord[5] imparted :
My self ! in sukhmana[6] hold tight thy breath. (Pause 1)
Adopt the Preceptor after whom you need not another.
Enter the state beyond which you do not need
to enter another.
Enter upon the meditation after which other meditation
you need not enter.
Die in a manner that death to you comes not again. (2)
Ganga you turn to join the Yamuna,[7]

---

1. Sakta.
2. Lines transposed.
3. The three maladies are these : Ādhī (physical pain), Biyādhī (suffering arising from external causes), Upādhī (psychic troubles).
4. (Have died while alive; died in flesh).
* *Note* : In this hymn a number of esoteric yogic symbols are employed to express spiritual experience.
5. Banwari (an attributive name of Krishna, here symbolizing God).
6. Sukhmana (sushmana) is the channel leading from the dorsel chamber to the seat of super-consciousness, and passing of breath through it brings the supreme enlightenment.
7. These two rivers symbolize the passages Ida and Pingala lying left and right of Sukhmana.

And in the confluence[1] without water, in your self take
holy bath.
Such is the conduct of those with the equable vision :
Their contemplation fixed solely on contemplating the
Divine Essence. (3)
Absorbing merits of water, fire, air, earth and other,
with the Lord I abide.
Saith Kabir : Meditate on the immaculate Supreme Being,
Thus attaining the Abode[2] from which there is no
return. (4) (18)

In the measure Gauri—Composition of the Venerable Kabir
(Triptychs)

Kanchan siūṇ pāīyāi nahīṇ touli

The Lord have I purchased at price of self:
This by gold cannot be purchased.[3] (1)
Now I know the Lord to be mine own;
My self spontaneously in faith in the Lord
is fixed. (Pause 1)
Brahmā after endless expositions still the Lord's
extent has not realized :
To His devotees has the Lord revealed Himself
in their homes.[4] (2)
Saith Kabir : The inquisitive[5] intellect have I discarded :
Only devotion to the Lord have I adopted as
my partener. (3) (19)

Jih marnai sabhu jagatu tarāsiyā

Death of which the whole world stands in terror,
By the Master's teaching[6] is its mystery revealed. (1)
How may I die, when my self to death[7] is reconciled ?
Such alone die as to God are indifferent.[8] (Pause 1)
All talk incessantly of death—

---

1. Confluence is the Tribeni or triple confluence at Prayāg (Allahabad) held holy. All these terms are employed symbolically for the state of supreme enlightenment.
2. Implies the state of absorption in the Divine Essence.
3. Lines transposed in rendering.
4. Symbolizes the self.
5. Lit. Restless (*chanchal*).
6. Word.
7. Physical death is implied, as against abiding immortal in the Divine Essence.
8. Who know (realize) not God.

But one dying in the Enlightened State[1] immortality
achieves. (2)
Saith Kabir : My heart is now in bliss—
Fled are doubts; only the Supreme Bliss to me remains. (3) (20)

Kat nahīṇ ṭhaur mūlu kati lāwuhṇ

The *painful*[2] spot I cannot locate; where may
the drug be applied ?
Despite deep search no such spot in the body can be discovered. (1)
Those afflicted with this pain[2] alone feel it :
The passion of devotion to God is like piked arrows. (Pause 1)
All devotees[3] appear to me to be equally
imbued with Divine love—
Who knows which may be the Lord's favourite ? (2)
Saith Kabir : One that on her forehead bears
mark of good fortune,
Is to the exclusion of all, of blessed matrimony.[4] (3) (21)

Jā kai Hari sā ṭhākūr bhāī

Whoever, brother, has a master like the Divine Lord, P. 328
Is by innumerable liberations invited. (1)
Lord ! with my reliance on Thee alone,
Under whose obligation need I stand ? (Pause 1)
He who bears burden of all three worlds,
Why would He not cherish me ? (2)
Saith Kabir : One thought in mind have I revolved :
What help has the child, should the mother herself
give it poison ?[5] (3) (22)

Bin sat satī hoe kaisei nāri

Without possession of virtue how may the women
be virtuous ?
Consider this in thy mind, thou learned Brahmin.[6] (1)
Without love no devotion can be formed :
While attachment to worldly objects lasts,
no love to God can be formed. (Pause 1)

---

1. Sahajei.
2. This is the pain of separation from the Divine Essence.
3. Women. Symbolizes creation. This is one of the well-known modes in Indian mysticism.
4. The above symbol continued. Blessed matrimony is God-realization.
5. Stands for Maya, that creates illusion and spreads the poison of evil passions.
6. Pandit.

One that looks upon Maya[1] as holy,
Even in dream shall not find union with God. (2)
One that surrenders to her Lord her self, mind,
home and body,
Saith Kabir, is truly the blessed wife.[2] (3) (23)

Bikhiyā biyāpiyā sagal sansāru

The whole world in Maya-poison is gripped—
This poison has dragged the whole human
family down to drowning. (1)
Man ! on what shallow hast thou sunk the boat,
Thou that breaking away from the Lord, to
Maya-poison art attached ? (Pause 1)
In this blazing fire are gods and men burning :
With water[3] so close, this ignorant animal
drinks not of it, shaking off the scum. (2)
After deep, prolonged contemplation has water
at last appeared :
This water alone has Kabir called pure. (3) (24)

Jih kūli pūtu na gyān bīchārī

In a family without progeny of spiritual contemplation,
Why did the mother not turn widow[4] ? (1)
One that in devotion to God has not engaged,
Is a sinner :
Why did such a one not die at birth ? (Pause 1)
Numerous are the aborted pregnancies;
How has this one been saved ?
Amidst the world like one deprived of limbs[5]
is he living. (2)
Saith Kabir : However attractive be someone's figure,
Without devotion to the Name is he a crookback,
hideously ugly. (3) (25)

Jou jana leihi Khasam kā naūn

Ever am I a sacrifice to such
As the Lord's Name constantly repeat. (1)
Truly pure[6] is one that the Lord's praise sings;

---

1. Lady of the house.
2. Symbol for the devoted seeker.
3. (The water of Divine contemplation that extinguishes the Maya-blaze).
4. That is, much better it would be if she had.
5. That is, maimed.
6. Nirmal (pure) is repeated in this line, yielding this sense.

Such a one is my brother, dear to my heart. (Pause 1)
Those in whose heart is God pervasive,
Of the lotus feet of such am I humble dust. (2)
A weaver by caste, yet of poised understanding,
Kabir with spontaneous devotion[1] the Divine
attributes contemplates. (3) (26)

Gagan rasāl chūai merī bhāthī

In the joyous seat of Divine vision[2] is my still
oozing wine of Divine *intoxication* :
To collect this supreme elixir are my desires[3]
turned firewood. (1)
One that by spiritual contemplation the elixir of joy in God sips,
May be called enlightenment[4]-inebriated.[5] (Pause 1)
As the cup-bearer[6] spontaneous enlightenment is met,
Each day in intoxication of joy is passed. (2)
As after contemplation is the heart in devotion
to the immaculate Lord fixed,
Saith Kabir, is the Absolute, All-truth attained. (3) (27)

*Mana kā sūbhāo maneh biyāpī**

The ego's[7] nature it is by its own nature to be
suppressed : P. 329
By suppression of the ego's faculties what
achievement is made ? (1)
Who is the sage who the ego[7] can suppress ?
By suppression of the ego who is saved ? (Pause 1)
Each one under impulse of the ego[7] speaks[8] : (2)
Without suppression of the ego[7] no devotion is possible.
Saith Kabir : Whoever knows this mystery, *should* realize,

---

1. Sahaji sahaji.
2. Gagan=in yogic mystical parlance, the seat of Divine vision, located in the head.
3. Body.
4. One that is intoxicated by Sahaj—a seeming paradox, but enshrining a profound spiritual experience.
5. Lines transposed.
6. Kalalin (fem. of Kalal, a wine-distiller).
7. The original is 'mana' (mind) with the implication of the ego.
8. 'Speaks' implies action in general, which according to Indian philosophy, proceeds from the assertion of egoism.

* *Note* : In this hymn, esoteric and difficult, the first two verses appear to be queries addressed to the Saint Kabir by some seeker. The last two contain replies thereto.
(Mana' is the bundle of senses or faculties which controlled, alone usher the seeker into devotion and spiritual illumination).

Whoever the ego's titan[1] destroys,
Is lord of the three worlds. (3) (28)

Ue jou dīsehṇ ambar tārei

These stars visible in the sky,
By what painter are these painted ?
Tell us, thou Brahmin[2] ! by what is the
sky propped ?[3] (1)
This riddle by the wise by good fortune alone
may be solved. (Pause 1)
In the sun and the moon that provide illumination,
Is pervasive the Divine presence.[4] (2)
Saith Kabir : Such alone shall have realization of this,
As bear God's Name in heart and on the tongue.[5] (3) (29)

Beid ki pūtrī simriti bhāī

Brother ! Simriti[6] is daughter of the Veda,
That has arrived holding *in hand* chains and thongs. (1)
The city of her followers she has put in bonds :
Putting it in snares of attachment the arrow of death
at it has she aimed. (Pause 1)
This bond of attachment can neither be snapped
nor cut :
Assuming form of a she-serpent, the world is
she devouring. (2)
Before our eyes the whole world has she robbed.
Saith Kabir : Form her bondage by utterance of the
Name Divine have I found liberation. (3) (30)

Dei mūhār lagāmu pahirāwuhṇ

On the steed of my ego I put the leading strings
and bridle.
Discarding all else, in the sky of ecstatic vision[7]
gallop it. (1)
In contemplation of the self, I ride it,

1. *Madhu*, a titan who was destroyed by Krishna. Hence one of Krishna's attributive names, Madhusudan (Destroyer of Madhu).
2. Pandit.
3. To what is it attached ?
4. Expanse.
5. Mouth.
6. Simritis are texts outlining the codes of Brahminical piety and ritual, including caste rigidities, hence called bonds.
7. Dasam-Duar, the gateway of the mystic vision is implied, though not mentioned.

Placing my foot in the stirrup of spontaneous
illumination.[1] (Pause 1)
Run on, my steed ! in Paradise[2] shall I gallop thee :
Shouldst thou be stubborn, the whip of devotion
shall I apply. (2)
Saith Kabir : Listen thou noble rider :
One so riding, from Brahmanical and Muslim[3]
scriptures keeps aloof. (3) (31)

Jih mūkhi pāṇchoṇ amrit khāyei

This mouth with which you taste delectable dishes,[4]
As we have seen, in flames is burnt. (1)
Divine Master ! annul this my suffering :
Burning in fire and lodgement in the womb.[5] (Pause 1)
This body in numerous ways is destroyed :
Some burn and some in the earth bury it. (2)
Prayeth Kabir : Grant me once sight of the Divine feet;
Later what matters if Yama pursues me. (3) (32)

Āpei pāvaku āpei pawanā

Himself is He fire and air :
Should the Lord Himself curse *the congregation*,
who then can save it? (1)
What reck I should my body while uttering
God's[6] Name be even burnt ?
God's Name in my consciousness is
all-pervasive. (Pause 1)
Whose house is being burnt ? Who is suffering the loss ?
All this is the magic play of the Lord.[7] (2)
Kabir ! utter thou only Rama's Name[8] :
If He is my true Protector,[9] He shall Himself
succour me. (3) (33)

---

1. Sahaj.
2. Baikunth.
3. Bed-Kateb (Veda and the Koran). The implication is disputatious and sectarian creeds.
4. Panch-amrit = A traditionally prepared luxurious dish.
5. That is, transmigration; birth and death.
6. Rama.
7. Saring-Pani = (He who holds the bow in his hand) i.e. God.
8. Two letters (forming Rama in the Sanskrit script).
9. Khasm = Master, Lord : Here the implied sense is 'protector'.
Note : Traditionally, an incident is associated with this hymn. Kabir's house was set on fire by a harlot's men. Kabir, unmindful of the danger and the loss, sang of God's protective might.

In the measure Gauri—Composition of the Venerable Kabir
(Couplets)
Nā maiṇ joug-dhyān chittu lāiyā

In Yoga meditation my mind have I not engaged :
Know, without dispassion[1] too is not Maya discarded. (1)
Without making the Name Divine my prop,
How can I find life ? (Pause 1) P. 330
Saith Kabir : Upto the sky have I scoured—
Nothing see I that equals contemplation of the
Name Divine. (2) (34)

Jih siri rachi rachi bāndhat pāg

This head round which fondly dost thou
roll thy turban,
One day crows by their beaks shall peck at. (1)
Why be proud of this body and wealth ?
Why not repeat the Name Divine ? (Pause 1)
Saith Kabir : Listen, my self !
Such shall thy state be. (2.35)
(Thirty-five stanzas of Gauri Guareri entered.)*

In the measure Gauri Guareri—Ashtpadi of the Venerable Kabir
(Octet)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Sūkhu māngat dūkhu āgai āwai

Seeking of pleasures only brings on suffering;
Seeking such pleasures is to me not pleasing. (1)
Thy consciousness still in hope of poisonous
pleasures abides—
How may the Divine King in it find lodgement ? (Pause 1)
Of such pleasures even Shiva and Brahma stand in fear :
These have we looked upon as lasting. (2)
Sanak, and Brahma's other sons, Narada the sage
and Shesha-Naga—
These have not had thought of the self as
identical with the physical frame.[2] (3)
Brother, contemplate the mind's mystery :

---

1. This line mentions vairagya (dispassion) that is practised by following ***Jnan*** (gyan) ***marg***, the path of spiritual enlightenment.
* Note in the original.
2. Alternative rendering : These too have not had vision of the self in the physical frame.

As is the body dissolved, into what does the mind
find absorption ? (4)
Jaidev and Namdev—these by grace of the Master,
Through loving devotion, this have realized. (5)
This self is not subject to birth and death :
Whoever his illusion has shed, the essence[1]
has realized. (6)
The self has neither form nor feature :
Born through the Divine will, by realiziation
into the *Supreme Being* absorbed. (7)
Should one the mystery of the self realize,
By absorbing its desires within itself, it becomes
all joy and illumination.[2] (8)
One Self in innumerable bodies is pervasive :
Kabir this Self contemplates. (9) (1.36)

In the measure Gauri Guareri—Composition of the Venerable Kabir

Ahi-nisi ek Nām jou jāgei

Those that day and night in contemplation of
God's Sole Name keep awake,
By such concentration numerous among these
fulfilment have attained. (Pause 1)
Yoga-practitioners, siddhas and sages all to
exhaustion have practised concentration :
By devotion to the Sole Name, the desire-fulfilling tree[3],
are they liberated. (1)
Those by God ravished, to no other are attached after.
Saith Kabir : Therefore, the Name Divine have I realized
to be *supreme*. (2) (37)

May be sung in Gauri and Sorath

Rei jīya nilajj lāj tūhi nāhīṇ

My shameless self ! shame hast thou none.
Discarding the Lord, to whom art thou
making this way ? (Pause 1)
He whose Lord is highest of all,
Unbecoming it is for him to seek[4] another's door. (1)

---

1. Sach=The truth, the Divine Essence.
2. Alternative rendering : Absorbing into the Absolute, it becomes all joy and illumination.
3. Kalpa-tru.
4. Going to, resorting to.

The Lord who all creation pervades,
Is ever by you, never far. (2)
One under shelter of whose feet lies Maya,
Say, what in His house is lacking ? (3)
He of whom all discourse,
Is Almighty, his own lord, bestower. (4)
Saith Kabir : Those alone in the world have
perfection, P. 331
In whose heart none other than God abides. (5) (38)

Kaun kou pūtu pitā kou kā kou

Who is whose son, who father to whom ?
Who dies, who torments ? (2)
The Lord is like a swindler, who to the world
has administered a drug[1] :
Mother mine ! how in separation from the Lord
may I live ? (Pause 1)
Who is whose husband ? who whose wife ?
The body too contemplate in the light of this truth[2]. (2)
Saith Kabir : To the Divine Swindler am I devoted :
Gone is effect of the drug, and the Swindler have I
realized. (3) (39)

Ab mou kau bhayei Rajā-Rāma sahāī

Now that the Divine King my helper has become,
My transmigration annulled, the supreme state have
I attained. (Pause 1)
With holy company associating me,
From the five minions of evil has He rescued me.
By my tongue the ambrosial Name have I uttered :
His unbought slave has He made me. (1)
The holy Preceptor to me has been benevolent,
And from the ocean of existence extricated me.
To his lotus feet is my devotion attached;
The Lord ever in my consciousness abides. (2)
Extinguished is the burning brand of Maya,
And my mind taking prop of the holy Name, has
found contentment.
On water and on land is the Lord, the Master, pervasive.

---

1. A drug whereby Thugs in India made their victims unconscious.
2. That is, all human relationships are false, unreal.

Wherever I look, the Controller of the inner self[1] I behold.
His devotion Himself in me has He confirmed. (3)
Brother ! in accordance with the primal writ is
He to me united.
Kabir's Master is cherisher of the humble—
To whomsoever He shows grace, complete fulfilment
He grants.[2] (4) (40)

Jali hai sūtaku thal hai sūtaku sūtak opati hoī

*If all birth causes impurity,[3]
Then know, in water and on earth incessantly is creation going on.
Impurity[3] attaches to birth, also to death—
All mankind by the *superstition* of impurity[3] is ruined. (1)
Tell us, thou manikin Brahmin ! who then remains pure ?
Friend ! such enlightenment contemplate. (Pause 1)
Impurity to eyes attaches, to the tongue and to the ears.[4]
Rising and sitting, impurity[3] to you attaches;
Into your kitchen too enters impurity.[3] (2)
All know the devices whereby to cause bondage;
Rare are those that the way to liberation realize.
Saith Kabir : Impurity[3] attaches not to such as in
their heart the Lord[5] contemplate. (3) (41)

Jhagrā eku nibeiruh Rāma

Lord ! settle this point of dispute,
Should you not become a stranger to your servant.[6] (Pause 1)
Which is greater ? The heart[7] or He to whom it is attached[8] ?
Is Rama greater or one who realizes Him ? (1)
Is Brahma greater or His Creator ?
Is the Veda greater of the source whence it came ? (2)
Saith Kabir : Unattached[9] am I.
Is a bathing-spot[10] greater or the Lord's devotee ? (3) (42)

---

1. *Antarjami* (*antaryamin*), attributive name of God.
2. Lines transposed.
* *Note* : This hymn is a refutation of the superstition of *Sutak*, that wherever a birth takes place, that spot for a number of days is impure. In Guru Nanak Dev's Var Asa is a powerful denunciation of this same superstition.
3. The original in all these places is *sutak* (Lit. Birth Skt.).
4. These organs are made impure by the evil impulses behind their use.
5. Rama.
6. If you have anything to do with your servant.
7. Mana.
8. That is, its fount, wherefrom its revelation came.
9. Udās implies sad, unattached.
10. Tirtha.

In the measure Gauri Cheti—Composition of the Venerable Kabir

Deikhau bhāī gyān kī āyee āndhī

*Brother ! behold this hurricane of enlightenment rising :
Flying are all straw-roofs of superstitions;
Nothing secured[1] by Maya remains. (Pause 1)
Both pillars of duality of mind have collapsed.
The beam of suspense of mind too has collapsed;
The straw-hut of desire to earth has fallen, P. 332
And utensil[2] of foul-thinking smashed. (1)
With the rain following on this hurricane
Is Thy servant drenched.
Saith Kabir : Illumined is my mind,
As the rising sun I have beheld. (2) (43)

In the measure Gauri Cheti—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari jasu sunehn na Hari gūna gāwehn

There are those that neither listen to Divine
laudation nor chant it;
But by their bragging bring down the sky.[3] (1)
What teaching can one impart to such?
Fear ever those who by the Lord are deprived of
devotion. (Pause 1)
These to another shall not give a handful[4] of water,
But revile him who brought down the Ganga.[5] (2)
Sitting and rising, crooked is their way.
Ruined themselves, to others too they bring ruin. (3)
Besides foul discussions, such know not any other :
Even Brahma's word they believe not. (4)
Ruined themselves, others too they bring to ruin :
In a house on fire[6] are they asleep. (5)
Making fun of others, themselves are they of defective vision.[7]
Kabir at sight of such is ashamed. (6) (44)

---

* *Note* : This hymn is built round the symbol of the hurricane, uprooting all false thinking, and bringing in the rain of enlightenment.
1. Tied, as in the case of straw huts of the poor.
2. Earthware pots and pans etc. as used by the poor in India.
3. Used metaphorically for bragging and false argumentation.
4. That is, water in cupped hands.
5. (He is the rishi Bhagirath)
6. The body, full of the fire of evil passions..
7. One-eyed. In idiom, defective, of objectionable conduct.

In the measure Gauri Bairagan—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jīvat pitar na mānai koū mūeṇ sirādh karāhī

No one shows respect to living ancestors;
But to the dead are memorial offerings[1] offered :
These offerings the poor ancestors hardly get—
crows and dogs consume them. (1)
Will any tell me the way to real weal ?
Seeking[2] weal, the world is ever dying away—
How may weal be found ? (Pause 1)
Shaping deities[3] from clay, to these people
offer living sacrifices :
Such as these are your ancestors, who cannot
ask for what they seek. (2)
Those chopping off heads of living creatures to
propitiate lifeless objects,
Their last moments full of torment[4] shall be :
Not realizing greatness of the Name Divine,
In the ocean of existence shall they be drowned. (3)
Worshipping deities[3], in doubt they wander about,
Not realizing the Supreme Being.
Saith Kabir : The Lord uninvolved in relationships have
they not contemplated,
In poison[5] involved. (4) (1-45)

Jīvat marai marai phūni jīvai aisei sunni samāīyā

One dying while living, and after such death
finding life again,
In the Absolute remains merged.
By living immaculate amidst Maya-pollution
One enters not again the ocean of existence. (1)
Lord ! grant that such milk I churn,
That by the Master's guidance keeping my mind in poise,
Amrita[6] I may quaff. (Pause 1)

---

1. Shrāddha (offerings of reverence) a ceremonial for the dead among Hindus, consisting in feeding Brahmins and animals thus believing to feed the departed ancestors by proxy.
2. Crying 'weal' 'weal'.
3. Goddesses and gods.
4. Heavy.
5. That is, Maya-poison.
6. Here symbolized by the butter of churned milk.

By the Master's arrow is my hardened[1] ignorance pierced;
Thereafter has illumination appeared.
Lifted is Maya-darkness and illusion of the rope[2]—
In the house eternal have I found lodgement. (2)
Such enlightened ones have shot from their bow
invisible arrows, P. 333
Wherewith is the world pierced.
In ten directions is the air wafting the kite of
their mind,
Yet to the string of meditation they hold fast. (3)
Their mind resting in poise, in the Absolute is absorbed—
Fled is their duality and foul thinking.
Saith Kabir : By our immediate intuition the Sole
Supreme Being have we beheld;
Thereby in the Name Divine is our meditation
absorbed. (4) (2-46)

In the measure Gauri Bairagan—Composition of the Venerable Kabir

(Triptychs)

Ūltat pavan chakra khatu bheidei sūrati sūnnu anrāgī

By giving reverse direction[3] to breath, the six
circles[4] hast thou penetrated,
And brought thy consciousness in harmony
with the Absolute :
Thou Bairagi ! seek rather Him who is not
born nor dies;
Who dies not nor finds life. (1)
Into my mind has He entered as *from the world*
I turned it away.
By the Master's grace was my understanding changed—
Else to such mysteries was I stranger. (Pause 1)
Passions that were close were thrown apart,
And the Absolute that was far, came close,
As has been man's contemplation :
This is like syrup of sugar-candy,
Whose taste only to those sipping it is known. (2)

---

1. Stone-like.
2. Reference to the famous symbol of the serpent and the rope in Indian philosophy.
3. Reference to the practice of Pranayam in hathayoga.
4. The six lotuses or chakras in the body which have to be penetrated before enlightenment and power through yoga comes.

To whom may we relate Thy account, Thou Unattributed One !
Who is possessed of such discriminating vision ?
Saith Kabir ! He who lights the fuse, alone sees
the spark. (3) (3-47)

Teh pāwas sindhu dhūp nahīṇ chhahīyā teh ūtpat parlau nāhīṇ

In the state of Sahaj[1] are no changes as the
rainy season, *no storms like* the oceans,
No alternation of sun and shadow;
Neither creation occurs therein nor dissolution;
In that is neither life nor death,
Nor feelings of pain and pleasure,
Or induced states of ecstasy.[2] (1)
Unique, impossible to narrate is the account[3] of sahaj[1]—
Neither can it be compared in simile, nor does it end;
Neither has it alternating states, like light or heavy. (Pause 1)
In that state is no descent or ascent,
Nor change of day or night.
It is made not of elements like water, wind or air—
In it is the holy Preceptor absorbed. (2)
That state is inaccessible, unknowable;
Therein one equably abides :
This state by the Master's grace is induced.
Saith Kabir : May I be a sacrifice to my Preceptor;
In holy company should I abide. (3) (4.48)

Pāpu pünnu duei bail bisāhei pavanu pūṇjī pargāsiyo

A pair of bullocks of vice and virtue have I bought;
The capital provided is of breath.
In the self is loaded the pack of desire[4] :
Thus is our merchandize equipped. (1)
The Divine Lord is our merchant-prince[5] :
The whole world has He made traders.[6] (Pause 1)

---

1. Sahaj : The state of spontaneous illumination through prayer, meditation, devotion. The miraculous wonderful experience of this state is the theme of this hymn. The similes and parallels are suggestive of its unshakeable, equable peace and poise.
2. This interpretation comes from Bhai Vir Singh, Santhya Pothi IV. Another rendering : (There is unbroken absorption, no other kind of absorption).
3. Story.
   Note : This hymn contains a string of mystic symbols, about the good and evil of human nature.
4. Thirst.
5. Naik=Lit Leader; the leading merchant.
6. Used symbolically—traders of good and evil.

Lust and wrath are the tax-gatherers; impulses
are the robbers.
The five senses this robbed wealth finish—
Thus is our caravan disposed of. (2)
Saith Kabir : Listen, ye devotees of God !
To a happening now that has occurred—
Climbing a pass,[1] is one of the bullocks[2] exhausted,
And after throwing off its load has gone away. (3) (5.49)

In the measure Gauri—Composition of the Venerable Kabir
(Quintet)
Pevakaṛei din chāri hain sāhūraṛai jānā

For a few days only in the parents' home[3] is our life;
To the husband's home[4] must we depart.
The world, purblind, ignorant; thoughtless,
knows not this. (1)
The woman[5] in her state of negligent wear[6] is standing,
Nor realizing the husband's party to fetch her along,[7]
have arrived. (Pause 1)
There see the woman dipping the *bucket* in the
well by a string.[8]
In a short while shall this string[8] snap,
And the water-carrier must depart. (2)
Should the Lord be compassionate, our life's
business shall He set right. P. 334
That woman alone is of blessed matrimony, who the
Master's teaching[9] contemplates. (3)
Thus have we seen after contemplation :
The whole world by its previous deeds is bound—
It is poor, helpless; what blame on it may be cast ? (4)
In despair must it at last depart, disconsolate.
Kabir, attach thy self to the Lord's feet.
For His shelter make fervent supplication. (5) (6.50)

---

1. Symbol for the state of spiritual ascent.
2. This is the bullock of evil, sin.
3. Symbols for life in the world.
4. Symbol for the hereafter.
5. Symbol for the individual human being.
6. Lit. *Dhoti*=daily wear, not bride's decking.
7. In the original is mention of *maklau*=the husband's party to fetch the bride home after the wedding.
8. Symbolizes breath or life.
9. Word.

In the measure Gauri—Composition of the Venerable Kabir

Jougī kaheh jougu bhal mīthā avaru na dūjā bhāī

Yogis claim yoga to be sweetest of all, none other;
Those with hair plucked[1] and those close-shaven.[2]
Those raising the sole cry of Alakh, Alakh[3]—
All claim to have acquired attainment. (1)
All such, purblind, alienated from God, into illusions are fallen :
To whomsoever one goes to get release *from Maya*,
Is himself in numerous snares bound. (Pause 1)
Pride is discarded[4] only when in the mind
Out of which it arose, it is absorbed –
Else scholars[5], men of accomplishments and knowledge,
men of valour—
All lay exclusive claim to greatness.[6] (2)
To whomsoever the Lord grants realization, alone obtains it—
Without realization how may one into the Absolute be merged?
By contact[7] with the holy Preceptor is darkness lifted:
Thus is the pearl of enlightenment obtained. (3)
Discard all stray[8] foul thoughts—
Firmly the Divine essence grasp.
Saith Kabir : Such state is like the dumb tasting of sugar,
Which noway can be described. (4) (7.51)

In the measure Gauri Purabi—Composition of the Venerable Kabir

In the Name of the Sole Supreme Being, Realized by
holy Preceptor's Grace

Jahi kachhu ahā tahā kichhu nāhīṇ panch tatt teh nāhīṇ

Where formerly a living self existed, now is nothing;
Nor is there play of the five elements.
The discipline[9] of breath in Ida, Pingala and Sukhmana[10]—
Where is their count[11] now. (1)

---

1. These are Jain monks, known as Saraogi.
2. Bairagis etc.
3. 'The Inaccessible Divine Essence' (cry of yogic mendicants).
4. Forgotten, put out of mind.
5. Pandits.
6. We alone are great (supreme).
7. Meeting.
8. Thoughts of left and right (left and right are also names of certain denominations within yogic sects).
9. Band.
10. There are the three air-passages, controlled by yogis in Pranayam.
11. (The inhaling, retention and exhaling of breath is according to a fixed count of time).

The thread of breath snapped, the heavens
of super-consciousness broken,
Wherein is thy articulate consciousness absorbed ?
Daily is this perplexity in my mind raised,
Which none to me explains. (Pause 1)
Where formely thou hadst cosmic consciousness,
now even thy self is not;
Nor is the mind, creator *of yoga-consciousness*[1] there.
The unifier of all, the self, is beyond Maya-taint—
Into what is it now gone ? (2)
Maya neither to the Absolute is joined nor from it separated[2] :
While manifest in mortal forms invested, in such
mystery it appears.
When consciousness of duality is lifted,
None is master, none servant;[3] none then goes to
another to pay homage. (3)
Saith Kabir : My self in God is fixed, where day and
night it abides.
The Lord alone of His mystery has knowledge—
He who is eternal, immortal. (4) (1.52)

Sūrati simriti duei kannīṇ mūndrā parmiti bāhari khinthā

*Concentration of mind and remembrance of God
are both my earrings;
True realization is the cloak[4] worn over the body :
My seat on the cushion of complete absorption in
the Absolute;
Control of wandering thoughts my seat. (1)
Divine Lord ! such dispassion and yoga do I practise—
Neither do I die not suffer sorrow or separation. (Pause 1)
My horn realization of one sole self in all continents
and the universe;

---

1. This refers to the seat of super-consciousness, located in the head (a yogic term).
2. This mystery of Maya has been called by Shankaracharya *anarbachni* (indescribable).
3. These terms imply preceptor and disciple.
* *Note* : This philosophical piece reflects the wonder of death, and the state of the enlightened yogic consciousness after dissolution of the body. Ultimately all is a mystery, known only to the Creator.
Note : In this hymn the articles and objects of yoga are expressed in terms of pure spiritual experience, away from the praxis of hatha-yoga.
4. Cloak, cushion, sect (Panth) horn (to blow) pouch for ashes, the gourd-pipe and one-string harp are all articles of the yogi's usual equipment. These are herein transmuted into spiritual concepts.

My pouch of ashes, the vision of the whole world
as destined to be ashes.
My absorption in meditation, turning away from Maya's
three qualities—
Thus from expanse of Maya are we released. (2)
Restraint of the wandering mind and control of
breath are the gourds;
Contemplation of God eternal through all ages is
the connecting pipe;
The mind in poise is the gut-string[1] that snaps not— P. 335
On this one-string harp is played celestial music.[2] (3)
Listening to this music[3] induces the perfect ecstasy,
Wherein is the shaking of Maya stopped.
Saith Kabir : A Bairagi[4] who such a play has performed,
Never again into transmigration shall fall. (4) (2.53)

**Gaz nav gaz das gaz ikkīs pūrīyāṇ ek tanāī*

This body is a sheet, forty yards in length,
Of which nine are the *apertures of the body*, ten the
faculties of senses and mind;
Twenty-one are the reeds,[5]
Its warp consisting of sixty threads[6] and nine joints[7]—
In its woof are another seventy-two threads.[8] (1)
Desire came to have a sheet woven;
But by then the weaver-self was departing from his
home in the body.[9] (Pause 1)
This sheet by yards is not measured, nor by the
weights weighed—

---

1. This is stretched on the yogi's harp to be strummed.
2. Anhad (anahat) : unstruck, celestial music, heard in the state of complete yoga-realization.
3. Also the mind in the cosmic void is fully absorbed.
4. Bairagi, Lit. One having dispassion towards the world; a sect subsumed under the generic term 'yogi' or 'jogi'.

* *Note* : In this difficult hymn, a string of images, drawn from the rural weaver's craft is woven to illustrate the ephemeral nature of human life. According to tradition, Kabir's occupation was weaving, as he was of the weaver (julāhā) caste.

5. These are the reeds on which the threads are stretched. These are counted as the five palpable senses, five subtle senses, ten kinds of breath and the mind.
6. These are the principle arteries.
7. The joints of arms, legs etc.
8. The small veins are according to the yogic count, seventy-two thousand in number.
9. Expresses the shortness and uncertainty of the human life.

Two and a half seers[1] of starch it consumes.
Should its feed be delayed, it makes disputes in the home. (2)
This human life never shall again come,
In which man acts counter to the Master's will.
Time will be when discarded shall remain
The weaver's pans and wetted reeds,
And the weaver in a huff shall depart—
The reeds empty, not a thread worked round them.[2] (3)
Round the block shall the threads remain entangled.
Thou poor worldly understanding[3] ! leave thy desire for expansion,[4]
Confine thyself to thy own sphere—
Thus is Kabir admonishing thee. (4) (3.54)

Ek jouti Ekā milī kimbā hoe mahoe

As the light of the self into the sole Effulgence merges—
Can it come apart again or no ?
The self[5] in which God takes not abode,
Had better burst and die. (1)
Lord ! of dark, sable hue[6] !
To Thee is my heart attached. (Pause 1)
By contact with the saint alone is obtained spiritual enlightenment,[7]
Be one anchorite or householder.
By union of the ardent seeker and the enlightened Teacher,
Comes about success in unison in devotion to God. (2)
People take these my compositions to be songs—
Know, these are meditations on the Divine—
Holy as the liberating sermon[8] in Kashi[9] at the time of death. (3)
Whoever chants or listens to the Name Divine with devoted heart,
Saith Kabir, without doubt shall attain the supreme state. (4) (1.4.55)

1. Seer in olden days weighed less than now. Refers to man's daily intake of food
2. These articles are the equipment of the rural weaver.
3. Lit. Pipe.
4. Implies control over the whole of life, which should be done by realization rather than the mere understanding.
5. Vessel.
6. Both Rama and Krishna are depicted as dark of skin, symbolizing puissant maleness.
7. Lit. Success, attainment.
8. Shiva's liberating mantra chanted to the dying in Kashi (Varanasi, Banaras) is believed to confer liberation.
9. Another name for the holy city of Varanasi.

Jeitei jatan kartei tei ḍūbei bhav-sāgaru nahīṇ tāriyo rei

Those indulging in *ritual* devices are all *drowned*;
These across the ocean of existence have not taken anyone.
Of those performing ritual actions and exercising many
restraints,
The mind by egoistic thinking is burnt. (1)
Why put out of mind the Lord, bestower of breath and
sustenance ?[1]
Human life that is invaluable gems and rubies,
For a cowrie-shell is thrown away. (Pause 1)
Never from thy heart hast thou considered—
The thirst of desire, this hunger, from illusion[2] arises.
By the intoxicating pride art thou robbed—
The Master's Word never in mind hast thou borne. (2)
Attracted by delectable taste and fascination of
sense-attractions,
With pleasure of evil art thou intoxicated.
Those having good fortune to company of the holy[3]
are destined,
Whereby iron too *by support of* wood has floated. (3)
Wandering about in species and births are we tired—
By such suffering exhausted.
Saith Kabir : In the Master's company have *we obtained*
the Supreme Elixir—
By loving devotion, liberation. (4) (1.5 56)

Kālbūt kī hastanī mana baurā rei chalatu rachiyo Jagadīsh

Such is the wonder-play the Lord of the universe has enacted :
The mind is maddened as *the elephant* after straw-figure
of the she-elephant;
Then with his mind maddened by lust-attraction.
Is the elephant brought under sway,
And in the head bears pricks of the goad. P. 336
Avoiding evil, to the Lord be devoted,
my maddened self ! (1)
My maddened self ! divesting thyself of fear on the Lord
thou dost not meditate,
Nor hast grasped shelter on the Divine ship. (Pause 1)

1. Morsel.
2. Maya-illusion is meant.
3. In the original, sant.

My maddened self ! as the monkey, stretching forth his arm
Grasps a handful of grain;
Gripped by fear of release, my maddened self,
From house to house he is made to caper.[1] (2)
As the parrot by the trap[2] is caught, such is
the way of Maya, my maddened self !
My maddened self ! as the frail colour of kasumbha[3]—
such is Maya-expanse. (3)
My maddened self ! numerous are the holy spots for bathing;[4]
Many the deities for worship.
Saith Kabir : My maddened self ! not by these comes release :
Release by service to the Lord comes. (4) (1.6.57)

Agni na dahai pavanu nahīṉ magnai taskaru neri nā āwai

Garner thou wealth of the Name Divine, that
never can be lost :
Fire burns it not, air wafts it not away, nor do thieves[5]
catch at it.[6] (1)
Ours is the purest of all manner of wealth.
The joy that in service to the Divine Lord lies,
lies not in royal power. (Pause 1)
After this wealth Shiva and Brahma's sons went
in search and became recluses.
One in whose heart[7] abides the Divine liberator,[8]
And whose tongue utters the Lord's Name,
Never in Yama's noose is caught. (2)
The Master to me granted to keep as my own,
The wealth of enlightenment and devotion—
To this noble teaching was my heart[7] attached.
This was as water on burning object;
To my unsteady mind was it like a pillar;
The bonds of illusion and fear then vanished. (3)
Saith Kabir : Listen thou, maddened by lust—
Consider this in thy heart.
In your home are hundreds of thousands of horses and elephants—

1. Dance.
2. A device to catch parrots.
3. A flower yielding a frail saffron-like colour.
4. Tirtha.
5. The original is in the singular.
6. Approaches not.
7. Mana.
8. Mukand.

In our home abides alone the Lord, that for us is
enough. (4) (1.7.58)

Jīūṇ kapi kei kari mūshti chanan kī lūbdhi na tyāgu daiyo

As the monkey's hand catches at a handful of gram,
And out of greed releases it not—
Thus, all deeds from greed performed, hold us by the neck. (1)
Without devotion is life a waste;
Truth abides not outside holy company and
devoted meditation on the Lord. (Pause 1)
As of flowers in forests blooming, none smells the fragrance—
So, *the self* wandering in innumerable births
Is by death again and again gripped. (2)
This wealth, beauty,[1] progeny and wife which for test[2]
to man have been granted,
Man in these remains entangled, by his senses attracted. (3)
Life is like fire, the body like a house of straw—
On all sides is the visible spectacle *of death.*
Saith Kabir : To swim across the ocean of existence,
The holy Preceptor's shelter have I sought. (4) (1.8.59)

Pānī mailā mātī gorī

Of a soiled drop and white clay[3]
Is compounded the *human* marionette. (1)
Nothing am I, nor is any object mine.
This body, wealth, all pleasing objects,
Lord ! are Thine alone. (Pause 1)
Into this clay-figure is infused air— P. 337
A false show assembled, is set up. (2)
Some five lakhs of rupees have hoarded—
At the end *in memory of them* is only a clay-pot smashed. (3)
Saith Kabir : Listen, thou proud one !
This edifice erected by thee,
Shall in an instant be shattered. (4) (1.9.60)

Rāma japou jīya aisei aisei

My self ! contemplate in the manner of Dhruva and
Prahlad,[4] the Lord. (1)
Lord compassionate to the humble !

---

1. Lit. Youth.
2. To watch, i.e. test.
3. These refer to the male and female fluids.
4. These are famous devotees, celebrated in Hindu Puranic lore.

Trusting to Thee, have I put my whole family
on the boat. (Pause 1)
As it may please Him, to His will He enforces obedience,
And this boat takes across to the other share. (2)
By grace of the Master, such enlightenment
My being has pervaded, whereby is annulled transmigration. (3)
Saith Kabir : Meditate devotedly on the Lord of the Earth[1] :
On this shore and across is He Sole Bestower of
liberation. (4) (2.10.61)

In the measure Gauri—Composition of the Venerable Kabir

SCORE 9

Joni chhādi jau jagu mehṇ āiyo

As leaving the womb into the world thou didst come,
At touch of air *of life*, the Lord thou didst put out of mind. (1)
My self ! chant thou praise of the Lord ! (Pause 1)
During thy existence in the womb wast thou engaged
in penance head downward—
Thereby wast thou kept safe in fire of the mother's belly. (2)
After wandering through eighty-four lakh species
Into the human birth hast thou arrived :
Shouldst thou now miss the *chance of liberation*,
No shelter[2] shalt thou find. (3)
Saith Kabir : Meditate devotedly on the Lord of the Bow,[3]
Who is seen neither to be born nor to die.[4] (4) (1.11.62)

In the measure Gauri Purabi—Composition of the Venerable Kabir

Sūrag bāsi na bāchhīyai ḍarīyei na narki nivāsu

Desire not residence in Paradise, nor fear being
cast into hell.
Whatever is to be, must be—divest your mind of desire. (1)
Chant the Lord's praise,
Whereby is attained the Supreme Treasure.[5] (Pause 1)
As long as the *praxis* of loving devotion to
God is not realized,
Of little value is contemplation, austerity, self-discipline,
fasting and ritual bathing. (2)

---

1. Saring-pani (Lit. One who holds the bow in hand).
2. Place.
3. Saring-pani (phrase symbolizing God).
4. Who is not seen coming, nor known to depart.
5. Liberatinn, enlightenment is implied.

Be not pleased at sight of wealth;
wail not at sight of misfortune.
As is prosperity, so take misfortune to be.
What the Ordainer has ordained, must happen. (3)
Saith Kabir, men of God in their heart have
realized the Lord :
The service of such devotees is best,
In whose heart abides the Lord. (4) (1.12.63)

Rei mana teiro koe nahīṇ khhinch lei jini bhāru

My self ! none *in this world* is thine own;
Draw not on thyself for anyone the burden of sin :
Brief as the bird's abode on the tree,
Is life in this world. (1)
Friend ! Divine elixir have I quaffed,
Whose taste has made me forget all others. (Pause 1)
What good crying over others' death, when we
ourselves are not to last ?
All that are born must come to death—
Little care should we have to wail over it in sorrow. (2)
Our consciousness is absorbed in the Supreme Being
from whom it arose,
And now with God's saints is quaffing *amrita*. (3) (2.13.64)

Panth nihārai kāmani lochan bharīlei ūs āsā

The woman[1] is expectantly watching along the way,
breathing in anxious gasps—
Her heart to anything not inclining, her step
not moving, P. 338
In yearning to behold her Lord. (1)
Thou black raven[2] ! fly thou away,
That with the Divine Beloved I have union without
delay. (Pause 1)
Saith Kabir : To achieve life's blessing,
To the Lord be devoted;
The Name Divine make your sole prop,
And by your tongue utter God's Name. (2) (1.14.65)

1. Symbol for the seeker.
2. The raven is believed to herald the arrival of a guest, particularly a desired one. It should settle on the roof-top, caw and fly away.

In the measure Gauri—Composition of the Venerable Kabir

SCORE 11

Ās pās ghan turasī kā birwā mājh banā ras gāūn rei

*All round are thickets of tulasi[1] plants;
Amidst these in ecstasy sings *Krishna*[2] :
At sight of his beauty is ravished the milkmaid,[3]
Thus praying, 'Leave me not to come and go anywhere'. (1)
Lord of Earth[4] ! to Thy feet is my heart attached—
Only those greatly fortunate with Thee find union. (Pause 1)
In Brindaban[5] the charmer, ravisher of hearts,
Krishna grazes kine.
Lord of Earth[4] ! he whose Lord art thou,
Bears the name Kabir.[6] (2) (2.15.66)

In the measure Gauri Purabi—Composition of the Venerable Kabir

SCORE 12

Bipal bastar keitei haiṇ pahirei kyā bana maddhei bāsā

What point wearing large quantities of suits ?
What point also renouncing all these,
and taking abode amid a forest ?
Man ! what good worshipping deities, taking holy dips in
water, or being learned in scriptures ? (1)
My self ! this have I realized : from here must thou depart.
Thou ignorant one ! the eternal Supreme Being realize.
With lucre art thou entangled which visible once,
may not again come in sight. (Pause 1)
Even enlightened ones[7] and those engaged in
meditation, those discoursing—
The whole world—in entanglement is caught.
Saith Kabir : Deprived of the Name Divine,
The whole world is lucre-blinded. (2) (1.16.67)

---

* *Note* : In this hymn the Divine Being is symbolized by the charming Krishna image, famous all over India.
1. The Basil p'ant.
2. Also rendered : 'Near Banaras are grazing the kine'.
3. Symbol for seeker; milkmaids of Brindaban are traditionally associated with Krishna.
4. Also interpreted as 'Bearer of the Bow'.
5. The romantic forest near Mathura where Krishna passed an idyllic time of youth.
6. Kabirā in the original. (The addition of the vowel makes no significant difference).
7. Giani (Jnani), implies one whose enlightening does not go beyond the conceptual or intellectual stage.

Mana rei chhādahu bharamu pragatu hoe nāchahu iyā Māyā kei dāndei

*My self ! discard doubt; dance thy dance[1]
before the public gaze—
All these *hesitations* are fears by Maya inspired.
How can one be *called* hero who is afraid of facing
the foe in battle;
What suttee[2] will she be who engages in
collecting household utensils ? (1)
My mad self ! give up thy shaking *in doubt* :
Now that in hand the coconut[3] thou hast grasped,
Attainment to thee by burning and death alone shall
come. (Pause 1)
Involved in lust, wrath and Maya, is the world ruined.
Saith Kabir : The Divine King shall I not discard,
who is higher than the highest. (2) (2.17.68)

In the measure Gauri—Composition of the Venerable Kabir

SCORE 13

Fūrmānu Teirā sirai ūpari phiri na karat bīchār

To Thy command am I reverently obedient[4]
without further thought.
Thou the river, Thou also the boatman—
From Thee comes swimming across. (1)
Thou creature of God[5] ! adopt the way of service,[6]
Whether the Lord be displeased with thee or show
thee love. (Pause 1)
Thy Name is my prop,
Joygiving,[7] as to the woman the husband's love.
Saith Kabir : Thy household slave am I—
Grant me life, should it please Thee, or give me
death. (2) (18.69)

---

* *Note* : This hymn expresses, as suggested by competent commentators, the resolve to keep firm on the path of Bhakti, leaving the conventional faith and the Muslim beliefs of his home.
1. Used symbolically for the path of Bhakti adopted by him.
2. Sati, a woman resolving to burn herself on the pyre of her deceased husband.
3. Traditionally held by the woman resolving to perform suttee.
4. Thy command over my head.
5. Banda in the original, meaning slave. Implied meaning, human being.
6. Implies worship.
7. Giving bloom.

In the measure Gauri—Composition of the Venerable Kabir

SCORE 5

Lakh chaurāsih jīya joni mehṇ bharamat Nandu bahu thākou rei

It is narrated that Nand[1], wandering through
eighty-four lakh births,
Was exhausted greatly;
In his home, to reward his devotion did Krishna take incarnation,
By great good luck of that poor creature. (1)
You that call the *Divine Being* Nand's son—
Say, whose son was then Nand ?
When the earth, sky and all directions did not exist,
Where was this Nand then ? (Pause 1)
He whose Name is the Immaculate,[2] never by suffering
is gripped, P. 339
Incarnation assumes never.
Kabir's Master is the Lord who has neither
father nor mother. (2) (19.70)

Nindau nindau mou kou lougu nindau

*Folks ! calumniate me to your heart's content;
This calumny to me is most pleasing.
Your calumny is my father, your calumny my mother. (Pause 1)
One calumniated into Paradise[3] goes,
As such a one in his self boon of the Name lodges.
Should one, possessing a pure heart be calumniated,
Then is the calumniator no more than one washing our
clothes. (1)
One calumniating us is our *true* friend—
In him is fixed our heart's love.
The real calumniator is one who our calumny forbids.
The calumniator in truth seeks our long life. (2)
For the calumniator we feel love and affection;
His calumny to us brings liberation.
To Kabir, *God's* servant, calumny appears a noble object :
Sinks the calumniator : we swim across. (3) (20.71)

---

1. The headman of Gokul's cowherds, Krishna's foster father.
2. Niranjan=one not touched by Maya-pollution.
3. Baikunth.

* *Note* : In this hymn is a great man's reaction to the petty traducers and calumniators, jealous of him and failing to see his greatness. Their venom only confirms him in his own path of goodness. According to ancient belief, the calumniator takes on his head whatever evil deeds we do—consequently, has he been cal.ed friend and one that is loved. In these lines is enshrined deep spiritual and psychological insight.

Rājā Rāma Tūṇ aisā nirbhau taran tāran Rāma-rāiyā
Divine King ! free from fear art Thou;
Thou art the true saviour. (Pause 1)
While my ego lasts, of Thee have I no awareness;
Now that Thee have I realized, my ego ceases to exist.
Now I and Thou have become one—
The sight of this union to me gives certitude of faith. (1)
While worldly understanding lasted, little strength
of spirit had I.[1]
With the new understanding is my strength unbounded.
Saith Kabir : Taken away is my worldly understanding :
With this change is achieved fulfilment. (2) (21.72)
Khaṭ neim kari koṭhaṛī bāndhī bastu anūp bīch pāī
On six round pillars[2] is a Chamber[3] erected,
In which is placed a unique object.
Breath is its key and lock—
In an instant has the Creator made it. (1)
My brother ! my mind ! keep now awake.
In carelessness hast thou forfeited thy life—
Thieves are robbing thee, thy house is being ruined. (Pause 1)
Five watchmen[4] that stand at the door,
Rely not on them.
Keep thyself fully, completely aware—
Then shalt thou get the light, the effulgence.[5] (2)
The woman[6] that by the nine mansions[7] is attracted,
The unique object has missed.
Saith Kabir : All these nine mansions are grabbed—
In the Tenth[8] is the *Divine* Essence pervasive. (3) (22.73)
Māī mohe awar na jāniyo ānānāṇ
Mother mine ! none other than God have I recognized.[9]
In my life is pervasive He whose praise Shiva and Sanak
and Brahma's other sons chant. (Pause 1)

---

1. What strength could there be ?
2. Refers to the six-chakras (nerve ganglions) in the body, according to yogic lore.
3. The self.
4. The five senses.
5. Enlightenment, realization is meant.
6. The living self.
7. The nine sense-organs of the body.
8. Dasam-Duar, the tenth door of esoteric experience.
9. Lit. Know.

In my heart is light of the illumination by the Master granted;
In super-consciousness[1] is my meditation fixed.
Maladies of evil tendencies, bonds of fear have fled—
In my true self[2] have I realized joy. (1)
In the Master's sole noble teaching have I found true joy—
To any other in my mind have I not given place.
By living with the sandalwood of Divine devotion is
my mind made fragrant—
Discarded and decreased is pride. (2)
Whoever chants the Lord's praise, and on it meditates,
In the Lord finds a resting-place.
Supremely fortunate is he in whose heart He is lodged—
On his forehead is writ good fortune. (3)
Eliminted is Maya, and with illuminating realization,[3]
Is All-weal[4] spread—
In the self is the sole Supreme Being pervasive.
Saith Kabir : By contact[5] of the Master has come
supreme bliss. P. 340
Ended is wandering in doubt, and the mind in
faith rests. (4) (23.74)

In the measure Gauri Purabi—Composition of the Venerable Kabir

Bāwan Akkhari (Acrostic)*

In the Name of Sole Supreme Being, Eternal Manifestation,
Pervasive Creator, Realized by the holy Preceptor's Grace

Bāwan Achhar lok trai sabhu kichhu in hī māheṇ

In the fifty-two letters[6] is contained the entire manifestation
of the three worlds :
These letters shall one day perish—
The eternal Letter** is not among these included. (1)

Jahā bol teh achhar āwā

Wherever is speech, there are letters used;
Whatever is inexpressible, in that the mind too cannot rest.

---

1. Gagan-mandal, seat of the Tenth Door of super-consciousness.
2. Lit. Home.
3. Sahaj.
4. 'Shiva' bears the meaning of 'bringer of weal'.
5. Meeting, contact.

* This is a mode of composition, in which each verse or stanza begins with a letter or syllable. See Note, *ante*, on Gauri Bawan-Akkhari of Guru Arjan Dev.

6. These may be syllables, expressive of a synthesis of consonant and vowel sounds.

** (This refers to the Name Divine—Akshara, as in the Upanishad).

Amidst the expressible and the inexpressible lies that Reality :
Where He abides, none can have access. (2)

Allah lahoṇ to kyā kahauṇ kahauṇ ta kou ūpkār

Were I to Allah[1] have access, how may I express Him ?
Were I even to express Him, whom would such expression benefit[2]?
He whose expanse over the three worlds is found,
Is like the banyan-tree and its seed—each in the other. (3)

Allah lahantā bheid chhai kachhu kachhu pāyou bheid

As is Allah[1] attained, is duality annulled,
And a particle of His mystery known.
As from distinctions is the mind turned away, and
by the Divine mystery penetrated,
The Lord, immortal and indestrutible, is found. (4)

Türk tarīkat jāniyai Hindū Beid Pūrāna

Muhammadans by their own ritual code are known;
The Hindus by Vedas and Puranas :
But to enlighten our mind some holy wisdom needs
to be studied. (5)

Oankar ādi maiṇ jānā

Of all the Supreme Being is origin.
I believe not in what is recorded and effaced.
Whoever to Oankar has access,
After such access is nevermore effaced. (6)

Kakkā kirṇi kamal mehn pāwā

K By *K* learn :
Whoever in the lotus *of his heart* a ray
of Divine light has obtained,
His heart is not again by Maya's moonlight closed.
Should one experience joy of fragrance of the lotus,
Such state is indescribable—How may I state it ? (7)

Khakkhā ihai khoṛi mana āwā

KH By *KH* know :
When the mind this cave of realization enters,
Then it leaves it not, and runs not in ten directions.
To all is such a one forgiving, knowing them to be Lord's;
Thus becomes he immortal, and the imperishable
state attains. (8)

---

1. Allah is used here as a universally expressive name for God.
2. The implication is that by mere discourse none would follow this supreme mystery.

Gaggā Gūru kei bachan pachhānā

G By *G* realize :
The eternal by the Master's Word he realizes,
To another's teaching not lending ear.
A recluse he abides, without straying after worldly objectives.
The eternal unattainable he attains,
And in the sphere of realization[1] abides. (9)

Ghaggā ghati ghati nimasai soī

GH By GH learn :
In each vessel[2] is His abode :
As are vessels[2] shattered, no decrease He finds.
Whoever abiding in his vessel[2] finds that Ferry,[3]
Shall not leave it, to wander astray. (10)

Gṇangṇā nigrahi sanehu kari nirvāro sandeih

GN Know by GṆ :
Restraint by love exercise, cast off doubts.
Flee not the endeavour finding negative results—
This would be great wisdom. (11)

Chacchā rachit chitra hai bhārī

CH By CH learn this :
This created world is a mighty picture :
Leaving aside the picture, the Painter contemplate.
Great entanglement in this wonderful painting lies.
Discarding the picture, in mind keep the Painter thereof. (12)

Chhachhā ihai chhatrapati pāsā

CHH[4] By CHH know :
This is the aspect of the Divine King[5] :
Live with satisfaction; discard desire.
My self ! each instant have I admonished thee—
Discarding Him, why put thyself in bonds ? (13)

---

1. Gagan (sky) in the original, symbolizing the centre of super-consciousness.
2. Symbol for creature.
3. Resting-place in the Divine.
4. A letter the sound of which is common to Sanskrit and the other Indian languages.
5. Lord of the umbrella (the decorative umbrella spread over royal persons).

Jajjā jau tan jīvat jarāvai

J Of J learn :
Whoever while living, his bodily impulses subdues,
And his youthful desires burns away,
Has found the true way.
When desires for pelf, and desires pertaining
to others' wealth are burnt away—
Then is light of Divine effulgence obtained. (14)

Jhajjā ūrajh sūrajh nahīṇ jānā

JH Of JH know :
Many know how to get entangled, but know not the
way of resolution.
Those caught in hesitation at the Divine Portal are
not approved. P. 341
Why to exhaustion are they admonishing others ?
From disputation entanglements alone arise.[1] (15)

Jṇaṇjṇā nikati jo ghat rahiyo dūri kahāṇ taji jāe

JN Know this from JṆ[2] :
The Lord who close to thee in thy heart abides,
Where goest thou abandoning Him ?
He to find whom was the whole world scoured,
Very close at hand is found. (16)

Ṭaṭṭā bikat ghāt ghat māhīṇ

Ṭ Know by Ṭ :
The path that appears hard, through the heart alone lies :
Why not enter the Divine Mansion by just opening
the gate ?
After obtaining sight of the Eternal, never shall you
agaiu elsewhere revert.
Whoever in his heart finds involvement with Him,
With Him remains coiled. (17)

Ṭhaṭha ihai dūri ṭhagnīrā

ṬH The lesson of ṬH[3] is :
Those that have put away this deceptive mirage of the world,
With hard struggle their mind have they placed in state
of poise.

1. Are obtained.
2. This sound is like the Persian ZH or the French J as in 'Jean'.
3. ṬH. This is a hard sound, not found in English. It occurs in thug, thuggee and a large number of Indian words.

Maya that the whole world has beguiled and consumed,
As is that despoiler robbed, the mind the place of poise
has attained. (18)

Ḍaḍḍā ḍar ūpajei ḍar jāī

Ḍ Know by Ḍ :
As is fear of God aroused, fear of the world goes :
In that fear is this fear absorbed.
Should man fear entertaining such fear, fear of the
world shall grip him.
As by the fear of God is the heart rendered fearless,
Fear of the world flees. (19)

Ḍhaḍḍā ḍhig ḍhūnḍeh kat ānā

ḌH This is the teaching of ḌH :
Why seek Him in various directions ?
In such search shall thy life end.
As after ascent of Sumeru[1] you return home,
He who made the citadel of the self,
inside the citadel may be found. (20)

Naṇa raṇi rūtou nar neihī karai

N By N[2] realize :
Man involved in battle with evil impulses must show
steadfastness;
Neither should he bend nor leave the battlefield.
This should he regard as the blessing of life,
That as one he kills, many may flee. (21)

Tattā atar tariyo neh jāī

T By T[3] learn :
The impassable ocean of the world is hard to swim across;
This self in the universe[4] is absorbed.
When the three worlds in the self are contained,
Then is the self with the Divine Essence merged,
And truth obtained. (22)

Thathā athāh thāh nahīṇ pāwā

TH Know by TH :
Of the Lord unfathomable, is the depth unattainable;

1. The mountain of gold, abode of gods. Here implies the hard struggle for realization through ritual practices.
2. This sound is found in Sanskrit or the other Indian languages, but is unknown to English.
3. The soft 't' as in Russian, Persian and the Latin languages.
4. The three worlds.

Unfathomable is He, the mind is unstable.
On small patches seeks He to erect edifices,
And without pillars to raise mansions. (23)

Daddā dekhi ju binasanhārā

D Through D[1] learn:
What is visible, is all mortal:
Him who is invisible, in your thoughts cherish.
When to the Tenth Door[2] is the key applied,
Is obtained sight of the Compassionate Lord. (24)

Dhaddā ardhai ūradh niberā

DH By DH realize:
Resolution by rising higher from the lower plane shall come;
The lower there finds abode in the Higher.
When the self leaving the lower plane, towards the Higher proceeds,
Then by union of the lower with the Higher finds it bliss. (25)

Nannā nisidin nirkhat jāī

N Known by the medium of N:
Night and day of God's devotees in watching for Him passes—
With watching their eyes turning red,
As through watching is His sight obtained,
Comes union between the one that waits[3] and the waited for.[4] (26)

Pappā apar pār nahīṇ pāwā

P By P realize:
The self the Lord's limit cannot find:
Right it would be to the supreme Effulgence to be attached;
One that thus the five senses subdues,
The limits of good and evil has transcended. (27)

Phapphā binu phūleh phal hoī

PH By PH know:
When comes the fruit of enlightenment

1. This is the soft 'D' as in Persian, Russian and the Latin languages.
2. The seat of super-consciousness.
3. Watches.
4. Watched for, awaited.

Without flowers of our actions,
Whoever of the strips of these fruits tastes,
By contemplation of this fruit into the valley
of transmigration does not fall.
Such strip of fruit tears away all incarnations of
transmigration. (28)

Babbā bindeh biṅd milāva

B By B learn :
As is the drop of the self into the universal drop merged,
Then never the two can separate.
Should one in the spirit of submission take the path
of worship,
And to God offer obeisance,
Such He cherishes like His own relations. (29)

Bhabbā bheideh bheid milāva P. 342

BH By BH realize :
By penetrating the distinction *between the self and the Absolute*
Comes about union.
Now, with fear shattered, comes faith :
Whatever is realized, is the Divine King. (30)

Mammā mūl gahiyā mana mānai

M By M know :
By rise of faith in the mind is realized our Divine origin.
Only one initiated into this secret
Knows the mind to be the Divine essence.
Let none delay union between the self and
the Absolute—
Since by absorption of the mind alone is obtained
absolute Truth. (31)

Mammā mana siūṉ kāju hai mana sādhei sidhi hoe

M By M learn :
With the mind lies our concern; by subduing the mind
comes true success in obtaining liberation.
Kabir thus speaks to his self : 'None like the mind have
we found *to guide*. (32)

Ihu manu shaktī ih man Shīo

The mind is Maya amid matter;
It has also Divine enlightenment.

It is said to be brought into being also by the
five elements.[1]
When the mind is carried into the highest state of Turiya,
Then can it express truths of the three worlds. (33)

Yayyā jau jānai tau dūrmati hani kari basi kāyā gaoṇ

Y By Y know :
Should you have any enlightenment,
Your foul thinking subdue and the hamlet of the
body conquer.
If engaged in this battle you flee not,
Then alone may you be called a true hero. (34)

Rārā rasu niras kari jāniyā

R By *R* this learn :
By turning away from worldly pleasures[2]
is realized true joy;
By thus turning away alone is that joy known.
That joy to such alone comes as this pleasure discard.
Those tasting of that joy relish not the taste of
these pleasures. (35)

Lallā aisei liv mana lāvai

L Of L learn this :
This mind concentrates itself in such manner,
That it strays not anywhere, and the Supreme Truth
attains.
Should it be concentrated on God in love,
To Allah[3] shall it attain and thus attaining Him,
In His feet be absorbed. (36)

Vavvā bāri bāri Bishan samāri

V By V know :
Again and again the Lord contemplate—
One so contemplating the Lord never shall be discomfited.
To such am I a sacrifice as chant praise of the Lord's[4]
offspring.[5]
One to the Lord[4] united the Divine Truth attains. (37)

---

1. That is, depends for its existence on the senses that have knowledge alone of matter. In this aspect the mind is called ***panch-bhū-atma***.
2. Juicy substances; sources of pleasure.
3. General (Muslim) Name of God.
4. Bishan (Vishnu) symbolizing God.
5. The devotees are meant.

Wāvā wāhi jānīyai wā janei ihu hoe

W Know by W :
Realize Him—by such realization does the self become one with Him.
When union of these occurs, none then can know the secret of union. (38)

Sassā sou nīkā kari soudhuh

S Saith S :
Thoroughly for Him you make search;
The attractions of the mind restrain.
As by such restraint is aroused devotion,
To you shall be visible the King of the three worlds,
Pervasive everywhere. (39)

Khakkhā khoji parai jau koī

KH By KH know :
Whoever for the Supreme Being makes search,
Shall after such search never again take birth.
Whoever seeking and acquiring knowledge, contemplates it,
Instantly across the ocean of existence shall swim. (40)

Sassā so Sah seij savārai

S By S[1] know :
Should the female[2] her Lord's couch deck,
Cast off her doubts shall be.
Discarding short-lived joys, the supreme joy shall she obtain;
Then shall she be rightly called wife and He her lord. (41)

Hāhā hout hoe nahīṇ jānā

H This is the message of H :
Being of the Divine Essence, yet is the self of this unaware.
When it so becomes, does the mind find faith and poise.
This is the truth, should one so realize.
Then is all seen as His manifestation,
And the consciousness of the ego disappears. (42)

Liūṇ liūṇ karat phirai sabh logu

L By L realize :
The whole world after acquisition runs about :
From this arises much sorrow.

---

1. This is one of the three 'S' sounds in Sanskrit.
Implies the seeker.

Should one with the Lord of all Prosperity[1]
form attachment,
Then is all sorrow gone, and are all joys obtained. (43)

Khakkhā khirat khirat gaye keitei

KH By KH[2] know :
Innumerable beings have perished and disappeared;
Still these beings destined to perish put not
God in mind.
Should anyone realizing this in the world, restrain
himself,
Shall he obtain the Reality from which he has been
separated. (44)

Bāwan akkhar jourei āni

The Brahmin has on the fifty-two letters made a
composition.[3] P. 343
But the One Eternal Syllable[4] is he not able to realize.
Kabir gives expression to this Word of truth :
He alone is a true Pandit[5] whose self in the Absolute,
known by intuitive enlightenment, abides.
The Pandit's[5] way is to carry on his commerce
with the world,[6]
But the enlightened person seeks the Divine Essence to
contemplate.
Whatever the kind of understanding that in anyone's
self is lodged,
Saith Kabir, such shall his realization be. (45)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

In the measure Gauri. *Thitteen*—Composition of the Venerable Kabir

(Lunar dates of the Fortnight)

Sloka

Pandrāh thitteeṇ sāt vār

Those keeping the fifteen dates and seven days,[7] saith Kabir,

---

1. Lakshmi-bar (Spouse of Lakshmi—Vishnu—here symbolizing God).
2. There are three letters yielding the sounds resembling KH.
3. Reference to the versified compositions to memorize the mutations of vowels and consonants.
4. That is, God the eternal (Akshar).
5. Lit. Learned man— honorific for a Brahmin.
6. That is, to make his living by teaching children to read and write.
7. Days of the week.

Neither in this life[1] nor the next[2] are blessed.
The seeker or the enlightened one,
On entering into this mystery,
Realizes the Supreme Being, that is Himself the Creator
and the deity sacred to each. (1)

On Dates

Ammāvas mehṇ ās nivārahu

On the dark moonless night cast off desire
And the Lord, controller of the inner self contemplate.
Thus while living, the door of liberation attain,
And intuitive realization of identification of the self with the
Divine Essence. (1)
Whoever has his heart devoted to the Lord's lotus feet,
By grace of God's devotees shall it be purified,
Each day in Divine laudation keeping awake. (Pause 1)

Parivā Preetam karahu bīchār

Pertaining to the first, the *Divine* Beloved you contemplate,
Who is unembodied, endless,
And in the self disports.
One so doing, by thought of time's changes
never shall be tormented;
In the Primal Supreme Being remaining merged. (2)

Dūtīya dūh kari jānai ang

Adverting to the Second, the man of enlightenment
should know, two elements constitute each being :
Maya and the eternal Brahman[3] in each one are pervasive.
The eternal Brahm knows neither increase nor diminution—
Uncreated, immaculate, in one state it remains. (3)

Tritīyā tīnei sam kari liyāvai

In relation to the Third, know :
The three vital passages[4] should the seeker concentrate
between his brows;
Thus finding the root of joy and the supreme state.

---

1. This shore.
2. That shore. (The implication is, to their transmigration there is no end—the self perpetually into it whirls as do recurring dates and days).
3. Brahm is Brahman, the Eternal Absolute. Maya is the mutable principle of matter.
4. Tīn or 'Three' in the passage is variously interpreted, in the light of mythology and Indian philosophical thought. Alternative rendering : 'Let all the Three Qualities in him by harmonized'. The three deities too are mentioned in this context.

In holy company must he repose his faith—
Thus without and within shall he see Divine Light. (4)

Chauthehi chanchal mana kau gahuh

On the Fourth thus resolve :
The restless mind you still;
By the flood of lust and wrath be not carried away.[1]
In water and on land is He alone pervasive :
Putting the self in tune with God, your self you contemplate.[2] (5)

Pānchai panch tatt bisthār

Such is the teaching of the Fifth :
This world is expanse of the five elements;
The world's dealing round gold and woman centres.
Whoever the elixir of *Divine* love quaffs,
Never by the torment of decline and death shall be gripped. (6)

Chhathi khatu chakra chahūṇ dis dhāe

By the Sixth know :
In the six circles[3] of the body, the mind in all six directions wanders about;
Without enlightenment it finds not rest.
Effacing your duality, grasp forgiveness—
Thus shall you not bear *suffering of* the thorn of ritual acts of piety. (7)

Sātaiṇ sati kari bāchā jāṇi

By the Seventh realize :
The Master's Word know to be true :
Yourself realize to be a particle of the pervasive Divine Reality.
Thereby shall your doubts leave you and your suffering be effaced.
In the Lake of Absolute Absorption[4] shall you obtain joy. (8)

Ashṭamī ashṭ dhātu kī kāyā

By the Eighth know :
This body of eight elements[5] is constituted.

---

1. In the original occurs the verb implying 'flow along'. The rendering above reflects that image.
2. (Herein is introduced the doctrine of the enlightened self's identification with the Supreme Self, Paramatma).
3. Khat-chakra, are the six nerve ganglions or 'lotuses' postulated by hatha-yoga. Here implies the five senses and the mind, resulting from the inter-action of these.
4. The Lake of Shunya.
5. These are : The skin, hair, blood, arteries, bones, muscles, fat, seminal fluid.

Within it abides the Lord unborn, king of the Supreme Treasure.
By the enlightenment from the Master acquired, is this mystery unfolded—
The self from Maya *turned away* abides in the irrefrangible, immortal *Supreme Being.* (9)

Naumī navaiṉ dūār kau sādhi

The message of the Ninth is :
The nine apertures of the body thou purify;[1]
On your flowing desires put restraint.
Thus shall avarice and attachment be discarded;[2]
And entering upon eternal life, the fruit of immortality shall you taste. (10)

Dasmī dah dis hoe anand

The teaching of the Tenth is : P. 344
On this day mayst thou in all ten directions be surrounded by bliss :
Thy doubts cast off, to the Lord mayst thou be united,
Who is effulgence incarnate, the unique Essence;
Free of impurity, foulness;
Lying beyond shadow and light.[3] (11)

Ekādsī ek dis dhāvai

Of the Eleventh the teaching is :
Let the mind in one sole direction endeavour[4] :
Thereby shalt thou not again enter the torment of transmigration.
Then shall thy body be rendered joyful,[5] pure;
And the Lord, considered far, be attained close at hand. (12)

Bārasi bārah ūgavai sūr

On the Twelfth *comes this revelation* :
It is as though twelve suns have risen,
And day and night are blowing trumpets of Divine[6] music.
As thus is the Lord of the three world's beheld,
Behold a wonder[7] :
The creature into God has been transmuted. (13)

---

1. Reform etc. are also implied.
2. Forgotten.
3. That is, beyond all controversies and contradictions.
4. Rush, move.
5. Cool.
6. Anhad tūr—the music uncreated by earthly means.
7. A wonder has occurred.

Teiras teirah agam bakhāni

The teaching of the Thirteenth is :
Those that on the Lord inaccessible[1] have discoursed,
Know Him to abide unchanging in all places, high and low.[2]
Above considerations of high and low, honour and dishonour
have they risen;
The Lord have they realized to pervade all
creation alike. (14)

Chaudasi chaudah lok majhāri

The message of the Fourteenth is :
In all the fourteen worlds,
In each hair abides the Lord.[3]
Contemplate ever truth and content of mind;
Make your utterance *centre ever* in Divine discourse. (15)

Pūnioṇ pūrā chand akās

Of the full moon night learn :
On the full moon night shines the moon full in the sky;
Its sixteen faculties[4] spontaneously are spreading light.
The Lord in primal time, at end of time and in the middle is
above mutation—
Beholding this is Kabir in the ocean of bliss absorbed. (16)

In the measure Gauri—Composition by the Venerable Kabir

On Seven Days of the Week (*Vār*)

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Bāri bāri Hari kei gūna gāvahu

Each day the Lord's praise ye chant,
And realize the Divine mystery by the Master revealed. (Pause 1)

Ādit karai bhagati ārambh

By Sunday learn : Man into devotion must initiate himself :
Thereby shall be restrained *gusts of* desire in the
body mansion.

1. In this line occurs *terah* (thirteen) *agam* (scriptures) which has been so interpreted, with differing details as to the scriptures. The interpretation given above steers clear of the count of scriptures (shastras). Agam= inaccessible; the correct term for shastras etc. is āgam.
2. Low and high.
3. Murari, a periphrastic name for Krishna, here symbolizing God.
4. The moon in the Indian systems of thought is believed to have sixteen 'kala' (faculty, power).

As is day and night uninterruptedly continued the flow of
meditation,
Then shall sound the mystic flute in spontaneous note.[1] (1)

Somvāri sasi amritu jharai

From Monday know :
From the moon *that is the Master*, flows down amrita of
the holy Word :
By tasting thereof is all poison of evil immediately shed.
As the doorway of speech is restrained,
The mind of one quaffing it, the state of ecstasy enters. (2)

Mangalvārei lei māhīt

Of Tuesday should the seeker realize this :
Of the five thieves should man learn the way,
He should not leave home and stray outside—
Else the Divine King's wrath would he earn. (3)

Būdhvāri būddhi karai pargāsi

Of Wednesday should this be the gain :
His understanding should he illumine:
In his heart's lotus should he lodge the Lord.
By teaching of the Master should the self and the
Creator be made indistinguishable,
And the heart's lotus drooping should be placed facing
right. (4)

Brihispati bikhiyā dei bahāe

Of Thursday such is the teaching :
Evil passions should he push off;
The three deities should he combine into the Sole Divine Being.
In the Divine Triple conjunction[2] are flowing the three
rivers of action, enlightenment and devotion—
In these should he day and night bathe and wash his
filth of sin. (5)

Sükritu sahārai su ih brati chaṛhai

Of Friday learn :
By the prop of good deeds is this vow of life fulfilled;
Let the seeker day after day with his ego engage in battle.
Let him keep in restraint all his five senses—
Thereby shall his gaze never with duality be filled. (6)

---

1. Anhad benu.
2. The 'triple' here is also interpreted as the three vital passages of Ida, Pingala and Sukhmana.

Thāvar thiru kari rākhai soe

Of Saturday learn :
The seeker should keep steadily burning
The wick of illumination that is in the self.
As by this is light spread without and within the self,
Are consequences of actions[1] effaced. (7)

Jab lag ghaṭ mahṇ dūjī ān

As long as with other than God the self seeks shelter,
Know, attainment to the Divine Essence[2] beyond reach remains. P. 345
When love for God, all-pervasive, is aroused,
Saith Kabir, then does the self acquire purity. (8)

In the measure Gauri Cheti—Composition of the Venerable Namdev

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Devā pāhan tārīyalei

Effulgent Lord ! even stones have you made to swim :
How may your servant[3] repeating your Name be not liberated[4] ? (Pause 1)
Gauika[5] was liberated;[4] so Kubija[6] of the ugly aspect,
And the Hunter[7] and Ajāmal.[8]
Liberated was the marksman[9] who shot the arrow into *Krishna's* foot—
Even all such were liberated.
May I be a sacrifice time and again to those uttering the Lord's Name. (1)
Liberated were the devotee Bidur,[10] son of a bondwoman, and Sudama.[11]
To Ugrasen[12] was granted kingship.

---

1. (By such effacing of actions transmigration is believed to be annulled and liberation achieved).
2. Mansion.
3. Jana=man, but the sense of servant, devotee is more appropriate.
4. Swim across.
5. A courtesan mentioned in the Puranas.
6. An ugly woman of Mathura with a stoop.
7. A hunter of the name of Lodiya is mentioned in Puranic legends, who was saved as he sought after the Lord sincerely just for seven days.
8. A wicked Brahmin, who was saved as he unintentionally uttered the word 'Narayan' at the time of death.
9. A marksman shot the recumbent Krishna in the padma (a divine mark) of his foot by mistake, taking it to be the eye of a deer.
10. A low-caste man, whose devotion was rewarded by Krishna.
11. Sudama, a poor Brahmin, befriended by Krishna.
12. Ugrasen, king of Mathura, deposed by the tyrant Kamsa.

Those without utterance of God's Name, those without austerity, those of no lineage,
Those who never performed ritual acts of piety—
All such by grace of Nama's Lord have been liberated. (2) (1)

In the measure Gauri—Composition of the Venerable Ravi Das
Stanzas in Gauri Guareri

In the Name of the Sole Supreme Being, Creator manifest, realized by the holy Preceptor's Grace

Merī sangat poch soch din rātī

Worthless is my company—day and night this in anxiety keeps me.
Evil are my actions, low my birth.[1] (1)
Divine Lord ! life of my life !
Put me not out of Thy mind—I who am Thy devoted servant. (Pause 1)
Pray, my suffering of transmigration remove; your fortunate servant make me.
Thy feet I shall not leave, even though my body's faculties fail. (2)
Saith Ravi Das : Under your care I place myself.
Pray grant early union to your servant—
Delay not. (3) (1)

Beighampūrā shahar ko nāuṇ

The City Joyful is the name of that city—
Suffering and sorrow abide not there.
Neither is there worry of paying taxes, nor does any hold property;
Neither fear of punishment for error nor of decline. (1)
This fine place of habitation have I found :
Brother ! there weal perpetually reigns. (Pause 1)
Eternally fixed is the kingship therein :
No second or third are there; all are alike.
Ever fully populated, famous is that city.
Those abiding therein are prosperous, opulent.[2] (2)
There people disport themselves as they please—
All are inmates of that mansion; none bars any.
Saith Ravi Das, the cobbler, freed from all bonds;[3]
Whoever of that city is denizen, is our friend. (3) (2)

---

1. This Bhakta was of the cobbler (Chamār) caste.
2. Used symbolically for those full of the spiritual wealth.
3. Restraints of caste etc. areimplied, which would not apply to him as a saint

In the measure Gauri Bairagan—Composition of the Venerable Ravi Das

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ghaṭ awaghaṭ ḍūngar ghaṇā iku nirgūṇu bail hamār

Hard and arduous are the passes, high the mountain—
Only one feeble[1] bullock have we.
To God I make one sole prayer : Lord ! protect Thou
my capital[2] (1)
Is there any other merchant trading in God's Name ?
My laden caravan is proceeding alone the way. (Pause 1)
I am God's merchant, dealing in enlightenment.[3] P. 346
Merchandize of God's Name have I packed;
The world has packed poison.[4] (2)
You[5] to whom the secret of this shore and the other is known,
Record whatever stuff you please :
On me shall not fall Yama's penalty,
As all entanglements have I discarded. (3)
Frail as kasumbha dye is this world.
The Lord's dye is fast as madder,[6] saith Ravi Das the
cobbler. (4) (1)

In the measure Gauri Purabi—Composition of the Venerable Ravi Das

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kūp bhariyo jaisei dādira kachhu deisu bideisu na būjh

Our life is like the frogs'[7] of which the well is full,
That know not of different lands.
My mind is by evil passions so gripped,
That of my self and the Supreme Being little sense have I. (1)
Thou who art Lord of all worlds !
Pray, for an instant grant me Thy sight. (Pause 1)
Lord ! soiled is my understanding;
Thy greatness I cannot realize.
Show Thy grace, that my doubt may remove :
Grant me pure understanding that of Thee I get realization. (2)

---

1. Lit. One bereft of merit.
2. The capital of devotion is implied.
3. Sahaj.
4. Maya is meant.
5. Implies Chitra and Gupta, recorders of man's deeds.
6. Majith, a herb whose root yields a fast red dye, symbolizing true faith.
7. In Indian literature a well-frog (kup-manduk) is symbol of limited understanding. Its mind is circumscribed by the well which is all its world.

Great yogis even cannot attain to stating Thy endless merits.
To obtain loving devotion prays Ravi Das the cobbler. (3) (1)

In the measure Gauri Bairagan*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Satjugi sattu tetā jagī Dwāpari pūja chār

In Sati-Yuga[1] truthfulness was the supreme religious observance :
In Treta was laid down performance of sacrifices;
In Duapar performance of ritual actions.
In all three yugas were these three actions inculcated—
In Kali-yuga devotion to the Name is the sole prop. (1)
How may one swiss across ?
None to me explains how the torment of transmigration
may be annulled. (Pause 1)
Many schemes of ritual have been devised,
That the whole world is seen performing.
Which is the action whose performance may bring liberation
And perfection of attainment ? (2)
As are considered acts both sanctioned and forbidden,[2]
By listening to the teaching of Vedas and Puranas,
Are doubts aroused :
The doubt ever in the heart abides,
What action rids the self of pride ? (3)
One's exterior with water one may wash,
Yet within may remain various kinds of evil tendencies.
Which action will bring purity ?
Ritual purity is only like the elephant's action of bathing.[3] (4)
The true dawning of enlightenment is as the passing of night
with rise of sunlight,
That the world beholds;
It is like the transmutation of copper into gold by touch
of the philosopher's stone in an instant. (5)
As the Master, supreme philosopher's stone, is met by writ
of good fortune on the forehead recorded,

---

* This composition is Bhakta Ravi Das's.
1. Sati-yuga, Treta, Dwapar, Kali-yuga are the four ages, according to Indian cosmology (See Glossary).
2. Akarma (no action; that is, forbidden action).
3. This is a well-known simile : the elephant after its bath throws dust over its body.

And the self gone into absorption with itself is merged—
Then are forced open the adamantine doors *of ignorance*. (6)
By the practice of devotion as is the understanding purified,
Are bonds of doubt and evil tendencies snapped.
Then subduing the self by loving devotion,
Comes realization of identification of the attributed
and unattributed Divine aspects.[1] (7)
Numerous devices and restraints have I practised,
Yet from the noose of doubt escape comes not;
Loving devotion has not arisen.
This has made Ravi Das unhappy. (8) (1)

END OF VOLUME I

1. This is the state of supreme enlightenment (Brahm-Gyān).

GLOSSARY

(Most terms and words are explained in the footnotes in the text. Certain others that needed greater amplification are included in the Glossary. For a study of the philosophical thought enshrined in the Scripture, see Introduction).

Ages, Four Ages (Yugas) : The four divisions of universal time according to Indian belief. The first, Sati-yuga was the age of righteousness. In the subsequent ages, Treta and Dwapar, righteousness declined. The last age, at present continuing, is Kaliyuga. This is the age of sin and evil. In it, as against the ritual practices of earlier ages, the form of propitiation prescribed is Simran (Smaran, contemplation of God), and Bhakti (devotion).

Adhi, Biyādhi, Upādhī, are the three kinds of maladies—respectively, mental, physical and psychic. Also called *Tin Tāp* (three maladies).

Ātmā : The individual self. As a portion of the Divine Reality this itself partakes of the character of the Divine and seeks to merge with its source. As resultant consciousness consequent upon the operation of the senses, it is known as *Panch-bhū-ātmā* (consciousness created by the five senses).

Anahat (anahad) *Shabda* : Lit. sound not produced by physical concussion; the mystic melody or music believed to be heard by yogis and persons of high spiritual attainment in the state of ecstasy or superconsciousness. In Gurubani it is used as a symbolical expression for experience of higher truths.

Antarjāmī (Skt. *antaryamin*) : Controller of the inner faculties, an attribute of the Supreme Being. In common parlance, implies one divining others' thoughts and reflections.

Adi Granth (Lit. primal scripture) is used for the holy Granth Sahib. completed by Guru Arjan Dev in 1603-1604, and with later addition of *Bani* of Guru Tegh Bahadur. It is held by the Sikhs to be embodiment of the spirit of the holy Gurus. Popularly referred to as Guru Granth Sahib.

Amrita (Lit. that which immortalizes, ambrosia) is one of the key-terms in the Sikh spiritual system. In Gurubani it is used symbolically for the holy Name of God, for the holy Word, for purity of life and thought in general. It is used both as an epithet and as a noun-substantive.

Brahm (Skt. *Brahman*) : The Absolute, the Supreme Being without attributes, unknowable by the human faculties. This term occurs repeatedly in the Sikh sacred writings, and as *Pār-Brahm* implies the transcendent Supreme Being.

Bānī (Lit. speech, utterance) stands for the sacred utterances, particularly those enshrined in Guru Granth Sahib. Also called Gurubani (Guru's utterances). *Bānī* also implies inspired or revealed utterance.

Bhakta : A devotee. In special senses applied to a number of holy men other than the Gurus, such as Kabir, Namdev, Ravidas and others, whose utterances have found a place in Adi Granth. Its equivalents are Sant, Sādhū.

Bhakti : Devotion, the popular religious tradition that became prevalent in India side by side with ritualism, philosophy (*jnan, gian*), and *karma* (action). Bhakti is considered to consist in nine kinds of practices (*nav-parkara*), emphasizing love, faith and self-surrender. These features are pronounced in many portions of Gurubani. Bhakti is greatly emphasized in the Gita and was later made prevalent in India by a succession of saints beginning with Ramanand (late 14th century). The special features of Bhakti are its emphasis on the popular tongues as against Sanskrit and its admission to the circle of devotees, persons drawn from all castes, including those held lower and even non-Hindus.

Dharma : In common usage is the bundle of beliefs and practice of faith, with emphasis on ritual and ethical duties to be performed. In the deeper, philosophical sense, implies the élan in the universe towards the assertion and establishment of righteousness. Dharma in the vocabulary of the Indian-born religions is a deeply mystical concept, symbolizing the highest ideal and the Divine Law.

Dharmaraja (Lit. King of righteousness) is another name for Yama, the celestial Judge of the deeds of all beings.

Duality (the original Sanskrit is Dvaita) is the doctrine of the distinct and separate existence of Brahm (Brahman, the eternal Absolute) and Maya. According to this doctrine, Maya is not illusion, but a real existence. In the Sikh religious thought Duality (dūjā bhāu, dubidhā) implies the attitude of the materialist; attachment to the world, indifference to God and to devotion, as opposed to Advaita.

Dasam Duār (Lit. the Tenth Door) is, besides the nine organs or 'openings' of the body, the seat of superconsciousness or Samādhī, believed to be located in the head. To 'open' or awaken this source of enlightenment is the ideal of the yogi. In Gurubani this is mentioned with the implication of enlightenment, realization (*gian, jnan*). The seeker is exhorted to seek to open this 'door to realization'.

The Five Notes (*Panch Shabda*) : These are the sounds made through wired instruments, skin-covered instruments (drums etc.), metallic instruments, pitchers or other hollow vessels, and blown instruments (flutes etc.).

Eight Siddhis (Asht Siddhi) : These are the principal among the eighteen miraculous accomplishments achieved as a result of perfection in Yoga-praxis. (See following).

Eighteen Siddhis : These are miraculous powers believed to be attained through Yoga-praxis. These are : *Anima* (assuming another form); *Mahima* (enlarging the body form); *Laghuma* (reducing the body); *Garima* (becoming heavy); *Prapati* (attaining heart's desire); *Prakamya* (divining thoughts of others); *Ishita* (suggesting to others one's own ideas); *Vashita* (subduing others' will); *Anurami* (banishing thirst and hunger); *Dūr sravan* (listening to what is being said far off); *Dūr darshan* (viewing distant objects); *Manoveg* (travelling at the speed of thought); *Kamarup* (assuming any desired form); *Prakye praavesh*

(entering another's body); *Swacchham mrityu* (dying at will); *Sur karira* (dallying with gods): *Sankalp siddhi* (achieving heart's desire). *Apvatihatgati* (moving without hinderance).

The four-fold emancipation (*Char Muktiyan*) : These are *Salokya* (abiding in the realm of the being adored); *Sāmipya* (abiding close to him); *Sārupya* (assuming his form); *Sāyujiya* (enjoying union with him).

Five noble attributes (*Panch-Guna*); stand in contrast to the *Five Evils*. The five noble attributes are : *Sat* (continence), *Santokh* (content), *Daya* (compassion), *Dharma* (righteousness) and *Dhiraj* (poise).

Four Boons (See Chār Padārath).

Guru (Master, Preceptor) is the highest of all titles or appellations in the Sikh tradition. It may be applied solely to the ten Gurus, beginning with Guru Nanak Dev, the holy Granth and the Khalsa or Sangat (holy congregation of devoted Sikhs. Guru is the source of enlightenment, which ultimately comes from the Divine source. Hence in Gurubani quite often *Guru* may imply the Divine teacher, God. The interpretation of this term in each context will require profound and subtle insight and deep sensitiveness.

Gurudwara (the Master's or Divine Portal) stands for a Sikh place of worship.

Gurumukh (one facing Godward or towards the Preceptor) is a person of deep spiritual yearning and vision, and is an exalted appellation. In Gurubani in different contexts, Gurumukh (i) may variously stands for 'by the Master's guidance' or 'the Divine Word'.

Gian, Gyan (*Jnan*) (Lit. knowledge) in the applied sense is Divine intuitive knowledge, realization. Linguistically this term is cognate with the Greek *Gnossos*, with the Persian *danistan*, and *jānana* etc. in the Indian languages that are derived from the Sanskrit.

Giani : One possessing *Gian, Gyan*. In the Sikh tradition implies an enlightened one, a rishi, as also a learned Sikh theologian.

Gopāl, Govind (Preserver, Lord of the universe) are related to the Vaishnavite tradition and stand for the Supreme Being. Often applied attributively to Krishna, but in the Sikh tradition are denuded of this adhesion and stand for the Supreme Being alone. In the rendering of Gurubani these terms appear as 'Lord'.

Grace : This is a cardinal doctrine in Sikhism, and in the original occurs as *nadar* (*nazar*), *karam* (Ar.) *mehr, bakhshish* (Persian), *prasād, dayā, kirpā* (Sansk.). *Grace* (kirpā) in Sikhism is sought for and earned through prayer and devotion. Its descent is the ultimate Divine mystery. Liberation, while earned through devotion and good deeds, comes ultimately through Divine Grace. (For a detailed discussion see Introduction).

Good Fortune (*Bhāgya, Bhāg*) is another Divine mystery. In Gurubani, besides the primal 'election' to grace, it implies also the good fortune garnered throngh good deeds of the individual's earlier births. Through good deeds of the individual's earlier births and through good fortune comes the inclination and inspiration to devotion.

Gurubani (Guru's utterance) implies the compositions of the holy Gurus included in Adi Granth (see also *Bani*).

Hindu Trinity of Brahma, Vishnu and Shiva finds frequent mention in the Sikh texts as symbolic of the Divine might. These deities are not commended for worship. Their mention may not always be accompanied by feelings of veneration. The names of Vishnu's avatars (incarnations), particularly Rama and Krishna (in periphrastic terms) wherever occurring, especially in passages redolent of Bhakti, symbolize only the Snpreme Being. Such usage implies not belief in deities, but is a concession to established usage in language.

Hari (one of the attributed names of Vishnu) stands for the Supreme Being, translated in the English version of Adi Granth as 'the Lord'.

Haumai (Lit. 'I am') is egoity, the chief obstacle to realization. The seeker is exhorted to shed this attitude, to cultivate humility and the realization that all might belongs to the Lord. *Haumai*, a term belonging especially to the Sikh canon, is expressive of arrogant egoism.

Hukam (Ar. command, order, ordinance) is the Divine Order that lays down the righteous law (Dharma) for the universe. To realize Hukam and to resign oneself to its operation is the essence of the religious life. It occurs often in conjunction with *Reza* (Ar. Will, Divine Will).

Ida, the air-channel extending from the head through the left nostril down to the left side of the vertebrate column. In *pranayam* yogis pass prana or vital energy alternately through this channel. This is known also as the Chandrama (moon) passage.

Jivan-mukta (one liberated while alive or in the flesh) : This state is the state of enlightenment and transcendence of material desires, and consists in doing good purely. *Jivan-mukta* is the ideal state to be achieved in the practice of Sikhism. The ideal enshrined in *Jivan-mukta* harks back to the ancient tradition of Indian spiritual thought.

Kudrat (Ar. might) is usually employed as the parallel term for Maya. It stands also for the Divine might that operates in the universe. More puristically, it might be spelt as *Qudrat*.

Karma (Skt. action) bears a two-fold interpretation. As *Karma-kand* it stands for ritual actions enjoined upon by the various creeds, with the implication of actions devoid of spiritual or ethical content. In the philosophical sense, *Karma* is actions that the individual self performs, that become cumulatively the base for continuing transmigration or liberation. In common parlance, *Karma* stands for destiny, consequent upon the deeds of previous births. This cumulative destiny is also known as *Kirat*.

Kali-yuga : One of the Four Ages of the cosmos. See *Ages*.

Krishna is seldom mentioned in Gurubani by name, but his periphrastic names, such as Gopal, Govind, Damodar, Mohan, Madhusūdan and such others are often employed by way of a popular short-hand to imply the Supreme Being. The Krishna-cult has influenced the expression of Indian Bhakti in centring the yearning in the self symbolized as the female, on the analogy of the Gopis (milkmaids) who doted on Krishna.

Lord, the *Lord* : Original terms such as Hari, Gopal, Prabhu, Thakur, Khasm, all implying God, have been rendered in translation as 'the Lord'.

Maya is the mutable principle of material existence, and is opposed to

Brahm or Brahman, the eternal principle. In Indian philosophy Maya is a neutral term, but in Sikhism and the Bhakti tradition in general, it bears a pejorative sense as materialism, ungodly urges, unethical tendencies etc. To be a votary of Maya is to be a materialist.

Mukti is liberation from the cycle of birth and death (transmigration). This is the end and ideal of the religious life, and may be achieved through *Jnan* (knowledge, enlightenment), *Bhakti* (devotion) or *Karma* (good actions). Yoga is a means also to this end. In the Indian belief there is no material heaven or hell : these are respectively liberation from transmigration and involvement in it. See also *Jivan-mukta.*

(*Chār*) *Muktiyan* : The Four-fold emancipation (*Chār Mukatiyan*). These are *Salokya* (abiding in the realm of the being adored); *Samipya* (abiding close to him); *Sarupya* (assuming his form); *Sayujya* (enjoying union with him).

Maha rasa : The supreme elixir, believed to be tasted as a result of perfection in yoga. In Gurubani bears a symbolical meaning as joy in devotion.

Mana (Skt. manas) : Mind, intelligence, stands for the faculty consequent upon the operation of the senses. As such is known as Panch-bhū-ātmā. In the text here and there may also be interpreted as 'heart'.

Mantra (Lit. that which passes through the mind) : Implied meaning, a solemn formula, chant or esoteric utterance. Applied usually to a sacred chant out of some scripture or some religious tradition.

Nau-nidhi : The Nine Treasures, are the blessings achieved by those destined to be fortunate. These are counted variously and are named after different precious stones. In Gurubani these are intended to symbolize blessings of the spiritual life like joy in God, poise, enlightenment. In *Sukhmani* 1.3 occurs the affirmation : 'In contemplation of the Lord lie occult powers, all achievement and the Nine Treasures'.

Nām (Lit. Name) : Bears various interpretations. Nām is the manifestation of the Divine Reality and devotion to it leads to the vision of the Reality and merging into it. Often Nām simply implies devotion—devotion to God's holy Name. This term is especially in use in the creeds emphasizing Bhakti or Devotion. To be devoted to Nām excludes devotion to any materially created object, such as an image or even mythological and other figures. Nām leads direct to the Divine Essence. In Gurubani there is endless reiteration of exhortation to devotion to Nām.

Niranjan : That which is not touched or polluted by Maya—immaculate. This is characteristic solely of the Divine Being, and occurs often in the phrase Nām-*Niranjan* (the immaculate Divine Essence).

Nirankār (Skt. *nirākār*) : The Formless; the Supreme Being that does not incarnate and cannot be represented by any figure conceived of by the senses. Nirankār is especially associated with the vision of the Supreme Being vouchsafed to Guru Nanak Dev, who bore the appellation 'Nirankārī' (votary of the Formless).

Nirbān (Skt. *Nirvana*) : The state of complete liberation. Used in Gurubani in this sense, as also in the sense of the immaculate person who has renounced the world.

Oankār : The Supreme Being in His attributed creative aspects in contradistinction to *Ek Oankār*, who is unattributed.

(Chār) Padārath : The four boons sought for by a Hindu devotee. These are—*Dharma* (performance of religious duty), *Arth* (worldly prosperity), *Kama* (fulfilment of legitimate desires), *Moksha* (attainment of liberation after death).

Pār Brahm, the transcendent Brahm (Brahman) : The Supreme, unattributed Reality, unknowable by the senses. Bears the same signification as Ek Oankar.

Prānāyām : Breath-control, undertaken as a preparation for the yogic attainment. It consists in slow, ample inhalation, retention for considerable periods of the air breathed and measured exhalation. The breath (Pranavayu) is passed through Sukhmana (Sushmana), arousing the sleeping Kundalini, and penetrating the chakras or ganglions (lotuses) in the body, rising to the seat of spiritual illumination (Brahmarandhara). As a result of successful performance of Prānāyām not only are occult powers believed to be gained, but also illumination and supreme bliss (maha-ananda). This practice is discountenanced and even forbidden in the Gurus' teachings. Instead the path of Sahaj (q.v.) is commended.

Prakriti stands for Maya, the mutable principle, in contrast to *Purusha*.

Rama : In the Indian epic lore and mythology is the god who is an avatar (incarnation) of Vishnu. In common parlance, stands for God, the Supreme Being. Used in Gurubani in the latter sense, as a term established in popular usage.

Raga is one of the Indian musical measures. The compositions included in Guru Granth Sahib are of the nature of spiritual poetry, set to music with meticulous care. The name of the respective Rāga, the 'score' (ghar) and the tune are indicated as necessary. Gurubani is found arranged under thirty-one ragas. These have also been written down in Western score. (See M.A. Macauliffe, *Sikh Religion*, end of Volume V).

Raj-Yoga in contradistinction to Hatha-yoga, involving Pranayam and various forms of ritual, is the path of spiritual ascent through prayer, meditation and devotion. It aims at the attainment of enlightenment and bliss rather than any occult or other powers. Rendered in the translation as sovereign yoga.

Reza (Ar. Will) : Used in the sense of the Divine Will, to which complete resignation is ordained. This is one of the key-terms in Sikh religious thought, and occurs singly or in combination with Hukam (q.v.).

Sukhmana is the breath-passage lying between *Ida* and *Pingala*. The passage of the vital energy through it brings the highest achievement of yogic objectives. (See *Prānāyām*).

Sādhū, a holy man. Used often to designate the Guru.

Sant, a man whose nature has attained perfect poise. This term while sounding like 'saint' is different in connotation from it.

Siddha : A yogi who has attained illumination. Also one who has attained occult powers. In Guru Granth Sahib is included a famous section

entitled *Siddha-Goshti*, giving the gist of a dialogue held between Guru Nanak Dev and certain Siddhas.

Siddhis : These are miraculous powers attained through Yoga and are believed to be eighteen in number, giving to the possessor supernatural sources of self-gratification. In Gurubani, like *Nau-Niddhi* used symbolically for joy of spiritual attainment.

(See Eight Siddhis, Eighteen Siddhis *ante*).

Sāhib (Ar.) : Applied meaning, master, Lord. Used in Gurubani to designate God, like the terms Hari, Thakur, Prabhu.

Sahaj : Lit. Inborn, innate character. In Gurubani stands for the path of prayer, meditation and devotion in contradistinction to Hatha-yoga. In the sacred text is used in several senses, including the following : The discriminating understanding (*vivek*), spiritual illumination (*gyan*, *jnan*); bliss; the Supreme State; spontaneous action or attainment. *Sahaj* is variously interpreted as indicated herein. (See also Introduction).

Sākta : Worshipper of Shakti or Maya, a reprobate or misbeliever. The Sākta cult has been widespread and in some of its forms its practice involved certain forbidden acts. Sāktism has been severely condemned by the holy Gurus and Kabir.

Shiva is the great god in the Hindu Trinity, whose function is destruction of creation. Shiva also means weal. In the Sakti and Hatha-yogic cults Shiva's name is used as the equivalent of Brahm (Brahman), where Shakti stands for Maya. Shiva-nagari in Gurubani implies Turiya (the state of complete absorption in the Absolute) or nirvana (state of liberation).

Shastras are the six systems of Indian philosophy. These may also imply any other scriptures, emphasizing traditional Hindu beliefs.

Six Orders (*Khat darshan*) are the six orders of Hindu mendicants. These are : Jogi (Yogi), Sannyāsī, Jangam, Bodhī, Sarevarei (Jain monks) and Bairāgī.

Six Ritual Actions (*Khat-karma*) : These for a Brahmin are : Study of the Vedas, imparting instruction in Vedas, performing yajnas (sacrifices), commissioning these, dispensing charities, receiving charities. These may differ from sect to sect.

Simritis are codes or manuals of ritual observance and Hindu Law.

Transmigration is one of the fundamental doctrines in the Indian religions. It implies the perpetual wandering of the self in eighty-four lakh species, till through good actions it may take human birth and through devotion, attain liberation. Emancipation from transmigration is the supreme objective visualized in the Indian religious systems.

Three Qualities (Triguna, Trikuti, Tribidh) are the three attributes of Maya or matter. These are *tamas* (sloth, the darker urges), *rajas* (passion, energy) and *sattva* (intelligence, poise). To transcend these and attain illumination is the aim of the path of spiritual ascent.

Turiya is the 'Fourth State', transcending the three qualities. This is the state of absorption in the Absolute (Samadhi) and is attained through Sahaj. This state is characterized by supreme illumination and supreme bliss.

Tīrtha (Lit. a river-bank) is a holy bathing-spot. In India, traditionally sixty-eight tirthas are known. In Gurubani, mere bathing at these is discounte-

nanced. Nãm or devotion to God is the true tirath; so also is Guru the true tirath, devotion to whom brings spiritual benefit. According to *Japuji* 'listening' to God's Name (absorption) brings merit excelling bathing at the sixty-eight tirthas.

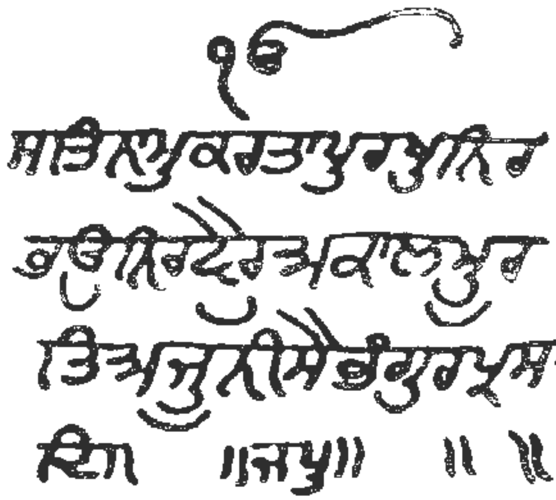
Yama : The God of death and retribution. Also known as Dharmaraj. In Gurubani written down as 'Jam'.

Vedas are the four famous early scriptures of Hinduism. 'Veda' in Gurubani, unless the context specifically refers to one of the four Vedas, often implies Indian ethico-religious thought in general.

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME TWO



Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME TWO
Raga Asa to Raga Telang

by
GURBACHAN SINGH TALIB
in consultation with
BHAI JODH SINGH

PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA

SRI GURU GRANTH SAHIB (English)
(Volume Two)
by
GURBACHAN SINGH TALIB

ISBN 81-7380-094-4

2001
Fourth Edition : 1100
Price : 860

Production and Planning : Dr. Sukhdial Singh (Head, Publication Bureau)
Layout and Design : S. Harjeet Singh (Art Executive)
Proof Reading : Mrs. Parmjit Kaur (M.A., M.Phil.)
Lazer Type-setting : Yesman Graphics, Jand Street, Patiala.

Published by Dr. Balbir Singh Bhatia, Registrar, Punjabi University, Patiala and printed at M/s Rachna Printers, Delhi.

Dedication

This English Version of Sri Guru Granth Sahib, sponsored by the Punjabi University, Patiala, is humbly dedicated to the Devotees of God and to the countless men and women who with fervent faith seek from the Gurbani (Light of the World) spiritual light, blessings and the inspiration to live a nobler life

S. S. Johl 31/8/86
Vice-Chancellor
Punjabi University
Patiala

PREFACE TO VOLUME TWO

The presentation of the Second Volume of the English Translation of *Sri Guru Granth Sahib,* containing the Ragas from Asa to Telang has been slightly delayed because of certain problems in printing that arose. In this Volume too the scheme of presentation identical with the first in respect of giving the caption lines in the original, indication of pages of the holy Granth Sahib and marginal notes etc. has been maintained. A detailed Introduction containing the basic principles of Sikh thought has been included in the First Volume. So also the Glossary of key-terms occurring in the course of Gurubani. The Glossary however, is reproduced in the present Volume to facilitate ready reference in the course of a detailed study of the text.

In the course of the study of Sri Guru Granth Sahib it should be noted, particularly by readers unfamiliar with it that its contents are arranged in accordance with the Indian classical Ragas or musical measures. No sequential order of progression is postulated, all portions being on an equal level as revelation and inspiration. In taking the *Vāk* or an oracular pronouncement from the holy Book any page at which the Book is opened, is accepted reverently as the word of God and the Guru's directive for the higher life. Within each Raga a well-thought-out scheme of arrangement may also be discerned, as placing the *Bani* of the holy Gurus in the order of their appearance, in *Chaupadas* (Quartets), *Ashtpadis* (Octets), *Chhants* (Lyrics), *Vārs* and any *Banis* bearing special titles. The *Bani* of Bhaktas follows after the *Bani* of the holy Gurus, with Bhakta Kabir getting the primacy. The *Vār* of Satta and Balwand in Volume Three and *Swayyas* of the Bhatts in Volume Four are given in appropriate places, as also the groups of Slokas in the same volume.

On a careful study these features of arrangement will become visible.

The present Volume contains among others, the celebrated text of *Asa-ki-Var* and the four hymns collectively known as *Babar-Vani,* under Ragas Asa and Telang. So also a number of portions familiar in

the daily service, such as certain hymns included in *Rahiras* and the *Chhants* in Raga Asa, of Sri Guru Ram Das, beginning *Hari amrit bhinnei loinan mana prem ratanna Rama-raje,* chanted during performance of *Asa-ki-Var*.

Grateful thanks are due to the Vice-Chancellor of Punjabi University, Dr. S.S. Johl for his sympathetic interest in the successful completion of the project of the publication of the translation of Sri Guru Granth Sahib. The Publication Bureau of the Punjabi University under S.Hazara Singh has, as usual taken pains about the printing and presentation of the Volume.

Volumes Three and Four will follow at short intervals.

Patiala
Shahidi Gurpurb Sri Guru Arjan Dev
24 May, 1985

GURBACHAN SINGH TALIB

LIST OF CONTENTS

In the translated text corresponding pages of the 1430-pages printed text of Sri Guru Granth Sahib are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to Sri Guru Granth Sahib may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

CONTENTS

Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sound, representing respectively 'ah', 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. Ü would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ü sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as is 'draw'.

The numeral Ek (prouounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate ṉ (ट) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA ASA

In the Name of the Sole Supreme Being—
Eternal Manifestation; Creater-Immanent Reality; Without Fear; Without Rancour; Timeless Form; Unincarnated; Self-Existent;
Realized by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 1

**So Daru*[1]

So Daru Terā Kehā so Gharu Kehā jitu bahi sarb samhālei

What the Portal, what the Mansion where from
Thy seat — P. 347
All creation Thou dost cherish !
Endless the instruments, the notes, the players who laud Thee.
Immeasurable the musical measures and symphonies,
The musicians orchestrating Thy praises !
Air, water, fire laud thee;
Dharamaraja at Thy Righteous Portal lauds Thee.
Chitra and Gupta, recorders of men's deeds chant
Thy laudation,
Whose records Dharamaraja considers.
Shiva, Brahma and Devi—all laud Thee,
Shining in the splendour by Thee given;
Indra on his throne in company with deities.
Yogis in God-absorption,
And devotees in contemplation,
Men of continence, charity, poise,
Indomitable heroes—all chant Thy praises.
Men of learning, mighty seers—
All laud Thee in holy texts age after age.

---

1. The hymns marked with asterisks* form part of the Evening Service, *Rahiras*, and have already appeared in Volume I. *So Daru*, the opening hymn is also stanza 27 of *Japu*. In the present text there are slight verbal variations, without affecting the meaning.
Explicatory notes to these hymns are given in Vol. I under the portion *Rahiras*.

Fairies supremely ravishing of heaven,
earth and the nether world,
All sing Thy praises.
The jewels created by Thee laud Thee,
With the sixty-eight holy water edges.
Heroes of supreme might;
The four sources of creation—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure.
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;
He ever is, ever shall be,
Never shall He not be.
In immeasurable aspects, categories.
And species has He made the creation.
As pleases His greatness, He makes manifest His actions,
He acts as is His pleasure—
Command Him none may !
Saith Nanak : He is the King of kings—
Abiding by His Will is best. (1.1)

In the Measure Asa—Composition of Sri Guru Ram Das

**So Purakhu Nirajanu Hari Purakhu Niranjanu*
Hari agamā agam aparā P. 348

The Supreme Being Immaculate, The Lord Immaculate
Pervading all Creation,
The Lord Inaccessible, Immeasurable.
Holy Creator-Lord ! all Creation on Thee meditates;
All Creation is Thine; Thou of all art Provider.
Devotees of the Lord ! meditate, meditate ye on Him,
Annuller of all suffering.
The Lord is Himself Master and servant.[1]
What power has the poor creature Nanak ? (1)

1. (Worshipper is implied).

In all beings art Thou pervasive, within all abiding;
One Supreme Reality pervading all.
Some *are made* donors of charities, some beggars—
All this in Thy wonderful play lies.
Thou of all blessings the Giver and Enjoyer—
Other than Thee I know not any.
Thou the Supreme Being beyond limit—Thy merit
beyond expression by me.
Nanak is a sacrifice to such as serve Thee. (2)
Lord ! those on Thee meditating constantly,
In this *evil* age in bliss abide.
Those on the Lord meditating are liberated—
For them is Yama's noose snapped.
Those meditating on the Lord that is above fear,
from fear free,
Shall from fear be delivered.
Those to the Lord devoted shall in the Lord's
Essence be absorbed.
Blessed are those that on the Lord have meditated;
To such is Nanak, servant of God, a sacrifice. (3)
To Thy devotion's treasure may no limit be set.
Lord beyond all count and limit ! Thee Thy devotees laud :
Countless to Thee offer adoration :
Countless for attaining Thee undertake penances and
Thy Name repeat.
Countless are those reciting scriptures,
With performance of the six ritual acts.
Saith Nanak, servant of God : Such alone of the devotees
are blessed,
As Thy pleasure win Lord, Master of Bliss ! (4)
Thou the Primal Purusha, beyond reach, Creator;
None Thy equal.
Age after age art Thou immutable, changeless, the
Creator, constant ever.
All happens as Thou dost will; all by Thee
is accomplished.
All creation by Thee is brought into being;
All by Thy decree into nothingness disappear.
Nanak, servant of God, lauds the Creator,
all-knowing. (5) (1.2)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Chaupade (Quartets)
SCORE 2

**Suṉi waddā ākhai sabh koe*

All from report proclaim Thy greatness;
Only such Thy extent know, as have beheld it.
None has power to evaluate Thee, or Thy greatness
to express. P. 349
Those attempting an exposition are lost,
absorbed in Thee. (1)
Mighty Lord ! of deep mystery, ocean of merit !
None the extent of Thy merit knows. (I-Pause)
All that on Thee have meditated, in meditation have
been absorbed.
All such to evaluate Thee have attempted—
Be they enlightened ones, mystics, teachers who others have
instructed.
None among these has power to express even an iota
of Thy greatness. (2)
Fruitless as all practice of virtue, austerity, good deeds
And high attainment of great Yogis.
Without Thy grace none realization has achieved.
This by grace comes : else all efforts unfruitful
remain. (3)
What can poor man narrate of Thy greatness ?
Of Thy merits are stores full.
None of his own efforts gains *devotion to Thee.*
Saith Nanak : Thou art holy, and from Thee comes
exaltation. (4) (1)

In the Measure Asa—Composition of Sri Guru Nanak Dev

**Ākhāṇ jīvāṇ visarai mari jāuṇ*

I live only as the Name I utter :
Forgetfulness of the Name to me is death.
Hard is *the resolve* to utter the holy Name.
Hunger for the holy Name all sorrows consumes. (1)
Mother mine ! how can He be forgotten—
The holy Lord, of the holy Name ? (I-Pause)
Even an iota of greatness of the holy Name.

Inexpressible its value.
Men are exhausted attempting it.
Should all humanity in unison, attempt expressing
His greatness,
Such effort nothing to His sum adds.
Nor from it aught detracts.
Death touches Him not, nor mourning. (2)
Ever is He bountiful—endless His provision.
Such is His merit : unattached, unequalled, in times past
or times to come. (3)
Great as Thyself are Thy gifts—
Day hast Thou made, followed by night.
Those forgetting the Lord are the low-caste.
Saith Nanak : Those without the Name are the *truly*
low-born. (4) (2)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Je dari māngatu kūk karei mahalī khaṣmu suṉei

Only as the beggar at the Portal raises the cry,
Would the Master within the Mansion hear it !
Whether He then satisfies him or pushes him off.
Exaltation in either lies. (1)
Know *each being* to be *repository* of Divine Light—
Ask not for *anyone's* caste !
In the Hereafter are castes not considerd. (I-Pause)
Himself He inspires actions, Himself the Doer;
Himself bears in mind reproaches.[1]
Lord-Creator ! with Thee as Sole Doer,
On whom need one be dependent ? What worth has
then the world ? (2)
Himself the beings He creates, Himself *to them*
sustenance provide :
Himself from foul thinking restrains them.
As by the Master's grace in the self He is lodged,
Suffering *born of* dark *ignorance* from it is lifted. (3)
Himself devotion to truth He inspires.
To those without devotion is *the vision* of truth not granted.
Saith Nanak : To whomsoever is this gift granted,
In the Hereafter is from reckoning exempt. (4) (3)

1. Reproaches from Yama are implied.

Tālu madīrei ghaṭ kei ghāṭ

In the realm of mind are playing cymbals and bells
of *stray thinking.*
A drum[1] is *constantly* playing—such is the world.
The restless mind like Narad[2] is enacting a dance—
This is the influence of Kali-Yuga.
Where in this age may those with continence
and virtue rest their feet ? (1)
World that art gone blind ! realize the Lord. (I-Pause)
In this age disciples from their mentors receive sustenance—
Living with them for attraction of food.
Little it avails if one thus for a hundred years lives
with him and feeds.
Whoever realizes the Lord, is truly approved. (2) P. 350
In this age none at sight *of suffering* takes pity.
No one from receiving graft restrains himself.
Rulers administer justice as is their palm greased.
None by invoking the Name of God is persuaded. (3)
Saith Nanak ! Men are human in shape and name—
Their doings dog-like : at the door waiting to
carry out commands.
He who by the Master's grace knows himself to be a
passing lodger *in this world,*
Alone may get honour at the Divine Portal. (4) (4)

Jetā shabdu sūrati dhūni tetī jet ā rūpu kāyā Terī

The entire revealed Word, all realization,
all expression of holiness,
All visible forms Thy body.
Thyself art Thou *the voluptuary* tasting all and absorbing
their *fragrance* :
No other is there to mention, mother mine : (1)
The Lord is one and sole—
One and sole, brother ! (I-Pause)
Himself He takes life; Himself liberates;
Himself He takes away and gives back *substance*;
Himself He watches over the universe in joy,
And casts on it the glance of grace (2)

---

1. This symbolizes worldly distractions
2. A rishi, the constant tale-bearer of gods.

He does what in His will lies—
None else has power.
I express what *I see* happening—
All this is expression of Thy might.[1] (3)
Kali-Yuga is the cup-bearer; in sweet delight
Is the mind intoxicated gulping down Maya's grog.
Himself He assumes numerous guises—
Thus expresses the humble Nanak *the vision.* (4) (5)

Vājā mati pakhāwaju bhāu

Making *purified* understanding the instrument,
Right feelings the drummer :
Having joy with heart full of ecstasy in God—
This make your devotion, this the austerity :
In such joyous abandon dance with measured steps. (1)
Let such dance's beating time be Divine laudation;
All other dancing is only pleasure of carnal mind. (I-Pause)
Let continence and poise be the ringing cymbals,
And constant joy of heart ankle-bells :
Be elimination of feeling of duality the music and melody :
In such joy dance with measured steps. (2)
With heart full of ecstasy in God,
In all poses,[2] unceasingly,
Enact such whirling dance.
Be realization of the body's perishable nature[3]
the belly-dance—
In such joy with measured steps dance. (3)
Let the music-master's instruction be,
In the *true* disciples' congregation,
By the Master's guidance listening to the holy Name,
And its constant repetition.
Saith Nanak : In such joy of heart with measured
feet you dance. (4) (6)

Paunu upāe dharī sabh dhartī jal agnī kā bandhu kīyā

The Lord created air : thereafter the entire earth
He made and propped;
Therein He joined the elements of water and fire.

---

1. Lit. Greatness.
2. Lit. While sitting and rising; *mudra* in classical terminology.
3. That the body *is made* to turn to ashes.

Ravana of ten heads, purblind, got his head cut off[1]—
In destroying him where lies God's greatness ? (1)
Beyond expression is Thy praise;
In completeness of meditation, all creation dost
Thou *pervade.* (I-Pause)
Creating all being, their control in Thy hand didst Thou keep :
What great feat subduing Kali *the serpent* ?[2]
Whose spouse art Thou, who Thy wife—
Thou who in all beings art pervasive ? (2)
He whose end Brahma,[3] dispenser of boons,
Along with his family went out to find all over the universe,
And failed—
Wherein lay His greatness in killing Kamsa[4] ? (3)
The gods and demons who churned[5] the ocean
And the jewels brought out,
And then fell out in fury, each claiming the credit— P. 351
Saith Nanak, how may He be concealed,[6]
Who to each being dispenses gifts ? (4) (7)

Karma kartūti beli bithāri Rām-Nāmu phal hūā

As He spread the creeper of our actions,
The fruit of *devotion to* the Name Divine on it has appeared.
Without form or feature is this fruit :
Around it rings the unstruck music,
By the Immaculate Lord Himself played. (1)
Of this such a one alone might reveal the secret as knows it :
Amrita shall he quaff. (I-Pause)
Those quaffing it are *with it* intoxicated—
Their bonds and nooses snapped.
As the Light Divine has pervaded them,
Maya-gains have they discarded. (2)
In all menifestation[7] is seen Thy form :

1. The reference is to Rama's slaying of Ravana. The point of each affirmation is the futility of confining God and His doings to the achievements of incarnations like Rama and Krishna.
2. Refers to Krishna's subduing the serpent Kaliya in the Jamuna.
3. This is a Puranic legend.
4. Krishna overthrew the tyrant king of Mathura, Kamsa.
5. Churning of the ocean is a famous Puranic legend.
6. After this churning the Lord concealed Himself as the ravishing Mohini. The question asked is : How could the dispenser of all universal gifts be concealed as a ravishing beauty, and not be known to the demons ?
7. Light.

In all universes is manifest Thy might.[1]
To worldly concerns art Thou unattached, sitting apart,
Beholding Thy shadow-creation. (3)
One beholding vision of this endless manifestation,
Is the Yogi struming *vina*[2] of the holy Word.
Saith Nanak after contemplation :
Such a one *listening* to unstruck music,
In joy of the Lord is absorbed. (4) (8)

Maiṇ gūṉa gallāṇ kei siri bhār

My qualities *have brought on me* burden from idle chatter :
The only good talking is discoursing on the Creator.
Eating and drinking, laughter—all are worthless,
Should God's remembrance be not in the heart. (1)
With His rememberance what else may one reck ?
Birth after birth will it bring[3] benefits worth
receiving.[4] (I-Pause)
One following the ego is a mad elephant.
The talking of such a one is all error.
With what face may one beg anything of God ?
He is witness to all our good and evil.[5] (2)
Man is as Thou does make him
None other than Thee in this has power.
One's realization is as by Thee guided.
Thou guidest them as it pleases Thee. (3)
In fairy family of the jewel music arises holy amrita.
Saith Nanak : *This music* is the Lord's wealth,
Should one this truth realize. (4) (9)

Kar kirpā apnai ghari āiya tāṇ mili sakhīyān kāju rachāiyā

As by grace has the Lord in His proper abode arrived,
In association have my damsel-friends the wedding
celebrated.[6]
The heart at sight of that moment's wonder is in bliss,
As the Lord, to wed[7] *the bride* has arrived. (1)

---

1. Maya.
2. A simple stringed instrument, carried by Yogis.
3. One may receive.
4. This is, the Name.
5. Evil and good.
6. (This hymn symbolizes union of the self with the Creator as a wedding. This mode is frequently employed in Gurubani to express such experience).
7. The *bride* is spiritual poetry is symbol for the seeker.

Sisters of my heart,[1] sing of enlightened wisdom—
In our Home has arrived the Bridegroom, Life
of the World. (I-Pause)
As by the Master's *guidance* is celebrated our wedding,
And union with the Lord come about, did we realize,
In all three worlds is the holy Lord[2] pervasive :
In this is the mind's faith fixed as is the ego eliminated. (2)
Himself He accomplishes His tasks—
None else to do this has power.
A rare God-directed one realizes the doings wherein
lies purity, poise and righteousness. (3)
Saith Nanak : Of all creation is one Sole Lord—
Of blessed matrimony is the being that has His glance
of grace. (4) (10)

Grihu banu samsari sahji subhāe

By spontaneous realization have home and retreat[3]
become alike.
Gone is foul thanking—Divine laudation its place *has taken.*
The ladder up to holy Truth is to utter by the tongue[4]
the holy Name. (1)
By service of the holy Preceptor is achieved realization
of the self.[5] P. 352
Shattering the ego, acquire you knowledge of the six systems,[6]
Whereby in all creation is beheld the Lord's
pervasive vision. (I-Pause)
One actuated by much desire adopts numerous
sectarian guises :
Torment of Maya-poison joy takes out of their self.
Lust and wrath their wealth of inner peace take away.
Only those discarding duality *by devotion* to the Name
swim across. (2)
Divine laudation is source of spontaneous joy;
Love of the Lord is man's true friends and relations,
Himself is He Creator and Bestower of grace;
For this place your body, mind and life before the Lord. (3)

1. Lit. Females.
2. Word.
3. Lit. Forest—place of retirement for an anchorite.
4. Mouth.
5. Lit. One's true place (this is the usual expression for self-realization).
6. The six Shastras, systems of Indian (Hindu) Philosophy.

Falsehood and evil courses are source of great torment.
All sectarian and caste *distinctions* are seen *worthless* as dust.
All that is created, in transmigration remains caught.
Saith Nanak : The Name of *the Lord of* the Supreme Will
alone is eternal. (4) (11)

Eko sarvaru kamal anūp

In the lake of holy congregation grow unmatched lotuses,[1]
That are ever in bloom and *full* of fragrance.
In that Lake swans[2] pick up orient pearls—
Such swans[2] are possessed of all faculties, being of the
Divine Essence. (1)
All that is visible, takes birth and is shattered :
These lotuses[1] without the water of this lake grow not. (I-Pause)
Rare are such as have realization and learn the Divine mystery—
The Vedas only discourse of *maya* of three branches.[3]
One that serves the holy Preceptor, the supreme state attains,
And in awareness of the cosmic Note[4] and Creative
Essence is absorbed. (2)
Whoever to the liberated ones is attached,
in love *of God* is dyed;
Is ever in bloom, a king of kings.
Whomsoever Thou in Thy grace dost save,
Though a sinking stone, is made to swim. (3)
Such a one in the three worlds beholds His Light, and in all
three worlds realizes Him;
His mind away from the world turned, in his self
He attains Him.
Those that day and night with concentration
perform devotion,
Nanak at their feet offers obeisance. (4) (12)

Gurmati sāchī hujjati dūri

With holy God-given wisdom is banished disputatious logic :
Excess of cleverness brings only impurity.[5]
Such impurity only by the holy Name is removed,
Should one by the Master's grace remain God-absorbed. (1)

---

1. and 2. Symbols for devoted, emancipated selves.
3. The Three Qualities of Maya are implied.
4. Nād, Bindu.
5. Dust.

Ever-present in He—to Him your supplication make.
Your sorrow and joy before the holy Lord,
Creator place. (I-Pause)
One acting on falsehood in transmigration remains involved—
Endless his talk and babble.
With all his experience[1] little realization to him comes :
Without devotion to the Name comes not fulfilment
to the mind. (2)
Those taking birth, in maladies of egoism and
Maya-affliction are involved.
Such alone are saved as by the Lord are protected :
Such, serving the holy Preceptor, the amrita-elixir taste. (3)
One restraining the restless mind tastes of amrita.
By service to the holy Preceptor, the immortal
Word such a one utters.
Such by the holy Word obtain liberation and the
supreme state,
As is their egoism shed. (4) (13)

Jo tini kīyā so sachu thīyā

On whomsoever the immortal Name by the holy Preceptor
is conferred,
Is rendered holy.
One in heart bearing the holy Name, no scattering
of the mind's faculties feels—
Day and night with the Beloved *Lord* is his association. (1)
Lord ! under Thy shelter keep me ever :
By the Master's grace have I obtained Divine joy, P. 353
Blessing of the Name and the Nine Treasures.[2] (I-Pause)
Whoever devotion to the holy Name has made his ritual
performance,
To such am I ever a sacrifice.
Those dyed in the Divine Lord find acceptance.
In their company is obtained the supreme treasure.[3] (2)
Blessed is the woman[4] who has the Lord for Spouse,
And who by contemplation of the Word in the
Lord's love is dyed.

1. What he has seen.
2. See Glossary.
3. (Devotion, liberation).
4. Symbol for the seeker.

Such a one liberated herself, liberates too her associates
and family—
In service to the holy Preceptor the Divine Essence *ever*
contemplating. (3)
The holy Name is our caste-pride and honour;
Holy devotion our ritual acts and discipline.
Saith Nanak : One effacing duality and *with the* Lord uniting,
Is liberated, none barring[1] his way. (4) (14)

Iki āwehṇ ik jāwehṇ āī

Some *into* the *world* arrive, some depart; and *to it* return.
Those dyed in God in Him remain absorbed.
Some no shelter find in earth or heaven—
Such are the unfortunate who contemplate not the Name
Divine. (1)
From the Master, perfectly-endowed, have we obtained
the secret of *liberation.*[2]
This world is poisonous, the terrible ocean of being—
By the Master's teaching[3] is it crossed. (I-Pause)
Those by the Lord to Himself united,
By death are not crushed.
The God—directed free from impurity abide,
As the lotus, free *of water*, over *its surface*. (2)
Say, whom may the God-directed describe as bad or good ?
In their sight is all beheld as the Supreme Being itself,
I state to you the inexpressible teaching of the Master :
In holy company is the *ocean of existence* crossed. (3)
The subtleties[4] of Shastras, Simritis and Vedas,
Bathing at sixty-eight holy spots—
All in joy of *devotion* to the Lord, *borne* in the heart, lie.
Pure are the God-directed, free from all impurity.
Saith Nanak : By great good fortune received in pirmal Time
Is the holy Name in the heart borne. (4) (15)

Nivi nivi paelagauṇ Guru apunel ātamrām nihāriyā

Bowing low[5] the Master's feet I touch,
By whose grace the Divine Being in the self[6] have I beheld.

1. None shall question him.
2. Lit. The state and extent.
3. Word.
4. Distinctions.
5. *Nivi* (bowing low) is repeated in this line.
6. Atam-Rama.

In contemplation, in the heart have I experienced Him :
Beholding Him in the heart, on Him have I meditated. (1)
Utter the Name Divine, that may liberate you.
By the Master's grace is obtained the Divine jewel,
Whereby is ignorance lifted and the light
of realization comes. (I-Pause)
By mere utterance of texts are not one's bonds snapped :
With *involvement in* egoism are not doubts lifted.
By association with the holy Preceptor is egoism shattered—
Such a one *alone* into *God's* account is entered. (2)
As in heart is borne the Name Divine in loving devotion
to the Beloved, ocean of Bliss,
The bountiful Life of the Universe,[1] Beloved of devotees,
By enlightenment from the Master's teaching
grants liberation. (3)
By waging a hard struggle[2] with the ego does
man attain the Lord,
And desire in the mind is absorbed back.[3]
Saith Nanak : By grace of the Life of the Universe,
Spontaneously is *the mind* in devotion fixed. (4) (16)

Ksi kau kahahen sünāwehn kis kau kisu samjhāvehn samajhi rahei

Those that have realization, have no urge to carry their
message to any, or to expound it;[4]
Themselves have they contemplated and had realization—
to none could they communicate it,[4] P. 354
In the holy Preceptor's teaching abiding in poise. (1)
My self ! by the Master's guidance contemplate thou Him,
Who in this body is pervasive, is deep and profound. (I-Pause)
Those whose mind, restless with innumerable waves of desire
To God is devoted,
Ever by absorption with the Lord's attributes abide pure.
False is the reprobate's[5] life in the world :
By devotion to God does man abide unattached. (2)
By chanting Divine laudation is the body rendered pure :

---

1. As elsewhere, is an attributive Name of the Supreme Being.
2. Fight to death.
3. I.e. is no more assertive.
4. These statements are in the interrogative form in the original : To whom would they carry their message ? To whom to communicate ?
5. Sakta.

By contemplation of the self comes absorption in devotion.
The Primal Being without limit, transcendent, *illumined* as diamond, beloved[1]—
By love of Him has my mind attained poise. (3)
Those that make empty discourses shall *eternally* die.
Know, the Lord is not far—He is thy own *essence.*
Those, saith Nanak, that by the Master's guidance on the Name have contemplated,
The whole world they view as illusion[2] and shadow. (4) (17)

In the Measure Asa—Composition of Sri Guru Nanak Dev
Triptych.
Koī bhīkhaku bhīkhiyā khāe

Some are beggars, on alms subsisting :
Some kings, in *joy of kinship* absorbed.
Some have honour, some dishonour.
The Lord unmakes and makes—keeping all over in mind.
None greater than Thou :
Whom may we show as superior to Thee ? (1)
Thy Name my sole prop :
Thou the Bestower, Creator *almighty.* (I-Pause)
The true way I find not, and tread the straying path :
For such is no resting-place at the Divine Portal.
The purblind in mind are Maya-bound—
Ever their body declining in gormandizing and prolonging life of the body :
Our breaths and morsels all according to Thy reckoning are granted. (2)
Lord ! to one blind day and night, grant the lamp[3] :
One that is drowning in the ocean of existence, cherish in Thy mind.
To those that utter Thy Name, listen to it and have faith,
Am I a sacrifice.
Nanak makes submission thus :
My self and body all is Thine. (3)
As by Thee granted, Thy Name I shall utter,
Whereby at the Portal may I find a resting-place.

1. Lāl (Lit. ruby).
2. Maya.
3. Used symbolically—illumination of mind.

Our foul thinking goes when it pleases Thee,
And the jewel realization in the mind is lodged.
Should the Lord show grace, is the holy Preceptor met.
Thus, submits Nanak, may one swim across the ocean
of existence. (4) (18)

In the Measure Asa—Composition of Sri Guru Nanak Dev
Quintets

Düdh binu dhenu pankh binu pankhī jal binu ütbhüj kāmi nahīṇ

As the cow without milk, the bird without wings,
Vegetation without moisture[1] are little worth :
As the king without receiving obedience[2]—
So is one without devotion to Thy Name, a blind cell. (1)
Why put Thee out of our minds ?
From this great affliction arises.
Come affliction as may, be Thou not forgotten ! (I-Pause)
With old age are men's eyes gone blind, the palate[3] tasteless.
The ears without sound :
His steps guided by those holding him—
Such is the fruit of life without devotion.[4] (2)
The holy word is the tree, *the mind instructed*
good garden-soil,
Devotion the water for irrigation.
To all, by the holy Name it grants fruits of *devotion*
to the Sole Lord—
This without good fortune is not attained. (3)
All created beings are Thine own, without service is no
one's life fruitful :
Suffering and joy by Thy will comes;
Without devotion to the Name does the self
not find sustenance. (4)
Dying and living in the wisdom *brought by devotion* is best;
What good any other ? P. 355
Life other than such is wrong in practice :
Saith Nanak : Thou alone to beings dost give life : keep us
as be Thy will : (5) (19)

1. Water.
2. Salutation.
3. Lit. Tongue.
4. Devotion of previous births is implied.

In the Measure Asa—Composition of Sri Guru Nanak Dev

Kāyā Brahmā manu hai dhotī

My body is Brahmin, my mind the dhoti.[1]
Enlightenment the sacred thread, meditation my ring of grass.[2]
Laudation of the Name Divine and Name I beg—
Thus by grace of the Master in the Supreme Being am
I absorbed (1)
Petty Brahmin man ! contemplate thou God in such a way,
That the Name be thy *ritual* purity, the Name thy
study of scriptures,
The Name thy ritual practice. (I-Pause)
Thy outward sacred thread is with thee while the light of
the body lasts :
Make contemplation of thy Name thy *dhoti*[1] and paste-mark.
This shall stand by thee in this world and the next.
Seek not to perform any ritual act other than devotion
to the Name. (2)
Make loving devotion the daily worship[3] : burn away Maya
attachment :
Fix thy gaze on the Sole Lord; seek not another,
Let thy mind contemplate the Divine Essence in thy
super-consciousness.[4]
Let thy tongue recite contemplation of the Lord. (3)
Let devotion be thy food-offering to deities :
Thy illusion and fear banish.
Make Divine glory thy guardsman to ward off thieves.[5]
Make realization of the Sole Divine Being the paste-mark on
thy forehead.
With contemplative discrimination the Supreme
Being realize. (4)
By ritual acts is He not won over;
By mere recitation comes not realization of God.
The eighteen *Puranas* and *four* Vedas His mystery
have not realized.
Saith Nanak : The holy Preceptor *to me the sight of* the
Supreme Being has revealed. (5) (20)

1. The loin cloth, mark of Brahminical piety.
2. Worn on the finger whole performing *puja*.
3. *Puja*.
4. Gagan, Dasam-duar (esoteric symbols for Samadhi or super-consciousness).
5. The five sources of evil are meant.

Sevaku dāsu bhagatu janu soī

The true devotee is the servant *of God;*
The Lord's servant is the truly God-directed[1] man.
He who has raised creation, also dissolves it.
Other than he is no other *Lord of the Universe.* (1)
In the eternal court are the God-directed[1] held pure,
By devotion to the holy Name and contemplation of the
Master's Word. (I-Pause)
Holy is the Divine listener to supplication : holy the
supplication *of devotees* :
The Lord of the Divine Mansion, listening,
showers approbation.
To the eternal throne the *supplicant* he calls,
And confers honour : All happens as He wills. (2)
All might is Thine; Thou the Lord.[2]
At the Divine Court, the Master's Word is the holy mark
of distinction.
Those obedient to the Divine will enter freely[3] the court—
One with the holy mark is not barred entry. (3)
The Brahmin scholar[4] recites and expounds the Vedas,
But knows not the truth of what lies within the self.
Without the Master's *guidance* comes not realization
of the eternal Lord, all-pervasive, (4)
What power have I anything to express ?
All wonders to Thee are known.
Saith Nanak : One is the sole Portal and Lord—
There the God-directed find refuge.[5] (5) (21)

Kāchī gāgari deh duhelī upjai binasai dūkhu pāī

This body is like an unbaked jar, in suffering involved :
Taking birth and dying, is it ever in torment.
How to swim across the ocean of existence, hard to cross ?
Without aid of the holy Preceptor is not the other
shore attained. (1)
Beloved Lord ! other than Thee, no other is there
to grant us release.

1. Gurumukh.
2. Diban (Divan).
3. Openly.
4. Pandit.
5. Pass their life.

In all hues and forms art Thou *manifest*—
Granting liberation to whoever has Thy grace. (I-Pause)
Evil is the mother-in-law,[1] not giving *the bride*
an abode at home :
Keeping her from the Husband[2] apart.
So I worship at the feet of my sister-friend,[3] *the Master,*
By whose kindness is attained the Lord's grace. (2)
As after suppression of the ego and contemplation of the
self did I behold, P. 356
None is such a friend as Thou.
Best it is to abide as be Thy will :
To do as Thou dost ordain, be it suffering or joy. (3)
Desire and seeking of objectives both lead to ruin :
Thus have I divested myself *of worldly* desire;
By guidance of the Master is attained the state of
Abroption[4]—
For which with holy company have I sought shelter. (4)
Whoever in heart[5] bears the Lord inaccessible, of
impenetrable mystery,
Is to perfection endowed with illumination and meditation.
Saith Nanak : In love of the Name Divine is the heart[5] dyed—
Finding by the Master's teaching the spontaneous
way to service. (5) (22)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Quintets

Mohu kutamb mohu sabh kār

Concern with family, all concerns of life, from attachment arise.
Discard attachment from which *arises* totally evil-doing. (1)
Brother ! your attachment and illusion discard—
Then will the holy Name in your heart and body
disport. (I-Pause)
As the holy Name, enshrining the Nine Treasures[6] is attained,
Neither shall then the son wail after the mother,
Nor the mother agonize after the son. (2)

---

1. Metaphorical expression for Maya. In Indian homes the mother-in-law is often a terror for the bride, her daughter-in-law.
2. Symbolizes God. (The bride is the human self).
3. Symbolized the Preceptor. An Indian bride in a home where she felt unhappy would open out to a female friend or confidante.
4. Turiya.
5. Mana.
6. See Glossary.

In attachment is the world ruined;[1]
A rare God-directed[2] one alone swims across. (3)
By attachment is one in transmigration involved :
One in attachment caught to Yama's demense in haled.[3] (4)
By the Master's teaching in contemplation and austerities
be engaged.
Without attachment snapped, is not one approved of God. (5)
By Divine grace is attachment annulled :
Then, Saith Nanak, is one in the lord absorbed. (6) (23)

Āpi karei sachu alakh apāru

Thou who art eternal, inaccessible, beyond extent,
All happens as by Thee ordained.
A sinner am I : in Thy hand lies granting of liberation. (1)
All by Thy will happens :
What *we in* stubbornness of will[4] do, in the end brings
only ignominy. (I-Pause)
False is the ego-centred man's[5] understanding.
Bereft of contemplation of the Lord, his sin torments him. (2)
Discarding your foul thinking, some benefit obtain.
All that is created, from the inaccessible *Creator* of
impenetrable mystery comes. (3)
The Master, *image of* the Lord, is our friend and helper,
By whose contact is devotion in our mind confirmed. (4)
In all other trades is loss entailed—
So, saith Nanak, the Name Divine to my mind
appeals. (5) (24)

In the Measure Asa—Composition of Sri Guru Nanak Dev
Quartets

Vidya vīchari tāṇ par-upkarī

True learning *induces in the mind* service of mankind.[6]
One subduing the five passions has truly taken abode at holy
bathing-spots. (1)
The mind attuned *to the Infinite* is the true singing of
ankle-bells in *ritual dances.*[7]

1. Sunk.
2. Gurumukh.
3. Goes.
4. Implies ritual practices and ordeals of Hatha-Yoga etc.
5. Manmukh.
6. Of others.
7. Temple-dancing performed with ankle-bells tinkling is meant.

With this how dare Yama intimidate me in
the hereafter ? (I-Pause)
One renouncing desire is the true Sannyasi.
From continence comes true joy of living in the body. (2)
One contemplating *to subdue* the flesh is the truly
compassionate Jain ascetic.[1]
Such a one subduing the self, forbears harming others. (3)
Thou Lord, art one and Sole.
Many Thy forms—
The manifold play beyond Nanak's comprehension. (4) (25)

Ek na bharīyā guna kari dhovāṇ

Not with one fault alone am I soiled : how with merits may
I then purify[2] myself ?
The Lord is awake, while I the whole night keep asleep. (1)
How with this may I win the Spouse's love,
When with the Lord awake, I the whole night
keep asleep ? (I-Pause)
Thirsting with desire His couch I approach— P. 357
What knowing if I please the Lord or not ? (2)
Mother mine ! What know I what will be my destiny ?
Without the Lord's sight is life *for me* unbearable. (I-Pause)
His love have I not tasted : unslaked is my yearning.
As has youth passed off, full of regrets is the woman.[3] (3)
Even now thirsting with desire should I wake up, from the
world turn away and of desire denude myself. (I-Pause)
Should the woman[3] discard egoism and *this way* deck herself,
Shall the Spouse bless her in couch. (4)
Then alone, saith Nanak, shall she win the Spouse's heart,
And discarding pride, in Him[4] be absorbed. (26) (I-Pause)

Pewakarai dhan kharj iyānī

In the parent's home[5] was the woman raw, ignorant,[6]
And of the Lord had no knowledge (1)
One sole Lord is my Master, no other—
By His glance of grace alone comes about union. (I-Pause)

---

1. Digambar = Sky-wearing : Name of an order of Jain ascetics who forgo use of clothing.
2. Wash *myself* clean.
3. Image for the seeker.
4. Khasam (Spouse) equivalent of *Kant* in the preceeding line, occurs here.
5. Symbol for this life.
6. *Iyani* (lit.) ignorant : bears also the shade of meaning of raw, inexperienced.

In the Husband's Home[1] has she realized truth,
And spontaneously the Spouse got to know. (2)
Only by the Master's grace comes the understanding,
Whereby the woman her Spouse's heart wins. (3)
Saith Nanak : Should *the woman* with fear and love deck herself,
Shall the Spouse ever bless her couch. (4) (27)

Na kis kā pūtu na kis kī māī

None is child or mother of any—
The world in false attachment, in illusion is lost. (1)
Lord ! Thy creature am I :
As Thou mayst grant, thy Name may I contemplate. (I-Pause)
Should one even with multiple faults cry *in repentance*,
He[2] may, as be His will grant forgiveness. (2)
By grance of the Master is my foul understanding cast off.[3]
Wherever I look, the sole Lord I behold. (3)
Saith Nanak : With such realization alone,
Is one in holy truth absorbed. (4) (28)

**Titu sarvarṛai bhaīlei nivāsā pāṇī pāvak tineh kīyā*

In a lake filled with water of burning desire[4] is man's *abode*;
In the marsh of illusion are *man's* feet stuck :
Myself therein I see sinking. (1)
My thoughtless self ! God hast thou forgotten :
Forgetfulness of the Lord shall thy good qualities ruin. (I-Pause)
Neither am I continent nor virtuous or with learning endowed—
In foolish, thoughtless ways is my life passed.
Prayeth Nanak : May I be granted shelter with such,
As of Thee are not forgetful. (2) (29)

Chheya ghar chheya guru chheya upadesh

Six are the scriptures,[5] six the ages, six their different messages.
The Supreme Teacher is One and Sole—
His teaching in various forms enshrined. (1)
Friend ! keep thy *mind* attuned to the Scripture[5]
that expresses Divine laudation—

1. The life in the hereafter.
   Note : The familiar image of the woman symbolizes the seeker. Other images too have spiritual significance.
2. (The Lord is implied).
3. Lost.
4. Water of fire.
   **Note* : This hymn is included in *Rahiras*, the evening service, and has already appeared there in, in Vol. I.
5. Lit. Abodes, temples. Refers to the six Shastras of Hindu philosophy.

Thereby shalt thou attain greatness. (I-Pause)
Instants, minutes, hours, pahars,[1] dates and days the
month constitute.
From the one Sole sun appear numerous changes of season.
Saith Nanak : Numerous are the guises the
Creator assumes.* (2) (30)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace P.358
In the Measure Asa—Composition of Sri Guru Nanak Dev
SCORE 3

Lakh lashkar lak vājei nejei lakh uthi karehṇ salaam

Thou mayst command obedience of a host of millions,[2]
equipped with bands and lances.
Millions may rise to make thee obeisance;
Millions to thy command be subject,
Millions to do thee honour;
Without thy honour being reckoned as such *with the Lord,*
Worthless are all thy achievements. (1)
Without *devotion* to the Name Divine, the world in
entanglements remains involved :
However much it be instructed, it still will remain
caught in error, purblind. (I-Pause)
Should one earn millions, hoard and spend millions,
Acquire and spend millions :
Yet without such honour being by the Lord approved,[3]
Shelterless shall be the self. (2)
Should one expound and study Shastras and
Puranas a million-fold—
Without such honour being reckoned *with the
Lord* as such,
All this learniug unapproved remains. (3)
By *devotion to the* holy Name comes true honour;
By grace is obtained *devotion* to the Name Divine.
Should the Name in the heart day and night be lodged,
Saith Nanak, by grace is obtained liberation. (4) (1.31)

1. A period of three hours.
* *Note* : This hymn has already appeared in *Kirtan Sohila,* ante.
2. *Vaje neje* in the original implies grandeur of armed forces.
3. Entered in the reckoning.

Divā mera eku Nāmu diikhu vichi pāiyā telu

The Sole Name Divine is my lamp; therein is poured
oil of suffering;
As by the light *of realization* is this oil burnt,
Lifted is encounter[1] with Yama. (1)
Let not the world ridicule this as idle boast :
Lakhs of maunds of firewood by one particle of fire
are burnt. (I-Pause)
Devotion to the holy Name Divine is my ritual
sweets[2] and feasting,
And offering to God :
In this life and the hereafter, now and in future,
This alone is my prop. (2)
Your laudation to me is holy Ganga and Banaras[3]
Therein my divine self takes dips :
True bathing in engaging in devotion day and night lies. (3)
Some are the offerings to the gods; others to departed ancestors.
These the Brahmins mould[4] and consume.[5]
Saith Nanak : The offering[6] of Divine grace
in exhaustible remains. (4) (2.32)

In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace

Devatiyāṇ darshan kai tāīṇ dūkh bhūkh tīrath kīyei

The gods themselves for a sight of Thee have done penance,
fasting and performed ablutions :
Yogis and celibates austerities practiced,
And adopted ochre robes. (1)
For Thee, Lord, in devotion are they all dyed.
Innumerable Thy Names, countless Thy forms.
Unutterable Thy attributes. (I-Pause)
The devotees questing after Thee have renounced home,
Mansions, elephants and steeds,

1. Meeting.
2. *Pind pattal*—leaf-plate on which *pind*, rice balls, are placed before Brahmins as offerings to departed ancestors.
3. Ganga is the holy river Ganges; Banaras the holy city on its banks, now called puristically Varanasi.
4. *Pind* is made from sweetened cooked rice moulded into balls.
5. That is, these are finished when eaten by the Brahmin priest.
6. Pind, as above.

And leaving their homelands, into strange lands sojourned.
Saints and prophets, seekers and devotees,[1]
Renouncing the world, Thy acceptance have met with. (2)
These life's ordinary pleasures and joys renouncing,
Gave up pleasures of the palate,[2]
Discarded clothing and in skins wrapped themselves,
Ever restless, making agonized search for Thy Portal;
In Thy Name soaking themselves, the
hermit's way they took. (3)
Some *to seek Thee* wore hides, some held the begging-bowl;
Some held the staff : others wrapped in deer skins went about;
Others grew the tuft-knot, adopted the thread[3] and *dhoti* :
Nanak, Lord ! is Thy seeker, ever adopting *for Thee* strange wear.
Thy grace alone he supplicates.
What use caste symbols[4] ? (4) (1.33)

In the Measure Asa—Composition of Sri Guru Nanak Dev
In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace P.359

SCORE 5

Bhītari panch gūpat mani vāsei

In the self reside the five secret ones[5]—
Therefore is the mind not in poise, wandering about
as one unattached *to home.* (1)
With the Lord gracious is not my mind in constant *devotion*;
Turned avaricious, a hypocrite and sinner, a dissembler,
To Maya is it deeply attached. (I-Pause)
When the Beloved is met, myself shall I deck,
Wearing garlands of flowers. (2)
Of us five sister-friends[6] is one lord.[7]
From of primal time is it known, the self *one day*
must depart. (3)
With his departure, we five sisters wail and mourn.
Gripped is the Master—
Now, saith Nanak, shall his reckoning be called. (4) (1.34)

1. This line contains terms of Muslim hagiology—Pir, Paikamber (Paighambar), Salik, Sadiq.
2. Objects tasting sweet and bitter (pungent).
3. The sacred thread.
4. That is, in quest after you these do not matter.
5. These are the five evils.
6. The five sources (essences) of enlightenment.
7. The living self is meant.

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 6

Manu motī jei gahṉā hovai paunu hovai sūtdhārī

Were pearls of the mind's *qualities* made into ornaments,
And the air the thread to *string these*;
Should the woman[1] thus wear
On her limbs jewellery of forgiveness,
The Beloved then with her may have bliss. (1)
Beloved ! the woman by your countless[2] merits is charmed—
The merits that none else possesses. (I-Pause)
Around her neck should she wear necklace of *devotion*
to the Lord.
Her teeth should she deck with *love for* the Lord.[3]
On her wrists should she wear bracelets of devotion
to the Creator.
Thus should she give poise to her mind. (2)
Of the Lord's[4] love should her ring be.
Of the *Name* Divine[5] should her robes be.
The vermillion in her parting of hair should
be of forbearance ?
Her collyrium of love for the Lord.[6] (3)
In the temple of her heart should she light a lamp;
Her self should she make her couch.
With such preparation, as the Lord of enlightenment
to her couch comes,
With her shall He be united in love. (4) (1.35)

Kītā hovai karei karāiyā tisu kyā kahīyai bhāī

One that is God's creature and all whose doings
by God are ordained,
What objection may we take to such ?
All that the Lord wills He does—What device lies in the
creature's hand ? (1)

---

1. Symbol for the seeker.
2. Numerous.
3. Damodar (periphrastic name of Krishna, symbolizing God).
4. Madhusudan (do).
5. Parameshwar (the Supreme Lord).
6. Sri Rang (Vishnu i.e. God).

Holy is Thy commandment, that pleases Thee.
Saith Nanak : Exaltation to such alone comes as in the
holy Name are absorbed. (I-Pause)
According to our record of deeds is drawn up God's command—
This no way can be altered.[1]
As recorded by Him, that we read[2]—
This none dare efface. (2)
Whoever chatters too much, is called at God's Portal a buffoon;
His game of chess is not fruitful; all his throws unsuccessful.[3] (3)
Idle it is to grade blinds as learned and thoughtful[4] scholars,
And as ignorant and worthless.
Whomsoever the Lord binds in discipline to laud Him,
Is in the true sense a human being. (4) (2.36)

**Guru kā shabda maneh mehṇ mundrāṇ khinthā khima handhāwoh*
Make the Master's Word lodged in the heart[5] your earrings,
The patched coat of forgiveness wear.
Whatever the Lord does, has to be realized[6]—
Thus shall you obtain the treasure of Yoga
spontaneously[7] fulfilled. (I)
Revered friend[8] ! thy self *to the Lord* united age after
age is the true Yogi : P. 360
Into the Supreme Essence is it merged.
Such a one the immortalizing immaculate Name has obtained,
And by enlightenment tasted of the joy of the body.[9] (I-Pause)
In the realm of awareness of the Supreme[10]
are we settled on our cushion.
All useless thinking discarded :

---

1. An altered command is not issued after.
2. That is, know and obey.
3. Raw, inexperienced.
4. One possessed of sight (insight); Bina (Pers.) one that can see.

* *Note* : In this hymn Yoga-symbols are all through used, which have been transmuted into moral achievements of spiritual experience, as against the elements of hatha-*Yoga puraxis*.

5. Mana.
6. Lit. Accept it as good.
7. Sahaj Yoga—the Yogic accomplishment that comes spontaneously by devotion. This is another name for Raja-Yoga.
8. Baba ! Refers here to the interlocutor Bharthari, evidently a prominent Yogi of the Guru's days, whose name is mentioned in other contexts also. Cf. *Ramkali-ki-Var*.
9. Refers to the supreme joy (maha rasa) claimed by Yogis as the fruit of their *praxis*.
10. Shiva-nagri, a symbolic expression for Turiya or the state of super-consciousness or Samadhi.

The immortal tune of the holy Word is our blowing of horn,
That day and night we sound. (2)
Contemplation our begging-bowl, enlightenment and
understanding our staff.
Realizing God to be ever-present our ashes[1] :
Divine laudation our daily service;[2]
And rising above worldly concerns, the way of the
Master's teaching we tread. (3)
To view in all creation, its numerous colours, the One light
Is our Yogi's wooden rest-handle.[3]
Saith Nanak : Listen Yogi Bharthari[4] !
In the Sole Supreme Being is our devotion fixed. (4) (3.37)

**Gūṛu kari gyānu dhyānu kari dhāwai kari karnī kasu pāīyai*

Put in the molasses of enlightenment, the *mahua*
flowers of meditation,
And the bark of good deeds.
On the oven of devotion *set these to boil* : with the
wet cloth of love *cool these*—
Thus distil amrita-elixir. (1)
Revered sir ! our mind intoxicated *with God* drinks thus
of joy of the Name,
In spontaneous ecstasy absorbed.
Day and night in devotion fixed,
The mystic music[5] it hears.[6] (I-Pause)
The Lord, perfection incarnate offers this cup of
truth spontaneously
To whomsoever He shows grace.
One that deals in amrita, by hollow intoxicants shall
not be attracted. (2)
Whoever drinks of the Master's teaching of his immortal Word,
Is approved at once *of God.*

---

1. Yogis and other mendicants smear their limbs with ashes.
2. Rahiras, specifically the evening service in Sikh congregations. This word also implies a settled tradition of devotion or service (*nit-nem*).
3. A wooden frame to prop up the arms while contemplating.
4. A famous name in the Yoga tradition. Many Yogis bore this name.

* *Note* : In this hymn another series of Yogic symbols are transmuted into spiritual experience. The state of ecstasy induced in Hatha-Yoga through liquor is herein stand to come through sahj—the path of contemplation, devotion and good deeds. This too is addressed, like the foregoing hymn, to Bharthari Yogi.

5. Shabda anahad.
6. Grasps.

One that to the vision of the Divine Portal is devoted,
On liberation and paradise little value shall set. (3)
One to the Divine attributes attached is ever in a
state of dispassion[1]
His life forfeited not on a throw,
Such a one, listen thou Bharthari Yogi[2] !
By the amrita-fount is intoxicated. (4) (4.38)

**Khūrāsān khasmānā kīyā Hindustānu ḍarāiyā*

The Lord from Babar's invasion protected Khorasan,[3]
And on Hindustan[4] let loose the terror.
The Lord Himself punishes not :
So the Mughal Babar He sent down,
Dealing death as Yama.
As in their agony of suffering[5] the people wailed,
Didst Thou feel no compassion for them ? (1)
Listen, Thou who art Creator of all—
Should a powerful foe molest one equally powerful,
Little would the mind be grieved, (I-Pause)
But when a ferocious tiger falls upon a herd of kine,[6]
Then must the Master be called to account.
These dogs[7] that despoiled the jewels[8] and wasted them,
Now in their death none shall remember them.
Thou alone dost join and unjoin—
Such is the greatness of Thy might. (2)
Whoever arrogates to himself greatness,
Tasting all pleasures to satiety,
In the eyes of the Lord is only a worm picking grain.
Saith Nānak : True achievement is his,
Who from death derives life[9]
And utters the holy Name. (3) (5.39)

1. Is a Bhairagi.
2. See mote 4 *ante*.

* *Note* : This hymn has a historical background, depicting the state of the degradation of the Pathan rulers of India at the time of Babar's invasion. There are three more hymns on the theme of Babar's invasion in Guru Granth Sahib, which collectively are known as Babar-Vani (Babar's aggression).

3. An eastern province of Iran, bordering on the kingdom of Kabul ruled over by Babar.
4. In common parlance meant northern India.
5. Physical torment is meant.
6. These symbols obviously imply Babar's ferocious hordes and the weak Indian rulers, respectively.
7. May refer to the profligate Pathan (Lodhi) rulers of India.
8. Implies the people and resources of India.
9. Said symbolically for one exercising self-abnegation.

In the Measure Asa—Composition of Sri Guru Amar Das
SCORE 2
In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace
Hari darshan pāwai wad-bhāgi

By supreme good luck alone is the Lord's sight obtained,
Through the Preceptor's Word, inducing true renunciation.
Albeit the Six Systems[1] everywhere are pervasive,
The Preceptor's philosophy is inaccessible, endless. (1) P. 361
Liberation and attainment to the supreme state
comes by absorbing the true Preceptor's system,
Whereby the holy Lord in the self takes abode. (I-Pause)
Through the true Preceptor's system does the world find
liberation.
Liberated is whoever cherishes love and devotion *to God.*
Rare is the person who cherishes such devotion and love :
The Preceptor's system brings joy everlasting. (2)
Through the preceptor's system *is reached* the door
of liberation—
Whoever serves the holy Preceptor, exalted is his whole tribe.
Liberation is not for anyone denying the Preceptor—
Deluded by evil propensities, chastizement he suffers. (3)
By the Preceptor's Word to the self[2] comes joy and peace :
By Godward-turning[3] suffering touches him not,
Nor does death : Such devotee in the holy Eternal[4]
is merged. (4) (1.40)

Shabdi mūā wichoṇ āpu gawāe

By discarding egoism, in the Word man dies,[5]
And by serving the holy Preceptor after renouncing
self-interest[6] :
Thereby will the Bestower of all blessing, devoid of
fear, in his self abide.
Only a rare one by good fortune in the holy Word
is absorbed. (1)

---

1. Reference is to be Six systems of Indian philosophy, which however, fail to bring about the union between the individual self and the Supreme Being.
2. Original, Sarir (lit. body).
3. Original, Gurumukhi.
4. Original, Sach.
5. Dying to the world is implied.
6. By having not a sesame-grain of greed.

Garner good qualities, thus banishing evil from the heart;
And in the Word of the holy Preceptor be absorbed.
Only one seeking[1] good qualities will value them :
Through the immortalizing Word shall such a one make
God's holy Name manifest.[2]
By the holy Word is one rendered pure,
And through good qualities is *devotion* to the Name[3]
acquired. (2)
Good qualities invaluable are hard to acquire,
Except when the immaculate self in the holy Word is absorbed.
Those meditating on the Name are highly fortunate,
Thus lodging for ever in their selves the Bestower of merit. (3)
May I be a sacrifice to those garnering good qualities :
For this I laud qualities of the Eternal of His holy Portal.
All blessing shall He bestow Himself.
Saith Nanak : Beyond power of utterance is the worth
of His *blessing.* (4) (2.41)

Satiguru wich waddī wadiyāī

Great is the holy Preceptor's grace,
Who unites *to God* those long-separated from Him—
Such union does He Himself make :
His worth to Himself alone known. (1)
How may one compute the Lord's worth ?
He is transcendent, inaccessible, unknowable—
Only by guidance of the Preceptor's Word may a rare one
find[4] Him. (I-Pause)
The rare devotee alone the Lord's worth may find
through devotion :
Such bliss comes rarely to some through good fortune.[5]
By meditating on the exalted Word is the devotee exalted himself.
Rare is the devotee with power to make the meaning of the
holy Word manifest. (2)
One devoid of devotion is to suffering and maladies subject.
Only through the holy Master's contact[6] is suffering relieved.
One without the Master's contact[6] shall gather only suffering;
Grievous shall be the egoist's retribution. (3)

1. Lit. Seeking to purchase.
2. Lit. Expound.
3. Nām.
4. Be united with.
5. (Good fortune made by good deeds).
6. Meeting.

God's Name is sweet and delectable :
Those quaffing it *in it* are lost.
God Himself may offer this draught.
Through the Master's grace alone may such joy[1] be found.
Saith Nanak : Only those dyed in the Name
liberation shall find. (4) (42)

Merā Prabhu sāchā gahir gambhīr

Unfathomable is the holy Lord,
Whose service brings joy and peace to the mind.
Those devoted to the holy Word spontanously *are saved.*[2]
At their feet I for ever bow. (1) P. 362
Those dyed in dye of the Lord's love—
Their suffering of transmigration annulled,
The Divine Portal they spontaneously[3] gain. (I-Pause)
Anyone tasting the Divine Word the holiest of joys experiences—
In his self is the Lord's Name lodged.
To him is the Lord's visible, filling all spaces :
Near and far He views *none else.* (2)
All talk and discourse *of God,*
But only those are united to Him to whom He shows grace.
By words alone may He not be found—
Only by the Preceptor's favour is He in the mind lodged. (3)
The God-directed discard egoism :
Dyed in God's dye, is their illusion[4] lifted—
Their contemplation the pure holy Word of God.
Saith Nanak : Through the Name are they ennobled.[5] (4) (4.43)

Dūjai bhāe lagei dūkh pāiyā

Those involved in Duality in suffering are caught :
Unattuned to the holy Word, is their life[6] a waste.
Only through devotion to the holy Preceptor does
enlightenment dawn.
Let all beware of being in duality involved. (1)
Only those attached to the Essence[7] find acceptance *with God*—

1. (The original implies the juicy drink of the Lord's devotion).
2. Are enabled to swim across.
3. Original, Sahaj subhai.
4. Moha—illusion, attachment.
5. Sawaran in the original—this appears to be the closest paralkel.
6. Birth, incarnation.
7. Lit. Root, origin.

Those that day after day meditate with their heart
on God's Name
By the Divine Word realize God as the Sole Reality. (I-Pause)
Those involved with the creation[1] shall unfulfilled remain :
Their blind deeds shall retribution of the blind bring them.
The ego-centred man is blind—
No resting place[2] shall he find;
A worm of ordure, in ordure shall he be absorbed. (2)
Devotion to the Master brings joy imperishable.
One lauding God in holy company,
And meditating on the Name Divine,
Shall himself be saved and those related[3] to him
be also saved. (3)
One through the holy Word proclaiming Divine truth,
Saith Nanak : the Divine Mansion to such shall be revealed
without effort, through the holy Word.
The God-directed bathe their limbs in pure
waters of the holy Pool[4] :
By *such bathing* is their impurity of foul thinking and
evil cleansed. (4) (5.44)

Manmükh marehṇ mari maraṉu vigāt ehṇ

Death comes inevitably to egoists—
Ignominious is their end :
Caught in duality, their own life they waste.
Acquisitiveness brings them dishonour.
Realizing not their selves,
In slumber of delusion they lie. (1)
He that loses his life in God's Word dies *nobly* :
Praise and dispraise to him are alike.
As by the Master instructed :
In this age by meditation on the Lord
Is the true benefit earned. (I-Pause)
Those without devotion rot and rot in the womb :
Attached to Duality they make waste of life.
The world devoid of devotion is in suffering's grip.
This truth the holy Master has revealed. (2)

1. Branches, twigs—as against the 'root'.
2. Implies peace, poise.
3. Lit. His family, tribe.
4. Used symbolically.

The restless mind countless buffets[1] receives;
Forfeiting this life's chance no rest it finds;
Caught in the womb, in filth it abides—
Such is the egoist's abode. (3)
May I be a sacrifice for ever and ever to the holy Preceptor,
Who through devotion *my light* into the eternal Light merged;
And has led me through the immaculate Word into the
true abode of peace.
Saith Nanak : The true anchorite[2] is he who his ego
subdues.[3] (4) (6.45)

Lālai āpaṉī jāti gāwāī

The Lord's servant his ego has discarded.
Dedicating body and mind, on the holy Preceptor's
shelter has he fallen.
By lodging in the heart the holy Name, great
exaltation has he achieved; P. 363
Ever is the beloved Lord his friend. (1)
The servant that in life dies away,
And bears sorrow and joy alike,
By the Master's grace through the holy
Word is saved.[4] (I-Pause)
The servant's doing is what in primal Time for him is ordained.
None without the Master's guidance finds a place *with God.*
By good deeds and Divine laudation is the
Name in *the heart* lodged.
This blessing *the Lord* Himself without fail grants. (2)
The egoist in the world in illusions is lost—
Without capital,[5] false is his commerce :
Without capital[5] is profit not gained.
The egoist deluded, of his life has made waste. (3)
One serving the holy Preceptor is the true servant—
Noble his caste, noble his repute.
Perched on the Master's ladder is he exalted above all
Saith Nanak : By *devotion to* the Name
comes exaltation. (4) (7.46)

1. Hurts (n.).
2. Udas (one with dispassion towards the word).
3. Destroys.
4. Rises above water; is saved from drowning.
5. Used symbolically of truth.

Manmukhi jhūtho jhūth kamāvai

False is the egoist's commerce.[1]
Never shall he attain to the Master's Mansion.
Involved in Duality is he caught in delusion :
Caught in attachment, is he whirled about in birth and death. (1)
See the cast off woman's[2] make up—
One with mind involved with progeny, wife, wealth—
False, hypocritical and evil is such attachment. (I-Pause)
The woman by the Lord favoured is of everlasting
bliss in matrimony—
The holy Word her make-up.
Couched with her Lord in joy everlasting.
United with the Beloved, is she eternally blessed. (2)
The truly blessed wife is she who loves truth.
And cherishes ever her Lord.
Ever close to her gaze in present
The Lord pervading all space. (3)
Neither pride of caste nor looks shall go with man
in the Hereafter :
Man shall be judged as are his deeds.
Through devotion to the holy Word alone is man made
high and exalted.
Saith Nanak : Such a one alone is with eternal
Truth merged. (4) (8.47)

Bhagati rattā janu sahaji subhāe

In devotion is the self spontaneously[3] dyed.
Through fear by the Master inspired is one absorbed in
eternal Truth.
Devotion comes not without *guidance of* the Master,
perfectly-endowed.
Without faith, egoists lament their *loss of honour.* (1)
My self, ever meditate on God and repeat *His Name* :
Thus wilt thou experience joy day and night,
And all thy desires be fulfilled.[4] (I-Pause)
Through guidance of the perfectly-endowed Master is God.
all-perfection, attained.

1. Refers to his whole life's activity.
2. Image for the self alienated from God.
3. Original, *Sahaj Subhae.*
4. The 'desires' herein are not for worldly objects, but for nearness to God.

By lodging the holy Word and God's eternal Name in the heart
Does man find purity of heart,
And in the holy Pool[1] has bath.
Those *bathing* thus are ever pure and in Truth absorbed. (2)
One thus purified shall have perpetual vision of God
close to him,
And with the Master's grace see Him pervasive.
Wherever such a one goes, vision of God shall he have,
And find, no bestower of boons is there except the Preceptor. (3)
God is vast, ocean-like, treasury overflowing,
With endless store of the noblest gems.
These God confers on such as have His grace.
Saith Nanak : The Lord confers these as lies in
his will.[2] (4) (9.48)

Gūru sāiru satiguru sachu soe

The Master is ocean of truth.
Only through supreme good fortune may one serve
the Preceptor.
Realization too by His grace eomes. P. 364
Service to Him is a boon coming through the
Master's grace. (1)
Through realization is found the jewel of enlightenment :
By the Master's grace is ignorance lifted;
Ever is *the mind* awake, and beholds
Truth manifest. (I-Pause)
The holy Word burns away illusion and pride—
From the holy Master, perfectly-endowed comes such
realization.
By the Master's Word is known inner truth
of the Mansion;[3]
Transmigration is annulled and through absorption
in the Name is poise found. (2)
The world is *process* of birth and death :
The egoist unenlightened in smoke of Maya-attachment
is involved.
Much false slander he spreads—
Filth-worm, in filth absorbed. (3)

1. Used symbolically (original, Amritsar).
2. The literal rendering would be : 'Saith Nanak : The Bestower bestows these'.
3. The Divine Essence is implied.

In holy company is found perfect enlightenment;
In devotion to the Lord is the Divine Word repeatedly
uttered *therein.*
By resignation to the Divine will is found everlasting joy.
Saith Nanak : Such a one in truth is verily
absorbed. (4) (10.49)

In the Measure Asa—Composition of Sri Guru Amar Das
Quintets
Shabdi marai tisu sadā anand

He that loses[1] himself in the holy Word is in everlasting joy,
And to the holy Preceptor is united *in whom lies*
the Divine Essence.
Never does such a one die or suffer transmigration—
Through the holy Master's teaching is he
absorbed in Truth. (1)
Those destined to devotion from the Primal Hour
Are ever in meditation engaged,
Being blessed with the highest devotion by the
holy Master. (I-Pause)
Those whom the Lord unto Himself unites,
Inexpressible their depth of absorption in God.
Greatness on them has by the holy Master been
conferred—
Exalted their state, in the Lord's Name are
they absorbed. (2)
The Lord is absolute Master of His will :
In a brief hour does He make and unmake.
Those trying to discourse on God to others,
With all their endeavour no place find *near God.* (3)
The Master unites those with good deeds garnered;
To them is conveyed the holy Word[2] and the
Master's teaching.[2]
Where the Word is, sorrows vanish.
Through the jewel Name is *the devotee*
Spontaneously in Eternal Truth absorbed. (4)
No wealth greater than devotion[3] is :

1. Lit. Dies.
2. In the original occur *Bani* and *Shabda*—both nearly synonymous.
3. Nām.

This comes to those by the holy Lord favoured.
The Lord, all-perfection, in their mind lodges
the holy Word.
Saith Nanak : Dyed in the Name, joy to
then comes. (5) (11.50)

Nirti karai bahu vājei vajāe

Ritual dancing, orchestral music—
Nothing affects the mind, blind, deaf *and impervious to* devotion.[1]
Inside it rages fire and storm of avarice and delusion—
Neither is the lamp lighted nor comes enlightenment. (1)
The God-directed through devotion have their
selves illumined,
Their selves they view, and to the Lord
are united.[2] (I-Pause)
The true devotee's[3] dancing is to love the Lord;
His rhythm-beat is discarding the ego.
The holy Lord knows *true devotion from false.*
Through the holy Word is seen the Supreme Being
in the self lodged. (2)
The God-directed[3] cherish devotion in their hearts
and love God—
With minds poised, on the holy Word meditating.
The true devotee's[3] devotion and *praxis* is truth itself;
Devotion for show, ritual dancing, to suffering leads. (3)
True devotion lies in dying while living; P. 365
Thus shall one by the Master's grace swim across
the ocean of existence.
By *following* the Master's Word is devotion rewarded,
And the Lord Himself in the *devotee's* self[4]
comes to abide. (4)
The Lord in His grace to the holy Preceptor
unites the devotee :
In devotion unshaken, his mind in the Lord is absorbed.
Noble is the repute of those *to God* devoted.
Saith Nanak : To those dyed in the Name *alone*
comes true joy. (5) (12.51)

---

1. Original : To whom may these be addressed—the mind being deaf etc.
2. In the original the form is in the singular.
3. Original, Gurumukh.
4. Original, Mana.

In the Measure Asa—Composition of Sri Guru Amar Das
In the Form Kafi
SCORE 8
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Hari kai bhāṉai satiguru milai sachu sojhī hoī

Through Divine will is found the true Preceptor,
and Truth realized.
He alone realizes the Lord in whose mind through the
Master's grace He be lodged. (1)
One sole Master and Bestower of Boons I find,
none other :
Should He get lodged in the heart by the Master's grace,
is eternal joy found. (I-Pause)
In this Age the Name Divine alone is annuller of fear,[1]
Through the Master's teaching found.
The egoist purblind, ignorant, without devotion[2]
Into Yama's clutches falls. (2)
By the Divine will does man serve the Lord,
And realize truth.
Through Divine decree[3] does he laud the lord :
Obedience to the Lord's will brings joy *everlasting.* (3)
Through Divine decree[3] is found the blessing of human
incarnation,
And ennobled enlightenment.
Nanak ! laud thou the holy Name—
By Godward-turning may liberation[4] come. (4) (13.52)

In the Measure Asa—Composition of Sri Guru Ram Das
SCORE 2
In the Name of the Sole Supreme Being, Realised by
the Holy Preceptor's Grace

Tūṇ Kartā sachiyār maiṇḍā sāīṇ

Thou art the Creator, holy[5] Master.
All happens as Thou dost will :
Nothing by me is attained except what Thou dost grant. (I-Pause)
All creation is Thine : On Thee all meditate :

1. Fear of Yama's retribution is implied, as elsewhere in Gurubani.
2. Without the Name.
3. Will. Grace is decreed is implied.
4. *Gati,* the Supreme state.
5. Also, eternal.

Those favoured by Thy grace find the jewel Name.
This the God-directed attain, the egoists forfeit :
Alienation and union in Thy power lie. (1)
Thou the Ocean-all in Thee is contained.
None besides Thee is real.
All creation is part of Thy play.
Those condemned to alienation away from Thee are cast;
Such as are destined to union, to Thee are united. (2)
Realization of Thee comes to such as by Thee are enlightened.
Such on the Lord's praise are ever discoursing.
Those to the Lord devoted, attain joy,
Spontaneously in the Lord's Name absorbed. (3)
Thou the Creator, all by Thy will happens.
None besides Thee in the universe *operates.*
Thou dost create all *that exists,* watch over it and cherish it.
Saith Nanak, servant of God : By the Master's grace is
He made manifest. (4) (1.53)

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace P. 366

In the Measure-Asa—Composition of Sri Guru Ram Das

SCORE 2

Kis hī dhaṛā kīyā mitra süt nāli bhāī

Some with friends, sons[1] and brothers have formed factions;
Some with closely-related in-laws[2] or sons-in-law :
Some with chief and headman to serve self-interest have
formed factions :
With the Lord, pervasive everywhere alone have I
formed faction. (1)
Other than the Lord have I formed not faction—
The Lord's attributes, countless, innumerable I sing. (I-Pause)
Those with whom *these others* form factions, all vanish—
Their false factions bringing them regrets.
They last not; by their thinking[3] they *plan and act* evil :
We with the Lord have formed faction,
Whose equal none is. (2)

1. The original is in the singular.
2. Kuram, a relationship for which there is no parallel term in English. It stands for two persons related through the marriage of their children. Hindi samdhi.
3. Mind.

All these factions are result of expanding maya[1]-attachment :
Ignorant men for material objects wrangle.
In transmigration caught, their life on a throw is forfeited.
With the Lord is our faction,
Who in this world and in the hereafter exalts. (3)
In Kaliyuga's factions, the five thieves[2] provoke all wrangling,
As lust, wrath, avarice, attachment, pride are on the increase.
On whomsoever *He showers* grace, to holy company
joins him.
Our faction is with the Lord, that all these other factions
has obliterated. (4)
False is duality that all factions provokes;
Others' faults man in his mind fixes,
Thereby swelling his own pride.
What man sows that must he consume.
With the Lord has Nanak, servant of God,
Formed faction in righteousness,
Where is all creation subdued. (5) (2.54)

Hirday sü̱ni sü̱ni mani amrita bhāiyā

By listening to the immortal Word has the
heart *of God's devotee,* of it got enamoured :
The Master's Word of the Lord inaccessible realization
has brought. (1)
Sister[3] ! listen thou to the holy Name.
The Sole Lord in the self is pervasive—
By your tongue[4] utter the Master's immortal
Word. (I-Pause)
My mind and body with the Lord's love are inspired,
And to the world grown utterly indifferent.
By great good fortune have I obtained the exalted being,[5]
holy Preceptor. (2)
Those in duality caught wander after Maya-poison.
Such are the unfortunate ones bereft of the
holy Preceptor. (3)
The Immortal Divine elixir the Lord Himself has offered

1. Maya (here implying worldly objects, pelf).
2. The five sources of evil, mentioned in the next line.
3. Symbol for members of the congregation.
4. Mouth.
5. Purakh.

Saith Nanak : By guidance of the Master,
perfectly-endowed, is the Lord attained. (4) (3.55)

Merai mani tani premu Nāmu ādhāru

My mind and body be love of the holy Name are sustained.
The Name I ever utter : from the Name is obtained
the holiest joy. (1)
My friends, associates, repeat you the holy Name.
Other than the Name none is my helper—
By great good fortune, from the Master's guidance
is it obtained. (I-Pause)
Without devotion to the Name is not sustained life :
By great good fortune, by the Master's guidance
is obtained the Lord's *Name*. (2)
Those bereft of the Name have faces blackened
with Maya-Soot :
Cursed is life passed without the Name. (3)
By good fortune is the exalted Lord attained. P. 367
Saith Nanak : By the Master's guidance does He grant
gift of the Name. (4) (4.56)

Gūṉa gāwāṉ guṉa bolī bāṉī

The Lord's attributes I sing : His attributes too in
words I utter :
By guidance of the Master on the Lord's attributes
I discourse. (1)
By constant repetition of the Name is the
mind in bliss.
The holy Preceptor the eternal Name in my self has
confirmed—
Thereby in ecstasy I sing attributes of the Lord, Supreme
Bliss. (I-Pause)
The Lord's devotees His attributes sing :
By great good fortune is attained the Lord immaculate. (2)
Those without such merit are in Maya's foul grip.
Without merit, these arrogant ones in transmigration keep
caught. (3)
Those that in lake of the self these merits have manifested,[1]
Saith Nanak, by the Master's guidance have churned it,
And the Essence of enlightenment extracted. (4) (5.57)

1. That is, cultivated.

Nāmu suṉī Nāmo mani bhāvai

To the Name I ever listen : the Name *alone* my mind pleases.
By great good fortune by the Master's guidance is the Name
Divine obtained. (1)
Utter you repeatedly the holy Name, whose illumination by the
Master is revealed :
Other than the Name no prop have I—
The Name each of my breaths and morsels[1]
pervades. (I-Pause)
The echo[2] of the Name my heart has pleased :
Any that the Name to me communicates,
Is my true friend, associate. (2)
The ignorant ones, of the Name bereft, depart this life without
shelter of the Name.[3]
As moths, at sight of Maya-poison are they utterly consumed
and die. (3)
Himself He makes and unmakes.
Saith Nanak : Himself the Lord grants devotion to the
Name. (4) (6.58)

Gurmukhi Hari Hari veli wadhāī

God's devotees to the creeper[4] *of devotion* to God have
brought increase :
This has borne fruit of Divine devotion, delicious
in the extreme. (1)
Repeat you the Name of the Lord *manifest* in innumerable
waves.[5]
Thus repeating the Name by the Master's guidance,
Destroy the serpent death, slave to Yama. (I-Pause)
The Lord in the Master has lodged devotion :
As is the Master pleased, brother, his teaching he imparts. (2)
One acting from egoism knows not the *praxis* of devotion,
As the elephant that after bathing, scatters dust over
its head. (3)
Those that have great, high good fortune,
Saith Nanak, utter the Name that purity confers. (4) (7.59)

1. That is, as each morsel is swallowed, the Name I contemplate.
2. *Surati* is sound, echo.
3. Lit. Naked i.e. without the convering for their shame that devotion would provide.
4. This refers to a Punjabi-Hindi idiom, signifying increase and prosperity.
5. That is, varied forms.

Hari Hari Nām kī mani bhūkh lagāī

The Lord hunger for the Name Divine has inspired—
As is the Name listened to, brother ! is the mind's
hunger satisfied. (1)
Friends, disciples of the Master ! utter you the holy Name :
Utter the Name, obtaining thereby joy :
By the Master's teaching keep ever the Name
in your thoughts.[1] (I-Pause)
As is the Name repeatedly listened to, is the heart[2] joy-filled :
The mind on obtaining the Name by the Master's
teaching is in bloom. (2)
Man without the Name is an *unclean* leper, blinded
by attachment.
All his actions[3] fruitless endeavour, source of suffering. (3)
By great good fortune does one utter the Lord's laudation.
Saith Nanak : By the Master's guidance comes
concentration in devotion to the Name. (4) (8.60)

In the Name of the Sole Supreme Being, realized
by the holy Preceptor's Grace

P. 368

In the Measure Asa—Composition of Sri Guru Ram Das

SCORE 6

Hathi kari tantu vajāvai jogī thothar wājai benu

Yogi ! with thy hand dost thou strum the gut—
Yet hollow sounds thy harp.
Yogi ! by the Master's instruction utter the Lord's *Name*—
Then shall thy heart in joy of the Lord be drenched. (1)
Yogi ! instruct thy understanding in devotion *to the* Lord :
In all ages is one Sole Lord pervasive—
To Him in reverence[4] we bow— (I-Pause)
These songs that thou dost sing and thy manifold utterances,[5]
All are only play of mind.
Like running a persian wheel to irrigate the land
is thy endeavour,
When the yoked bullocks eat away the tender shoots.[6] (2)

1. Consciousness.
2. Mana.
3. Implies ritual actions of piety.
4. *Ades* is the Yogi's formula of saluation to God (Cf. Japuji 28-31).
5. May refer to the Yogis' esoteric incantations (mantras).
6. Lit. Creeper.

In the habitation of the self sow holy doing,
Whereby may sprout a green field.
Yoke bullocks of the poised mind.
Thus by the Master's guidance irrigate Divine devotion. (3)
Lord ! yogi and itinerant medicant,[1] all are your creation—
Treading the way as by you guided.
Lord of Nanak,
Controller of the mind !
Thy servant to Thee prays, the heart of *each bend*
to Divine devotion. (4) (9.61)

Kab ko bhālai ghungaroo tālā kab ko bajāvai rabābu

Long shall it be[2] before bells and cymbals are brought,
And the rebeck tuned :
In this effort even though an instant be spent,
In the interval the holy Name[3] shall I contemplate. (1)
My mind so to devotion is attuned—
Without the Lord for a moment, as instant can I not live,
As the fish that without water gasps to death. (I-Pause)
Long shall it take to collect a few[4] notes and to
tune melody of the measure :
In attuning and selecting even though an instant, a moment pass—
In the interval shall my mind laudation of the Lord sing. (2)
Long shall it be before feet be stretched hands form[5] poses,
Even though in stretching hands and feet the
minutest[6] interval intervene.
During it must my mind the Name Divine contemplate. (3)
Long shall it be before the world be pleased :
In winning the world's approbation lies no honour.
Nanak, servant of God, ever in his heart on the Lord meditates—
Thereby shall all shout 'hail' on him. (4) (10.62)

Sati-sangati milīyai Hari sādhū mili sangati Hari-gūṉa gāe

In holy company, in association with God's devotees
sing Divine laudation :
Thereby shall the jewel illumination in the self shine full,
And darkness of ignorance be lifted. (1)

1. Jangam.
2. How long shall it be?
3. Nām.
4. Five or seven.
5. Turn, stretch.
6. As much as sesame grain.

Devotees of God ! dance the dance of Divine contemplation.
Brother ! should such devotees be met, their feet shall
I wash. (I-Pause)
My self ! contemplate the Name Divine each day,
With mind centred in God :
Thus shall all your heart's desires be fulfilled—
Never shall hunger[1] again torment you. (2)
The Lord transcendent alone is Doer of all that happens :
Himself all utterance He inspires.
Such of the holy devotees please Thee whose devotion
with Thee finds approval. (3)
Insatiable is Nanak's hunger for Divine laudation :
As this he utters, joy he feels.
The Lord to Nanak His stores of devotion has consigned,
That the customers of Divine attributes may purchase
and carry away. (4) (11.63)

In the Name of the Sole Supreme Being, Realized by the Holy Preceptor's Grace

P. 369

In the Measure Asa—Composition of Sri Guru Ram Das
Two hymns in the tune of Kafi

SCORE 8

Āiyā maranu dhurāhoṇ haumai roīyai

Death in the primal dispensation is recorded :
Only man gripped by the ego wails;
Meditating on the Name by the Master's guidance
confers poise of mind. (1)
Blessed be the Master, perfectly endowed,
By whose guidance have we learnt the truth of death.
The pure gain of devotion to the Name by absorption in the
holy Name is obtained. (I-Pause)
Mother mine ! the day pre-recorded *of death is* imminent :
The primal Ordainance is, Death must sooner or later[2]
occur. (2)
Fruitless is the life of such as of the Name are neglectful :
Their life in the world a play of gambling,
Wherein the self itself have they lost on wager. (3)

1. Used symbolically.
2. Today or tomorrow.

Those that to the Master have attained,
Happy is their life and death.
Saith Nanak : By truth are they made holy,
In Eternal Truth absorbed. (4) (12.64)

Janamu padārathu pāe Nāmu dhiyāiyā

Those that on obtaining boon *of human* birth the
Name have contemplated.
By the Master's guidance realization have got and are
in Truth absorbed. (1)
Those for whom the writ in primal Time so has run,
to the Name are attached—
At the eternal Portal are they *adjudged* holy,
And into the Mansion called. (I-Pause)
The treasure of the Name lying within by the Master's
guidance is discovered.
So must we each day on the Name meditate,
And Divine laudation chant. (2)
Within lie innumerable *valuable* objects,
That the ego-centred find not :
Those by egoistic pride swollen, their true self forfeit. (3)
Saith Nanak : Ourselves should we cast off the ego.
By the Master's teaching is the mind then illumined,
And eternal Truth attained. (4) (13.65)

In the Measure Asavari—Composition of Sri Guru Ram Das
2 Hymns—(Sing in pure tone*)
In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Hauṇ anadinu Hari-Nāmu kīrtanu karouṇ

Day after day the Name Divine I laud.
The holy Preceptor the Name Divine to me has imparted—
For a moment, an instant without the Lord can
I not live. (I-Pause)
My sole preoccupation is hearing and contemplating
Divine laudation—
Without the Lord can I not live an instant.
As the swan without the lake cannot live,
So how may the devotee of God without service to the
Lord live ? (1)

*Sudhang, direction in the original.

Some out of feelings of duality borne in heart
form attachment;[1]
Some out of worldly attachment any pride :
The devotee of God to the Lord is attached,
Transcending Maya-attachments[2] :
Nanak thus the Lord, the Divine Being[3] contemplates. (2) (14.66)

Māī mero prītamu Rāmu batāwuh rī māī

Mother mine, mother dear ! show *me way* to the
Beloved Lord :
Without the Lord for a moment, an instant can I not live,
As the camel that to green creepers is attached. (I-Pause)
My mind all passion has discarded, the world renounced,
To have sight of the Lord, *true* friend.
As without the lotus can the humming-bee not live, P. 370
So I without the Lord. (1)
Under Thy shelter keep me, beloved Lord of the universe :
Lord, Master, my desire fulfil !
As for an instant is the sight of the Lord seen,
Joyful is the heart of Nanak, servant of God. (2) (15.67)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace

Jini lāī preeti soī phiri khāiyā

Whoever *to Maya* has formed attachment, by it is consumed;
Whoever honour to it has accorded, has by it been
involved in fright.
Brothers, friends, members of families at sight of it
fall to strife.
By the Master's grace to us has it offered submission. (1)
Beholding such to be Maya's attribute, from attachment to
it have we turned away.
Yoga practioners, siddhas,[4] gods, celestial beings, mankind—
Bereft of the Preceptor's guidance, all by it have been
deluded. (I-Pause)

---

1. Moha.
2. In Nirban-pad, the state of Turiya.
3. Bhagavān.
4. Siddha : An accomplished Yogi (lit. one who has made achievement in Yoga).

Some that go about in dispassion, yet by lust are gripped.
Others being householders, hoard it—yet to them is it
not faithful.
Some turn to be great donors of charities,
yet by it are tormented.
We, who the holy Preceptor's feet have touched,
Are by the Lord saved. (2)
Anchorites in penances by it are deluded :
Scholars[1] in its greed are caught.
By its three qualities, *denizens of* the skies too has it deluded :
We by the holy Preceptor's protective hand are saved. (3)
Of the enlightened[2] is it handmaid :
These it serves with hands folded, supplicating.
As be your command, shall I act.
Saith Nanak : it vows never to come close to the
God-directed.[3] (4) (1)

Sassū tei piri kīnī wākhi

The Spouse from the mother-in-law[4] has separated me :
The brother-in-law and sister-in-law[5] of jealousy are dead,[6]
Ended is subordination to the elder brother-in-law.[7]
From all these the Spouse, wise and thoughtful has
protected me. (1)
Listen, people of the world ! joy of love have I tasted;
Evil-minded foes all are destroyed,
As the holy Preceptor *devotion* to the Name Divine
on me has conferred. (I-Pause)
First, egoistic attachment have I discarded :
Thereafter, way of the worldly.
As were discarded the three qualities,
ill-wishers and friends to me became alike :
In company of the holy then the state of perfect
realization[8] did I enter. (2)

1. Pandit.
2. Giani (Jnani).
3. Gurumukh.
4. Symbolizes spiritual ignorance. The mother-in-law to the Indian wife stands usually in a relationship characterized by sour feelings.
5. These relations too on the husband's side are rivals, often making trouble for the young wife. Here these symbolize desire and avarice.
6. Used symbolically; in great torment.
7. Jeth, is typically a domineering elder, much disliked by his younger brother's wife. Here symbolizes Dharamaraja or Yama.
8. Turiya, the state of samadhi or super-consciousness.

In the cave of spontaneous enlightenment[1] my cushion
have I spread :
Sounded is the mystic music[2] and vision of
Divine light beheld :
By contemplation of the Master's Word is attained
supreme bliss.
Blessed the woman of happy matrimony that with the
Spouse thus is in love. (3)
Nanak, servant of God, utters words of Divine contemplation :
Whoever to these listens and acts upon,[3] crosses[4] the
ocean of existence.
Such beyond birth, death and transmigration are placed,
And with the Lord remain absorbed. (4) (2)

Nij-bhagtī sīlwantī nāri

The Lord's exclusive devotion is a wife with noble
qualities endowed,
Of incomparable beauty and perfection of conduct—
With noble repute is endowed the home wherein
such a one abides :
Such a wife a rare one by the Master's grace obtains. (1) P. 371
Noble conduct for wife, by association
With the Master have we obtained—
At worship[5] and ceremonials[6] is her presence
ennobling. (I-Pause)
While in the parents' home she lives,
The spouse in sad state goes about.
By his service the holy Person[7] have we propitiated,
The Master to the Husband's[8] home conducted her,
That ushered in all joys. (2)
Possessed of thirty-two merits,[9] holy truth is her progeny.
Obeident, of noble mien,
To her husband's wishes compliant—

1. Sahaj.
2. Anahad shabda.
3. Lives, acts upon.
4. Swims across.
5. Jaj = Yajna, Yagya, lit. a sacrifice, worship.
6. Kaj = Karya : applied meaning, wedding. The implication is literal as well as symbolical (all blessed occasions).
7. (The Guru, holy Preceptor).
8. (The self).
9. The traditional number of qualities possessed by a woman of noble nature.

The younger brother-in-law and elder sister-in-law[1]
too with her are pleased. (3)
Noblest of the whole family.
To her brother-in-law[2] imparting wise counsel.
Blessed is the home in which she is present.
Therein, says Nanak, servant of God, is life all bliss. (4) (3)

**Matā karauṇ so pakani na deī*

Evil-thinking all my designs frustrates,
Standing ever close to good conduct and discipline
to counter them :
Assuming numerons disguises and shapes,
The home she disrupts,[3] deluding each member
of the family. (1)
Where she is lady of the house, the house she brings to ruin;
As is a good effort made, complications she throws
in a way. (I-Pause)
From the Primal Source came she as only a servant.[4]
But the nine continents and all spaces has she conquered.
At river-banks and holy spots[5] has she not spared Yogis
and ascetics.
Those studying Simrits and expounding Vedas are
helpless too. (2)
Wherever I settle, is she by my side :
In all spots is her forceful presence.
A weak shelter against her no protection affords.
Say, friend ! where may I seek refuge ? (3)
On listening to good advice, to the holy Preceptor I repaired.
The Master in me confirmed *mantra*[6] of the Name Divine.
As praise of the Infinite I chanted, in my own abode[7]
took I lodging :
Union with the Lord came,
And Nanak of all anxiety was freed. (3)

---

1. Desire and avarice are implied.
2. Avarice, pride etc.
* *Note* : In this hymn, in contrast to the foregoing, is delineated the bad female spouse, evil thinking.
3. Does not allow it to flourish.
4. Āmri = Āmil (Ar.) an agent, a servant.
5. Tirtha.
6. A holy chant, incantation.
7. The true self that realizes.

Now is my home my own, and this woman turned my wife :
She the servant; I exalted by the Master to be one of the
nobles.[1] (4) (4)

(Second I-Pause)

**Prathmei matā jī patrī chalāwuh*

At first was mooted sending a communication.[2]
Secondly, was given the advice to dispatch two messengers.[3]
The third counsel was some other effort to make.
But discarding all else, Lord ! on Thee alone I meditated. (1)
With this resolve was I in supreme bliss, freed from anxiety,
and in poise rested.
Destroyed[4] were foes and ill-wishers, and joy I obtained. (I-Pause)
The holy Preceptor thus has instructed me :
This life and body all is the Lord's property.[5]
All by Thy might alone happens—
Thou my shelter, my tribunal of justice.[6] (2)
Discarding Thee, Lord ! where may we go ?
None else Thy equal—
Under whose subjection may Thy servant stand ?
The reprobate[7] misguided, in wilds[8] roams about. (3)
Inexpressible is Thy greatness—
In all places dost Thou protect Thy servants,
clasping them to Thy bosom.[9]
Nanak, Thy servant Thy shelter seeks.
As the Lord my honour has protected, have strains of
felicitation arisen. (4) (5)

†Pardesu jhāgi saudei kau āiyā P. 372

Scouring over alien country to buy merchandize have I arrived.
Attracted by the incomparable wares *you hold.*

---

1. Durbari.

* *Note* : The opening stanza of this hymn is stated to reflect the anxiety among Guru Arjan Dev's followers at the impending attack by Sulahi Khan, a Mughal commander, instigated by intriguers. Another hymn in the holy Granth Sahib also reflects this occasion.

2. Letter.
3. Men.
4. (Sulahi soon after perished in an accident).
5. Fief.
6. Diban (Divan, lit. the seat of the judge).
7. Sakta.
8. May imply wandering about aimlessly, without spiritual anchor.
9. Neck.

† *Note* : In the symbolism of this hymn, the merchandize purchased is the Name or Devotion.

Capital of merit have I brought tied in a packet.
At sight of this jewel is my heart[1] ravished. (1)
At the portal of the Merchant-Prince have we arrived,
Praying, bring out your goods, let us enter the bargain. (I-Pause)
One merchant to a greater Merchant[2] has guided us.
Invaluable is the jewel, invaluable *our capital.*
One nobly interceding our friend has turned.
Struck is the bargain, and poise of mind secured. (2)
This riches stands not in fear of thief or damage by wind
    or water :
In poise is it purchased, in poise conveyed.
With truth is it purchased, no suffering to its holder comes,
In perfect safety home I brought it. (3)
Profitable is this bargain, that joy has brought.
Blessed is the Merchant-Prince, perfectly gracious.
Rare are such as by the Master's guidance this
    bargain have made.
Nanak this pack conveniently[3] has brought. (4) (6)

**Gunu avagunu mero kachhu na bīchāro*

The Lord my merits and demerits has not judged,
Nor judged my looks, charm and make-up :
My manner and demeanour has He not enquired.
Holding me by the arm, to His couch the Lord
    conducted me. (1)
Listen, my sister-friend ! to me has the Lord given shelter :
Placing His hand on my forehead, has He made me His own—
Of this what does the ignorant world *know* ? (I-Pause)
Now is my wedded life blessed.
As is the Lord met, ended in all my suffering :
My courtyard with moonlight is decked.
Night and day with the Beloved have I bliss. (2)
Deep red[4] is my dress dyed :
All ornaments I wear, and with necklace of flowers am bedecked.

1. Mana.
2. The merchant first mentioned is some saint; the 'great' Merchant is the Guru.
3. Implies by way of Sahaj; the 'great' Merchant is the Guru.
* *Note* : In this hymn, as in Sikh mysticism in general, the symbolism is of spiritual bliss as joyous union in wedlock. Other symbols are related to this.
4. Colour of the new bride's wear, symbolizing fidelity and joy.

By the Beloved's glance of love, all treasures have I obtained,
And ill-wishers and evil-minded persons no more oppress. (3)
Joy everlasting and bliss have I felt;
By the Name, store of Nine Treasures, in my own home[1]
find I eontent.
Saith Nanak : As by the Beloved am I decked,
Everlasting bliss in matrimony with the Lord have
I found. (4) (7)

Dānu dei kari pūja karna

People dispense charities to have worship performed;
Brahmins receive their gifts and yet deny them.[2]
Listen thou Brahmin ! The Door to which thou hast to go,
There regrets to thy share shall fall. (1)
Brother ! sunk[3] shall be Brahmins of the type
That to their innocent employers contemplate evil. (I-Pause)
In their minds are they full of rabid greed,
And bear on their heads the burden of calumny.
One by Maya deluded remembers not God.
One into delusion falled into numerous paths strays. (2)
Outwardly these poseurs numerous guises assume;
Within are worldly desires surrounding the mind.
A Brahmin preaching to others, devoid himself of realization,
Success[4] never shall achieve. (3)
Foolish Brahmin ! contemplate thou the Lord,
Who all the while as thou dost see and hear, is by thee.
Saith Nanak : Should good fortune be thine,
Discard pride and to the Master's feet be attached. (4) (8)

Dūkh rog bhayei gatu tan tei manu nirmalu Hari Hari gūṉa gāe

Suffering and maladies my body have deserted; P. 373
The mind by chanting Divine laudation is purified.
In holy company have I obtained joy; restrained now from
straying is my mind. (1)
Mother mine ! by the Master's Word is my burning
agony assuaged :
Shattered are all maladies, doubts,

1. The self.
2. That is, are never satisfied.
3. Implies condemnation to suffering in transmigration.
4. Liberation, realization is implied.

As spontaneously is met the Master, *bringer* of cool joy.
As is realized the Sole Lord, ceased is restlessness,
And an unshakeable abode[1] found.
At the sight of your devotees, saviours of the world,
have we felt fulfilled. (2)
As the unshakeable feet of the holy devotee have I grasped,
Now my mind sings an equable symphony of felicity—
Nevermore shall death consume me. (3)
The Lord, Divine King is Sole, Almighty Doer of all,
Bestower of joy.
Nanak in contemplation of Thy Name finds life,
That ever[2] is my companion and helper. (4) (9)

Arṛāwai billāvai nindaku

The calumniator raises yells and wails—
The Supreme Being, Lord has he put away from mind,
And the fruit of his doing receives. (I-Pause)
His associates too with himself he drags down :
Totally unnecessary is the dragon's burden that the
calumniator carries,
And in fire burns. (1)
Nanak relates to you what at the Divine Portal
Befalls the calumniator.
God's devotees ever are in bliss—
Chanting Divine laudation, keeping in bloom. (2) (10)

Jau maiṇ kīyo sagal sīṇgārā

With all my decking and make-up
Is my mind not at rest.
Numerous fragrant substances to my body I apply,
Still even a grain[3] of joy of union with the Lord I attain not.
Mother mine ! my mind always thus yearns :
By sight of the Beloved alone shall I find life. (1)
Mother mine ! what shall I do ?
This mind finds not poise :
Pangs of separation of the Beloved Lord keep
dragging it about. (I-Pause)
Robes and ornaments, numerous distinctive means of comfort,

1. Implies faith and absorption that knows no alteration.
2. Lit. In my warp and woof.
3. Sesame-grain.

Honour, repute, esteem and distinction have I.
The whole world to my will compliant.
Elegant, blazing with Paint[1] the mansion I inhabit,
Yet all to no avail :
In winning pleasure of the Lord alone for me is lasting joy,
Viands and dishes of various kinds. (2)
Numerous means of entertainment and diversion;
Extensive royal authority and command—
In all these finds not the mind fulfilment,
Nor is thirst assuaged.
Without union with the Lord passes not my day.
In union with Him alone the heart finds joy. (3)
After long quest came to me the hint—
None without holy company liberation has found.
Those on whose forehead is recorded good fortune,
Are to the holy Preceptor united—
The desires of such fulfilled, their hearts[2] satisfied.
As union with the Lord has come, ended is their yearning
Saith Nanak : within the self, my own person,
Have I found Him.[3] (11)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Quintets

SCORE 3

Prathmei terī nīkī jāti

First, is thy species exalted. P. 374
Secondly, worldly honour is thine :
Thirdly, is thy habitation[4] beautiful to behold.
With all this, with pride borne in mind is thy form mishappen.
Female ! thou that art beautiful, comely, thoughtful and wise !
By excessive pride and attachment art thou gripped (I-Pause)
Ritually pure is thy kitchen[5]—
After holy bathing dost thou perform worship, and put on the
forehead the vermilion paste-mark :
While uttering enlightened thoughts
Yet are thy words smacking of pride.
All thy *qualities* by the hound greed are made waste. (2)

1. Painted red.
2. Mana.
3. He is found.
4. Implies the earth.
5. This is an important feature in a pious Hindu household.

Elegant thy wear, fine thy style of life[1] :
Thy actions such as to draw the world's approbation.
Fragrant substances, sandal wood-paste plentifully dost apply.
Yet the evil pariah wrath is thy constant companion. (3)
All others species to thee are drawers of water;[2]
On the earth is thy dominance established.
Gold, silver, wealth all in thy possession lie—
Yet has thy character blemished thy credit.[3] (4)
Whoever has the Divine Monarch's glance of grace,
In from such bondage freed.
Whoever in holy company elixir of Divine joy has tasted,[4]
Saith Nanak, fruitful in his birth. (5)
One of such blessed matrimony it behoves
To have all means of beauty and joy.
With these shalt thou be *reckoned*
A female beautiful, wise in the extreme. (12)

(Second I-Pause)

In the Measure Asa—Composition of Sri Guru Arjan Dev
(Two Hymns in couplets)
Jīvat dīsai tisu sarpar marnā

All that comes in view as alive,
Inevitably must die.
One that to the world has died, shall eternally remain. (1)
Those that live caught in egoism, are verily dead;
Those whose egoism is dead, are truly alive.
Such the medicine of the Name Divine have consumed,
And by the Master's Word amrita-elixir quaffed. (I-Pause)
This unbaked pot[5] inevitably must break.
Whosoever of the three qualities[6] is released,
Is his true home[7] shall abide. (2)
One climbing high, to the neither regions must fall.[8]
One fallen to earth[9] by fear of death shall not
be tormented. (3)

1. Thou consumest all that is fine.
2. Implies slavery in general.
3. Also rendered as : Lust has blemished thy conduct.
4. Found.
5. The human body is implied.
6. See Glossary.
7. Realization of identity of the self with the Divine Essence.
8. That is, must suffer ignominy.
9. Implies humility.

Those that in doubt have wandered along, nothing
have attained.
Such alone are in poise as the Master's Word have lived. (4)
This life and body, all is the Lord's estate.
Saith Nanak : Those with such realization,
By contact with the Master have obtained joy
abounding. (5) (13)

Pūtrī terī bidhi kar thātī

The *body's* marionette with great contrivance is fashioned.
Know for certain, to dust must it turn. (1)
Thou thoughtless ignorant one, thy origin[1] contemplate.
Why of this insignificant body be so proud ? (I-Pause)
Three seers[2] is thy daily provision.[3]
The rest is all given to thee for safe-keeping. (2)
Foul ordure, bones and blood by thy skin are wrapped.
Yet of this body art thou so conceited. (3)
Realization of one truth alone shall bring thee purity.
Without such realization shalt thou ever remain impure.[4] (4)
Saith Nanak : To the Master am I a sacrifice,
By whose guidance have I attained the omniscient
Supreme Being. (5) (14)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Couplet-Quartets

Ik gharī dinasu mo kau bahut dihārei

A single hour of the day *in separation* from the Beloved
is a long period.
Beloved ! restless is my mind. How may I find union ? (1)
An instant turns long as day, and would not pass.
In my heart is yearning abounding for sight of the
Beloved— P. 375
O for a devotee that to Him may unite me ! (I-Pause)
The four *pahars*[5] of day are oppressive as the four Yugas[6] :
Unending the nights. (2)

1. That is, God.
2. Implies an old measure, less than a pound-weight.
3. Lit. Thy daily entertainment (provision) three seers only. 'Seer' was a small measure of weight.
4. Implies being unenlightened.
5. Period of three hours; *four pahars* is length of day.
6. For the four Yugas (four Ages) see Glossary.

To five evil-doers[1] from the Beloved have separated the
loving wife.[2]
Now, in restless wandering, with contorted
hands she cries. (3)
The Master to Nanak, servant of God,
sight of the Lord has granted :
Contemplating therefore, the self, supreme bliss
has he achieved. (4) (15)

Hari sevā mehṇ param nidhānu

In service to the Lord lies the supreme treasure,
In uttering the Name ambrosial by the tongue[3]
lies service to the Lord. (1)
The Lord's service is true friend and companion.
As in sorrow and joy is the Lord contemplated,
Ever is He present.
How may then poor Yama frighten me ? (I-Pause)
The Lord is my protection : my strength the Lord's.
The Lord my friend, and within me redresser[4] of my
sorrows. (2)
The Lord is my capital, my credit.[5]
The Lord my creditor from whom by the Master's guidance
profit I receive. (3)
By the Master's grace comes such understanding.
Nanak, servant of God, thereby in the Lord's bosom[6]
is absorbed. (4) (16)

Prabhu hoe kirpālu tāṇ ihu manu lāī

By Divine grace is the mind *in devotion* fixed.
By service to the holy Preceptor are obtained all boons.[7] (1)
My self ! with such a Master perfectly-endowed,
Why must thou fall to wailing[8] ?
The Master is fulfiller of desires, store of all bliss :
The Pool of Ambrosia[9] filled to the brim. (I-Pause)

1. The five sources of evil.
2. Symbol for the seeker self.
3. Mouth.
4. Dīban (Dīvan) : a judge.
5. (Here the terminology is taken from the market-place. The symbolism is of course, spiritual).
6. Limb.
7. Fruits.
8. Bairag (vaivagya) here implies wailing consequent upon separation.
9. Amritsar.

His lotus-feet in my heart have I lodged.
Thereby has the light been manifested,
And union with the Divine Beloved come about. (2)
And five sister-friends[1] in unison have chanted
paeans of joy,
And music of the unstruck melody[2] raised. (3)
By grace of Guru Nanak is union with the Divine
King achieved;
And in spontaneous poise[3] is life's night passed
joyfully. (4) (17)

Kari kirpā Hari pragatī āiyā

By *the Master's* grace is the Lord manifested :
By contact with the holy Preceptor is obtained
the wealth of perfection. (1)
Brother ! garner the wealth of Divine *devotion*,
That fire cannot burn, nor water drown,
And that never from you may be parted. (I-Pause)
This wealth no decrease, exhaustion knows :
In spending and consuming it does the mind
find fulfilment. (2)
He is truly wealthy[4] in whose home wealth of Divine
devotion is garnered :
By this wealth the whole world benefits. (3)
Such alone wealth of Divine *devotion* achieve
As in primal Time thus are destined.
Saith Nanak, servant of God : At the last moment
Is the Name Divine the true *possession* of wealth.[5] (4) (18)

Jaisei kirsāṉu bowai kirsānī

As the crop that the cultivator sows,
That he may reap unripened or ripened : (1)
Even thus whoever is born, know he must die :
Only the Lord's devotees eternal life are granted.[6] (I-Pause)
After day inevitably must follow night :
As passes night, comes morning.[7] (2)

1. The faculties of knowledge and enlightenment.
2. Anahad Bani.
3. Sahaj subhāe.
4. Shah, in the applied sense a banker, a wealthy man.
5. Ornament, jewellery, as symbol of wealth or gold.
6. Become unshakeable (that is, not subject to Kala—time, death).
7. (The thought-sequence about death is continued here).

Unfortunate beings in Maya-delusion keep asleep :
Rare are such as by the Master's grace are awakened. (3)
Saith Nanak : Chant ever *Divine* Praise : P. 376
Thereby shall your face become radiant,
Your mind pure. (4) (19)

Naunidhi Terai sagal nidhān

All the Treasures[1] are Thy stores :
Thou art Fulfiller of desires, and Saviour at the last moment. (1)
With Thyself, Beloved ! what hunger can oppress me ?
With Thee in the self lodged, no suffering can
touch me. (I-Pause)
All Thou dost, by that I abide :
Holy Lord ! holy is Thy commandment. (2)
As pleases Thee, Divine laudation I sing :
In Thy House pervails justice ever. (3)
Lord Eternal, inaccessible, of impenetrable mystery !
Nanak by *Thy prompting* in service *to Thee* is engaged. (4) (20)

Nikati jīya kai sad hī sangā

The Lord, so close to the self, ever is by us :
His sight[2] in various forms and hues operates. (1)
He pines not nor sorrows : nor in His mind wails :
Immortal, eternal, unknowable by senses,
Ever immune from harm[3] is our Master. (I-Pause)
For whom need Thy servant care,
Whose honour the Master himself protects ? (2)
The slave that the Lord Himself has *from bondage* freed,
Of whom need he feel envious ? (3)
To Him who is beyond need and desire,
Saith Nanak, servant of God,
Cry Hail, Master ! (21)

Hari rasu chhoḍi hochhai rasi mātā

Man, discarding the Divine elixir, with empty
pleasures is intoxicated—
Discarding the blessing lying at home,[4]
outside he rushes along. (1)

1. See Glossary for 'Nine Treasures'.
2. Kudrat (Qudrat, Ar.) might.
3. Salamat (Ar.) also occurs in *Japuji* (16-19).
4. That is, in the self.

To holy ambrosial discourses he listens not,
And by false expositions[1] attracted, into disputation
falls. (I-Pause)
Paid by the Master, to others he renders service :
With such sins is the living creature clad. (2)
From whom dost thou thy sins conceal ?
He ever is by thee.
Lucre for acquiring which thou hast wandered all over,
To thee shall little avail. (3)
Prayeth Nanak to the Lord, compassionate to the humble :
Cherish us as may please Thee. (4) (22)

Jīya prān dhanu Hari ko Nāmu

The Name Divine is my life, breath and wealth :
In this life and the hereafter with that alone is my concern. (1)
Other than the Name Divine all else is wanting in merit :
By beholding the Lord is my mind satisfied, fulfilled. (I-Pause)
The Master's Word is store-house of jewels of devotion :
Whoever chants it, listens to it, lives,
Is blessed.
My mind to the Lord's lotus feet is attached :
This boon[2] in his grace the holy Preceptor has conferred. (3)
The Master to Nanak this instruction has imparted :
In each being[3] the Lord Eternal he beholds. (4) (23)

Anand binod bhare puri dhāriyā

All joys and pleasures the Lord, all-pervasive has created :
His creation has He Himself exalted. (1)
Perfect is the Lord's creation,[4] who is all-perfection;
Poised in perfection is His splendour. (I-Pause)
His Name is a treasure of pure repute :
Himself without another's help is He the Creator. (2)
All creation in His power[5] lies :
In all creation is the Lord pervasive. (3)
The Master, perfectly-endowed, *with the Lord*
has formed perfect union. P. 377

1. Gatha has implications of Brahmanical disputatious learning.
2. Something given in charity.
3. Vessel (figure for creation).
4. Samigiri in the original implies the collection of various commodities for certain ceremonial purposes.
5. Hand, control.

Saith Nanak : *Thereby* to devotees has been granted
exaltation. (4) (24)

Guru kai shabdi banāwuh ihu manu

By the Master's teaching your mind ennoble;[1]
By sight of the Master garner wealth of Divine devotion. (1)
Come into my heart, thou noble understanding,
That on the Lord I meditate, the Lord's praise chant,
And for the holy Name be love in me inspired. (I-Pause)
By the holy Name may come to me fulfilment and satiety;
In dust *of feet* of the holy lies to me merit of
sixty-eight bathing-places.
May I realize in all creation *presence* of the sole Creator;
And in holy company my understanding acquire
discrimination.[2] (3)
Discarding pride, is Nanak become slave of all—
Such is the boon by the Master on him conferred. (4) (25)

Buddhi pragās bhayee mati pūrī

As was my understanding illumined, came full realization,
Thereby was shattered foul-thinking, alienating
the self from God. (1)
Such teaching from the Master have I obtained, brother,
Whereby from sinking into the dark well of sin was
I rescued. (I-Pause)
From the fathomless ocean of fire
The Master, mine of jewels, turning ship, saved me. (2)
Impossible to cross is the Maya-ocean, dark and stormy.
The Master, perfectly-endowed, showed the path clear. (3)
Contemplation, austerity or skill in polemics have I none :
Holy Guru Nanak ! thy shelter *alone* I seek. (4) (26)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Triptychs (Two Hymns)

Hari rasu pīvat sad hī rātā

In quaffing the Divine elixir am I ever absorbed;[3]
Pleasure of other delights in an instant vanishes.
By intoxication of the Divine elixir is the self ever in bliss;
Other tastes bring only pain of anxiety. (1)

1. Make, shape, give form.
2. Buddhi-bibek : Buddhi or understanding that exercises viveka or discrimination.
3. Dyed

One quaffing Divine elixir is in ecstasy[1] inebriated :
All other tastes by its side are thin.[2] (I-Pause)
Beyond evaluation is the Divine elixir :
This Divine elixir in the devotees' tavern[3] is stored.
Even for millions is it not available :
To such alone is it given as to it are destined.[4] (2)
Saith Nanak : By taste of it are we cast into wonder :
From the Master is this delight derived.
This delight now shall no way desert me.[5]
Nanak in this delight is deeply absorbed. (3) (27)
Kāmu krodhu lobhu mohu mitāwai chhūtkai dūrmati apunī dhārī
The female[6] that effaces lust, wrath, avarice and attachment
And self-acquired foul thinking casts off;
And in humility serves the holy,
The Beloved's favour shall win, (1)
Beauteous female;[6] listen to words of the holy,
That bring liberation :
By these shall thy suffering, desire and doubt be effaced,
And joy of heart be thine. (I-Pause)
Wash feet of the holy, serve the Master :
Thereby shall the self be purified, and thirst for
Maya-poison be assuaged.
Be thou humble slave of God's slaves—
Thus shalt thou obtain exaltation at the Divine Portal. (2)
Should such be thy conduct, such the way,
Such obedience shall thy true devotion be.
Saith Nanak : Whoever lives this teaching,[7]
The ocean of existence shall cross. (3) (28)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

**Bhayee prapati mānukh dehuriyā*

With the gift of human incarnation granted to thee, P. 378
Now is thy opportunity to have union with the Lord.

1. Al-mast (Hybrid formation from the Arabic and Persian : a term made current among Sufis).
2. Shallow.
3. Shop.
4. *Parapat* is thus interpreted (lit. available).
5. Shall not go here or there.
6. Image for the seeker.
7. Mantra (lit. formula).
* *Note* : This hymn forms part of *Rahiras*, ante.

Nothing else shall avail thee :
In holy company solely on the Name meditate. (1)
Engage thyself in achieving the end of liberation.[1]
In Maya-attachment is thy life going waste. (I-Pause)
Neither in contemplation nor in austerity or self-discipline
have I engaged,
Nor practised injunctions of religion.
King of the universe ! the holy have I not served.
Saith Nanak : Low are our actions.
Succour Thou one, with Thee seeking shelter.[2] (2) (29)

Tūjh binu awaru nāhīṇ maiṇ dūjā tūṇ merei mana māhīṇ

Other than Thee none else do I cherish;
Thou in my heart art lodged.
With Thee as friend, companion,
Why entertain fear in my mind ? (1)
On Thy shelter and in Thy hope is my dependence;
While I sit, rise, sleep or wake—
With not a single breath or morsel
go Thou out of my mind; (I-Pause)
Lord ! keep me ever under Thy shelter,
in this terrible ocean of fire;
Holy Master of Nanak ! bestower of joy,
Thy protected[3] children are we. (2) (30)

Harijan līnei Prabhū chhadāe

The Lord has rescued *from Yama* His servants :
To the Beloved is my heart devoted.
Ended are now maladies, poisoning themselves.[4] (I-Pause)
Cold *and heat* oppress not one who praise of the
Name Divine chants :
Under shelter of God's lotus feet now
The evil eye of the witch Maya afflicts us not. (1)
By grace of the holy is the Lord to us gracious,
And come to our aid.
Nanak ever chants praise of the Treasure of merit,
That doubt and suffering annuls. (2) (31)

1. Crossing the ocean.
2. Save the honour of one come to Thy shelter.
3. Bāl-Gopāl, in the current idiom implies this (lit. children under shelter of the Preserver of the universe).
4. After swallowing poison.

Aukhadhu khāiyo Hari ko Nāuṇ

Medicine of the Name Divine have I taken;
Thereby have I gained joy; devastated are
the abodes of suffering. (1)
By power of teaching[1] of the Master, perfectly-endowed,
is gone the malady.[2]
Joyful is my heart; gone are sorrows. (I-Pause)
All creation joyful has become,
As Nanak in mind on the Supreme Being has meditated. (2) (32)

Bānchhat nāhīn su belā āyee

One day must come that none wishes for :
Without the Divine command comes not realization
of this.[3] (1)
This body in various ways is disposed of :
Thrown into water, burnt, buried or by worms consumed :
Brother ! know the conscious self[4] grows neither
juvenile nor old. (I-Pause)
Nanak, servant of God, with the holy seeks shelter :
By grace of the Master the ocean of existence he may
cross. (2) (33)

Sadā sadā ātam pargāsu

In holy company is found lodgement at the Lord's feet,
And light of the eternal Supreme Self beheld.[5] (1)
My self ! ever repeat thou the Name Divine :
Thereby shalt thou find peace, poise and joy everlasting;
And all sins from thy mind be banished. (I-Pause)
Saith Nanak : Whoever has perfect good fortune,
To the holy Preceptor, *image* of the Supreme Being,
perfection incarnate, is united.[6] (2) (34)
(Thirty-four hymns in score 2 recorded)*

In the Measure Asa—Composition of Sri Guru Arjan Dev

Jā kā Hari swamī Prabhu belī

Whoever has the Divine Master for friend,

1. Word, utterance.
2. Fever, restlessness.
3. How may this realization come ?
4. That.
5. Lines transposed in rendering.
6. Meets, contacts.
* This note is in the original text.

His affiction[1] gone, suffering touches him not
again. (I-Pause) P. 379
Whoever by grace of the Master to the Divine feet is united,
Finds spontaneous joy, bliss and happiness. (1)
Such a one in holy company chants praises
Of the immeasurable merits of the Lord—
Saith Nanak, by Divine contemplation becoming
invaluable. (2) (35)

Kāma krodha Māyā mad matsar ei khelat sabhi jūai hārei

Lust, wrath, intoxication with pelf and envy—
All these in our gamble we lost.
Truth, content, compassion and righteousness—
To all these in our home we accorded entry. (1)
Annulled is burden of birth and death,
As in holy company is the mind purified;
Thus the Master, perfectly-endowed, in an instant has
saved[2] us. (I-Pause)
Now does the self reckon itself dust of feet of all;
All to it now appear cherished friends.
The Lord's vision is beheld pervading all;
Keeping in mind all creation, bestowing boons. (2)
He is one and sole—in this entire expanse too remains He sole.
All contemplating Him have turned saints—
By meditating on His Sole Name are many saved. (3)
Profoundly deep, limitless is the Lord—
No extent of Him *visible.*
By Thy grace alone chants Nanak Thy praise :
In meditation engaged, to the Lord homage he offers. (4) (36)

Tūṇ beantu avigatu agocharu ehu sabhu Terā ākāru

Limitless, eternal, unknowable by our senses art Thou—
All *existence* Thy image.
What device can we creatures show,
When all within Thy power lies ? (1)
Holy Lord ! Thy children by Thy wondrous power[3] save !
Lord inaccessible, of unknowable extent !
Grant me wisdom that ever Thy praise I chant. (I-Pause)

---

1. Suffering of transmigration is implied.
2. Taken us across the water.
3. Līla.

Save as Thou dost save the creature in the mother's womb,
Propped by the Name !
There is it joyful, immune from fire as with each breath
the Lord it contemplates. (2)
Discard attraction for others' wealth, others'
womenfolk and others' slander :
By aid of the Master perfectly-endowed,
In thy heart serve thou at the Lord's lotus feet. (3)
Houses, mansions, palaces that are visible,
None of these shall last *with man.*
While in Kali-Yuga thy life lasts,
Saith Nanak, servant of God,
The Name thou contemplate. (4) (37)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the Holy Preceptor's Grace

Rāj milak joban grih shobhā rūpwant juwānī

Royal authority, estates, beauty of youth,
Fine abodes, possession of beauteous females;
Much wealth, elephants, steeds, jewels costing millions—
None of these at the Divine Portal in the hereafter shall avail.
Proud man shall depart, leaving them behind. (1)
Why attach the heart to other than the Sole Lord ?
While rising, sitting, sleeping, being awake—
Ever on the Lord meditate. (I-Pause)
In wonderful, fine arenas and theatres of war that
thou dost win,
From thy mouth dost thou brag : I kill, P. 380
I bind, I release.
As comes the Divine command, in a day dost thou leave all. (2)
Much ritual piety and praxis dost thou perform,
Of the Creator neglectful.
Preaching to others, thyself livest not it,
Realizing not the holy Word, essence of Divine Reality.
Unclad thou camest, unclad shalt depart,
Without gain, as the elephant tossing dust over its head. (3)
Holy devotees, friends ! listen all : False is this worldly display.
Ignorant men, full of avarice, to death have exhausted
themselves for it.

Saith Nanak : Those that in the Master's company on the
Name have meditated,
By the holy Name are saved. (4) (38)

In the Measure Asa—Composition of Sri Guru Arjan Dev
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace
Bhram mehṇ soī sagal jagat dhandh andh

The whole world, blinded by self-interest,
In illusion is asleep :
A rare man of God alone is awake. (1)
Supremely attractive is it,[1] humanity in it is absorbed :
Dearer than life *it appears* :
A rare one alone discards it. (2)
To the lotus feet of the Lord, incomparable,
By teaching of God's devotees
May a rare holy one be attached. (3)
Saith Nanak : The supremely fortunate, having Divine grace,
In holy company in enlightenment to joy are awakened. (4) (1.39)

In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev
SCORE 6
Jo Tüdhu bhavai so parwānā

Thou whose will is supreme, who art almighty, limitless,
sole without a second—
What pleases Thee, to that my mind submits :
In this finds it spontaneous joy. (1)
Thy devotees in great ecstasy sing Thy praise.
The well-being, counsel and wisdom of Thy devotees,
In accepting Thy doing lies. (I-Pause)
Beloved ! the joy of Thy Name ambrosial
In holy company is obtained.
Such devotees, perfectly-endowed, *alone* feel fulfilled,
As praise *of the Lord,* Treasure of joy, have chanted. (2)
Lord ! one by Thee succoured, no anxiety feels;
Those having Thy mercy, are truly wealthy, of true felicity. (3)
Illusion, attachment, malice—all by Thy sight have disappeared.

1. Refers to Maya.

Nanak the holy Name has made his usage—
By the Name Divine in truth absorbed. (4) (1.40)

Janam janam kī malu dhovai parāī apnā kītā pāwai

The slanderer of others washes others' filth of several births :
Of his doing he receives this retribution :
In this world has he no joy, nor at the Divine
Portal finds shelter—
Taken to[1] Yama's demense he rots. (1)
The slanderer his life wastes to no purpose,
And in the hereafter finds no resting-place. (I-Pause)
The wretched slanderer's accumulated deeds
thus have determined— P. 381
In this is he a helpless poor creature :
Lost where none can preserve him.
To whom may he carry his wail ? (2)
No way can the slanderer be saved—
Such is the Lord's will.
The more God's devotees he slanders,
the greater is their joy. (3)
Lord ! of your devotees are you the prop,
You their helper.
Saith Nanak : The Lord His devotees preserves;
Ruined[2] are the slanderers. (4) (2.41)

Bāharu dhoe antaru mana mailā duei ṭhaur apunei khoe

One washing the body from outside with the mind impure,
Loses this world and the next.
In this world are such by lust, wrath and attachment gripped :
In the next bitterly cry. (1)
Different from this is the understanding whereby
comes attachment to Divine devotion.
Striking at the hole kills not the snake—
One deaf *the the Name*[3] listens not to it. (I-Pause)
The poseur to piety his worldly occupation has discarded
and lost;
Of devotion too has he no notion :
About Vedas and Shastras he raises objections—
Not realizing the way to union with the Divine Essence. (2)

1. Going to.
2. Carried away by flood.
3. The 'Name' occurs earlier than 'deaf'.

Like a base coin[1] is he exposed, when by the gold—
testers examined :
All to the Lord, controller of the self is known—
What from Him can be concealed ? (3)
Falsehood, deceit and fraud, without foundation,
Is instantly shattered :
This truth Nanak firmly[2] states—
You too looking into your heart,
contemplate this. (4) (3.42)

Uddamu karat hovai manu nirmalu nāchai āp nivārei

By his endeavour shall the man of God
make his mind pure,
And subduing the ego, shall his dance be.[3]
The five evils[4] shall he keep under sway,
And in his self bear *devotion* to the Sole Supreme Being.[5] (1)
Thy servant's dancing shall singing Divine laudation be :
This his rebeck, drum, cymbals, bells—
With these shall he raise the unstruck music.[6] (I-Pause)
First, his mind should he instruct; thereafter
to *his teaching* draw others;
As rises sound[7] of the Name Divine from his heart,
To others he expresses it. (2)
Keeping company with the holy, their feet he washes;
Dust of feet of the holy to his limbs applies;
Dedicating mind and body to the Master, those before
him he places—
Thus shall he achieve the eternal boon.[8] (3)
Whoever to such devotion listens or with reverence beholds,
Ended in his torment of transmigration.
Saith Nanak : Such holy dancing annuls fear of hell;
To such dancing is one by the Master's guidance
awakened. (4) (4.43)

---

1. An old silver coin (dhabua).
2. 'Sati' repeated thrice in this line to give emphasis.
3. (In this hymn the Vaishnavite ritual of dancing is expressed in spiritual terms). Another rendering : Subduing the ego, in joy shall dance.
4. Persons.
5. Ek-Onkar (Ek Oankar).
6. Anahad Shabda.
7. Japa (muttering, utterance).
8. Implies union with the Eternal.

**Adham chandālī bhayee Brahmanī Sūdi tei sreshtāī rei*

The benighted pariah woman[1] is now turned Brahmin,
The Sudra woman[1] ennobled.
The blazing fire[2] that with consuming nether regions
and skies still hungered for more,
Is assuaged, consuming itself. (1)
The domestic cat[3] *of the mind now* is differently instructed,
And at sight of mouse of the world is frightened.
By the Master's miracle has the tiger[4] submitted to the goat[5] :
Hounds[6] to eating grass[7] have taken. (I-Pause)
The thatch of the self without prop[8] is sustained;
One homeless has found a home.[9]
Without jeweller's help is the ornament[10] fashioned—
Wonderful is this jewel[11] that is studded. (2)
The petitioner that did not obtain justice,
In the silence of *absorption,* now has his grievance
been considered.[12]
Worldly power, of cadaverons aspect, that formerly held
robes and carpets; P. 382
Now are ended her frowns. (3)
Whoever claims enlightenment is really ignorant;
The truly enlightened remain not hidden.
Saith Nanak : The Master *to us* has given amrita to quaff—
One quaffing it with joy blossoms. (4) (5.44)

Bandhan kāṭi bisārei augan apnā birdu samhāriyā

The Lord our bonds has snapped, our faults overlooked—
His own way[13] has he not forgetten.
Being gracious like mother and father, like children has
He cherished us. (1)

---

* *Note* : This hymn contains a string of symbols to express various states of spiritual experience.
1. Unenlightened human thinking.
2. Desire.
3. Avarice.
4. Pride.
5. Contemplation.
6. Worldly desires.
7. Implies the state of poise.
8. Desire.
9. Absorption in the Divine Essence is implied.
10. The mind.
11. Merits.
12. This implies the supreme peace or poise of mind (sahaj).
13. Bird (Wird, Ar.) settled way, manner, custom, law.

The Lord, cherisher of the universe, the Master's disciples
has saved,
By His glance of grace extricating them from the mighty
ocean of existence. (I-Pause)
My tongue, with each breath and morsel utter His Name,
His praise,
By whose contemplation comes emancipation from Yama,
And in this world and the next is obtained joy. (2)
By loving devotion is obtained the supreme state;
In holy company flees suffering.
Whenever in his pouch[1] the immaculate wealth of Divine
devotion has put,
Knows neither decline nor death or fear, (3)
In the last moment is *such a one* succoured by the Lord,
Saviour here and in the hereafter.
He is my life, friend, affectionate, my only wealth—
To Him is Nanak ever a sacrifice. (4) (6.45)

Jā tūṇ sāhibu tā bhau kehā hauṇ tūdhu binu kisu sālāhīṇ

With you as Master, whom may I have to fear ?
Other than Thee whom else may I laud ?
With Thee am I possessed of all—
Nothing else for me has any worth. (1)
Friend[2] ! this world have I found to be poison :
Lord ! from this protect me : Thy Name is my
only prop. (I-Pause)
The state of our mind to Him all is known—
To whom else may we narrate it ?
Bereft of the Name is the whole world gone mad—
By devotion to the Name is obtained tranquillity.[3] (2)
What good laying before anyone our need ?
Before the Lord alone have we to place it.
All that happens is by Thy will—
Ever the hope of Thy succour sustains me. (3)
Shouldst Thou on me confer merit, that is Thy grace[4]—
In this world and the next on Thee I meditate.

---

1. Lit. Knot; cloth twisted to make a kind of pouch to secure money.
2. Baba, a form of affectionate and reverent address.
3. Original, Sukh (joy). Here to the perturbed state, state of madness is contrasted peace.
4. Wadāī (greatness), here implies grace.

Lord of Nanak, bestower of bliss ever !
Thy Name is my sole strength. (4) (7.46)

Amritu nāmu tumhāra thākür ehu mahārasu janeh pīyo

Lord ! ambrosial is your Name;
This supreme elixir your servant has quaffed.
Ended now are terrible fears of multiple births;
fled is sin and illusion of duality. (1)
By your sight have I found life.
Holy enlightener ! on hearing your teaching[1]
Is my mind and body satisfied. (I-Pause)
By your grace is obtained holy company—
This by your grace has come about.[2]
Lord ! to your feet have I held fast;
Then is spontaneously Maya-poison eliminated. (2)
Lord ! Treasure of joy is your Name;
This immortalizing spell have I adopted.[3]
In his grace has the holy Preceptor imparted this to me—
Thereby is gone my malady, torment and rancour. (3)
Blessed is the human incarnation, in which the Lord
to Himself has united us.
Blessed even is Kali-yuga in which in holy company is
sung Divine laudation;
In which too, saith Nanak, is obtained the holy Name,
prop of self.[4] (4) (8.47) P. 383

Āgai hī tei sabhu kichhu hūā awaru ki jānai gyānā

All that happens is ordained in primal Time;
What light[5] can one on this throw ?
The Supreme Being, Lord, His child's errors forgives. (1)
The Holy Preceptor is ever gracious.
Saving me, a humble one,
My malady has he cured,[6]
By utterance of the holy Name Divine that he granted me.
Thereby supreme bliss have I obtained. (I-Pause)
Eliminated are innumerable sins of mind;
My bonds snapped, deliverance granted.

1. Words, discourse.
2. Done, brought about.
3. The implication is 'obtaining' (being instructed in).
4. Lit. Heart.
5. Original, Gian (jnan), enlightenment.
6. Cut off, eliminated.

The Master, grasping me by the arm,
Has from the terrible waterless well extricated me. (2)
All fear eliminated, fearless have I become—
Thus has the Preserver preserved me.
Lord ! such is Thy favour : fulfilled are all my objectives. (3)
The Lord, Treasure of merit, in my self to me is united.
In His shelter is Nanak joyful. (4) (9.48)

Tūṇ visareh taṇ sabhu ko lagū c̣hīti āwehṇ taṇ sevā

As art Thou forgotten, all become foes;
When borne in mind, all turn our helpers.[1]
Holy Lord ! inaccessible, of impenetrable mystery,
None other can I behold *with power to do this.* (1)
When borne in mind, ever art Thou gracious—
What are these poor people of the world ?
What may we dub evil or good,
When all creation is Thine own ? (I-Pause)
Thine is the support, Thine the prop—
By help of Thy arm dost Thou preserve us.
Whoever has Thy grace, to him no dishonour[2] comes. (2)
Whatever pleases the Lord, in that lies our joy
and exaltation.
Thou art all-wise, ever gracious—
In absorption in Thy Name have I felt joy. (3)
To Thee I make supplication :
Thine is this life and body.
Saith Nanak : All honour given to me is Thine;
None even knows my name. (4) (10.49)

Kari kirpā prabh antarjāmī sādh-sangi Hari pāīyai

As the Lord, controller of our self, shows grace,
Holy company we obtain.
Opening the portal-door, His sight He shows—
Thereafter is ended transmigration.[3] (1)
Beloved Lord, Thee I yearn to meet,
All my suffering to remove.
With those who in their hearts to the Supreme Being are devoted,
May I swim across the *ocean of existence.* (I-Pause)

1. Seva implies help, not necessarily servitude.
2. Lit. Contrary word, perhaps short for *bipreet.*
3. Birth.

Creatures in the world in a vast forest, in a sea of fire,
Amid pleasure and pain abide.
By contact with the holy Preceptor, as the tongue utters
    the Lord's Name ambrosial,
Is the mind made pure. (2)
Man considers his body and wealth his own,
Tied by the frail knot *of attachment.*
By favour of the Master are God's servants liberated,
As on the Lord's Name they meditate. (3)
Those that have pleased the Lord, the Emancipator,
By Him are saved.
Lord Bestower *of bliss* ! Thine is this life and body;
To Thee is Nanak ever a sacrifice. (4) (11.50)

Moha malan neend tei chhutakī kaunu anagrahu bhaiyo rī

Sister[1] ! from the foul sleep of attachment art thou released--
How has this grace on thee descended ?
The great Temptress[2] grips thee not—
Where is thy sloth[3] now gone ? (I-Pause) P. 384
Lust, wrath and pride—stubborn evils—
By practice of what discipline are these discarded,
These that have robbed gods, men, celestial beings,
All those bearing the three qualities, the whole universe ? (1)
The forest fire *of desire* innumerable blades has burnt down—
Rare is a green shoot left.
He who has power to save[4] is beyond describing by me;
Beyond my power of praise.[5] (2)
By his grace in this cell of soot have you escaped being blackened,
And your pure hue have retained.
The mighty teaching of the Master in my heart is lodged,
As to the wonderful Name of the Lord from him
    I have listened. (3)
In compassion, by His glance of grace
The Lord to His feet attached me.
Saith Nanak : Then by loving devotion did I obtain joy,
And in holy company got absorbed. (4) (12.51)

---

1. The vocatives and verbs in the original are addressed to a female, the seeker-self.
2. Maya is implied.
3. Implies *tamas,* the lowest of the 'three qualities'.
4. The holy Preceptor, Guru is implied.
5. Upama, lit. simile.

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 7

**Lālu cholanā tai tani sohiyā*

Sister[1] ! on thy limbs is worn the beautiful red[2] gown :
Favour of the Noble Being[3] hast thou won that by thee is
so attracted. (1)
How has this red dye[2] over thee come ?
By what quality is thy red dyed so deep ? (I-Pause)
Beauty and blessing in matrimony thou hast;
In thy home abides the beloved; thine is good fortune. (2)
Virtue is thine; thine also pre-eminence;
Favoured of the Beloved, thine is noble understanding. (3)
By favour of the Beloved is my dye turned deep red.
Saith Nanak : By His auspicious glance am I blessed. (4)
Listen, sister-friend[4] ! in this alone lies all my endeavour :
The Lord Himself decks and embellishes *those
He loves.* (5) (1.52) (II-Pause)

Dūkhu ghano jab hotei dūri

Much suffering I undergo when He is far;
Now have I received wise counsel in His presence
ever to abide. (1)
Now am I beyond obligation to my sister-friends;
Gone is doubt, the Master to the Beloved has
united me. (I-Pause)
Bringing me close to Himself, in His couch has He given
me company;[5]
Now am I free from undergoing another's obligation. (2)
In the temple of my self is lit light of the holy Word,
Wherein have I realization of the Lord, playful voluptuary. (3)
By good fortune recorded on my forehead, has the Beloved
entered my home.

* *Note* : This hymn is in the form of a converse between two female friends (sakhi). This is an established mode in Indian neo-classical and folk poetry.
1. As in the note above.
2. Red is the colour symbolizing joy and bliss in wedding.
3. Implies God as the Divine Spouse.
4. Sakhi.
5. Has placed me in His couch (admitted me to his couch).

Saith Nanak : Thus is eternal blessing in matrimony
with the Lord attained. (4) (2.53)

Sāchi Nāmi merā manu lāgā

My heart to the holy Name is attached :
With people of the world I only maintain a show of affability. (1)
Outwardly I maintain courtesy, with all a pleasant behaviour;
But *from all* I keep detached as the lotus in water. (I-Pause)
With my tongue[1] to all I make answer,[2]
But with my heart to the Lord alone adhere. (2)
My aspect is outwardly forbidding,[3]
But in reality is my mind dust of feet of all. (3)
Nanak, Servant of God has obtained the Master
perfectly-endowed,
Who has granted vision of the Sole Lord within
and without. (4) (3.54) P. 385

Pāvatu ralīyā jobani balīyā

Man while in height[4] of youth in voluptuous
delights engages :
Bereft of the Name, ultimately with the dust is he mingled. (1)
In his ears he wears earrings,[5] and his limbs in fine
dresses drapes;
Sleeping in luxurious bed, his mind with pride is filled. (I-Pause)
Elephants for mount, over his head *is spread*
the golden umbrella[6] :
Without devotion to God, his end only burial in the earth. (2)
Numerous women with beauty he possesses :
Other than joy in God, all pleasures are tastelss. (3)
Maya is a cheat, sins poisonous.
Nanak ! to escape these seek thou shelter of the
gracious Lord. (4) (4.35)

**Eku bagīchā peḍ ghan kariyā*

In an orchard are planted numerous trees;
In that orchard has the tree of ambrosial Name borne fruit. (1)

---

1. Mouth.
2. Talk.
3. Fearful. The implied sense is one inspiring awe.
4. Power.
5. As an ornament.
6. As mark of royalty.

* *Note* : In this hymn is a continuous string of symbols. The orchard is sati-sang, holy company.

Thou man of enlightenment ! contemplate adopting the way
Whereby may be obtained the state of emancipation
from attachment.
Around this orchard are *situated* poison-pits;
In the middle, brother, *is found* amrita. (I-Pause)
One sole Gardener this orchard cultivates;
Of each leaf and twig is He mindful. (2)
All manner of vegetation in it is planted—
All bearing fruit, none barren.[1] (3)
Whoever from the Master obtains[2] the Name, amrita-fruit,
Saith Nanak, servant of God, shall[2] cross the
Maya-Ocean. (4) (5.56)

Rāj līlā terai Nāmi banāī

In devotion to Thy Name lies for me glory of kingship;
By singing Thy laudation have I obtained merit of yoga. (1)
By Thy protection have I attained all joys,
As the holy Preceptor screen of doubt has removed.[3] (I-Pause)
In realization of Thy Ordinance have I obtained all
pleasure and joy;
By service of the holy Preceptor is obtained supreme
blessing of liberation. (2)
Whoever has realized Thee, even though a householder,
As an anchorite finds approval.
One dyed in the Name alone is truly liberated. (3)
Whoever treasure of the Name has obtained,
Saith Nanak, replete is his store. (4) (6.57)

Tirath jāuṇ tā hauṇ hauṇ kartei

As to holy bathing spots I resort, *men there* in egoism
are yelling;
As with Brahmin scholars[4] I hold discourse, they to Maya
are attached. (1)
Friend ! point to me the spot,
Where perpetually Divine laudation *is performed.* (I-Pause)
In Shastras and Vedas is contained only philosophy
of evil and good—

1. Without fruit.
2. (In the original the tense is past).
3. Opened.
4. Pandit.

By this is one sent to hell or heaven,
And into transmigration wanders.[1] (2)
In the householder's life lies anxiety; in the anchorite's pride :
The life of ritual actions brings only snares for the self.[2] (3)
By the Lord's grace is the ego subdued.
Saith Naṇak : Such by the Master's guidance
transcend Maya. (4)
Iu holy company chant Diviue laudation :
This state by the Master's guidance is obtained. (5) (7.58)
(II-Pause)

Ghar mehṇ sūkh bāhari phūni sūkhā

At home and outside it, in contemplation of God lies joy;
And shattered are all sorrows.[3] (1)
All joys in Thy contemplation lie—
Only such utter Thy Name as please Thee. (I-Pause) P. 386
By utterance of Thy Name are body and mind joyous;[4]
shattered the house of suffering. (2)
Whoever the Divine Ordinance realizes, with God finds
approval;
And with the holy Word is marked. (3)
The Master, perfectly-endowed, the Name Divine
in the mind has confirmed.
Saith Nanak : My heart has thus felt joy. (4) (8.59)

Jahāṇ pathāwuh teh teh jāīṇ

Wherever you send me I go;
Whatever you give, in that feel I joy. (1)
Lord of the universe, Master ! ever are we your servants;
By your grace are we ever fulfilled. (I-Pause)
What I wear and consume, is all by your grace;
By your grace my days in joy are passed. (2)
In my mind and body on Thee I meditate;
None consider I Thy equal. (3)
Saith Nanak : The Lord I contemplate by touching
feet of the holy,
That thus may I find liberation. (4) (9.60)

---

1. (Emancipation comes by transcending good and evil, by acquisition of *gian, jnan*).
2. (Emancipation lies in shedding desire and action).
3. Lines transposed in rendering.
4. Cool.

Ūthat baithat sovat dhiyāīyai

On the Lord you meditate, while rising, sitting, sleeping;
Chant the Lord's praise while going along the way. (1)
By your ears to the ambrosial discourse listen,
Whereby to the mind comes joy,
And the mind's suffering, malady goes. (I-Pause)
The Lord's Name utter while engaged in work and all tasks,
On the way and at river-banks;
Thus, by the Master's grace quaff Divine amrita. (2)
Day and night chant the Lord's laudation—
Such a one along Yama's path shall not be made to move. (3)
Whoever day and night of the Lord is not forgetful,
Saith Nanak, by touch of his feet comes liberation. (4) (10.61)

Jā kai simrani sūkh nivāsu

By *the Lord's* contemplation[1] is one amidst joys lodged,
Obtains weal and of suffering is relieved. (1)
Obtain bliss—the Lord's praise you chant,
Ever the holy Preceptor propitiate. (I-Pause)
Live the holy Preceptor's purifying teaching;
In your true home[2] settled in poise, the Lord you attain. (2)
Contemplate not evil of others.
Thus, brother, friend, shall not suffering *touch* you. (3)
The Master this spell, this incantation[3] to me has imparted—
Joy from this, saith Nanak, have we ever beheld
arising. (11.62)

Jisu neech kau koi na jānai

One that is lowly without a name,[4]
By contemplation of the Name in all four corners
becomes revered, (1)
Beloved ! Thy sight I seek : Pray grant it.
Numberless by your devotion are saved.[5] (I-Pause)
By devotion, he that by everyone is shunned,
The whole world his feet devotedly washes.[6] (2)

1. He by whose contemplation.
2. In the state of meditation, realization.
3. *Tant mant* (tantra, mantra) These are part of the Sakta ritual, here made to symbolize spiritual processes.
4. Whom no one knows.
5. How many are not saved?
6. Rubs assiduously.

He that is of little worth,
By grace of the holy is his name contemplated.[1] (3)
As in holy company is the sleeping self awakened,
Saith Nanak, does the Lord appear delectable. (4) (12.63)

Eko ekī nayn nihāroun

The Lord alone solely with my eyes I behold;
Ever the Lord's Name contemplating. (1)
Ever the Lord's praises I chant; P. 387
By favour of the holy, in company of devotees,
On the Lord's Name I meditate. (I-Pause)
He on whose thread[2] is all creation[3] strung,
In each self is immanent. (2)
In an instant He brings about creation and dissolution;
Himself abiding untouched by Maya, unattributed.[4] (3)
Almighty, controller of the self,
Nanak's Master, ever in joy abiding. (4) (13.64)

Koti janam kei rahei bhavārei

Now is ended transmigratory whirl of a million[5] births;
The human birth hard to attain have we attained.
Not lost the endeavour. (1)
Now are shattered sins, and vanished suffering and pain;
By dust of feet of the holy are we purified. (I-Pause)
The Lord's devotees are mighty to confer liberation;
Such alone have their contact as are from Primal
Time so destined. (2)
By the Master's incantation[6] is the heart turned joyous;
The thirst[7] assuaged, the mind put in poise. (3)
In blessing of the Name lie the Nine Treasures,[8]
and accomplishment in yoga.
Saith Nanak : From the Master is obtained *such*
enlightenment. (4) (14.65)

Mitī tiyās agyān andherei

Gone is the thirst[9] arisen in darkness of ignorance;

1. Uttered, to seek his blessing.
2. Used symbolically for the cosmic order.
3. Articles, paraphernalia.
4. This is the transcendant Supreme Being, Brahm.
5. Koti (crore) = ten million.
6. Mantra (used symbolically).
7. Implies desire.
8. See Glossary.
9. Used symbolically.

By service to the holy are annulled innumerable sins. (1)
As in service to the Master is the mind rendered pure,
And the Name Divine absorbed,[1]
Have come spontaneous joy, bliss abounding. (I-Pause)
Shattered is the mind's ignorant obduracy,
As is the Lord's will found agreeable.[2] (2)
By touching feet of the Master, perfectly-endowed,
Are shed sins of millions of births. (3)
Fruitful has become this life's jewel,
Saith Nanak, as the Lord His grace has shown. (4) (15.66)

Satiguru apnā sadā sadā samārei

Ever the holy Preceptor contemplate;
His feet with your hair you dust. (1)
My self that should wake, wake up now !
Other than the Lord nothing avails.
False are other attachments; illusory all that is
visible.[3] (I-Pause)
To the Master's teaching in love be attached :
By grace of the Master are sufferings banished.[4] (2)
Other than the Master no other place of shelter is.
The Master, bestower of boons, devotion to the
holy Name grants. (3)
The Master is *image of* the Supreme Being, the Supreme Lord.
Saith Nanak : Day and night the Divine Preceptor
contemplate. (4) (16.67)

Āpeī pedu bisthārī sākh

Himself the tree, with outspread branches.
Of His cultivation is He Himself guardian. (1)
Wherever I look, His sole presence I behold;
Himself in each being[5] immanent. (I-Pause)
Himself the sun, with rays autspread;
Himself the hidden reality; Himself the visible forms. (2)
Attributed and unattributed are two terms[6] devised—
Both in unison one Reality[7] formulate. (3)

1. Listened to.
2. Sweet.
3. All that is spread.
4. Go, depart.
5. Vessel.
6. Names.
7. Place, habitation.

Saith Nanak : The Master our illusion and fear has shed;
The Lord, Bliss Incarnate, with our eyes have
we beheld. (4) (17.68)

Ūkati siyānap kachhū na jānāṇ

Argument and polemics[1] I know not;
Day and night only Thy Name I utter. (1) P. 388
Without merit am I, devoid of merit :
The Lord Himself is doer of all. (I-Pause)
Ignorant, of little wisdom, without enlightenment or
thought am I,
My mind hope *of grace* by Thy Name holding. (2)
Constant utterance *of texts*, austerity, discipline,[2]
ritual actions,
Nane have I performed.
Only the Lord's Name in my mind have I contemplated.
Little I know; deficient is my understanding.
Thus supplicates Nanak : Thy shelter alone,
Lord ! I seek. (3) (18.69)

Hari Hari akkhar dūe ih mālā

The Lord's Name[3] alone on the rosary I repeat :
While these I repeat, to me, humble one, has He shown
grace. (1)
Holy Preceptor ! thus supplicate I :
In your grace under your shelter keep me;
Grant me that constantly the Lord's Name I repeat. (I-Pause)
Whoever on his heart rosary of the Lord's Name wears,
Annulled is his suffering of transmigration. (2)
Whoever the Lord in his mind contemplates,
And by his tongue the Name Divine utters,
Never in this world or that deviates. (3)
Saith Nanak : Whoever in the Name is absorbed,
Shall rosary of the Lord's *Name* with him abide.[4] (4) (19.70)

Jis kā sabhu kichhu tis kā hoe

Whoever to the Lord, Master of all attaches himself,
Never shall any impurity touch him. (1)

---

1. Cleverness (implying the disputatious intelligence).
2. Implies the prescribed discipline of various creeds.
3. Two letters of the Lord's Name.
4. Go.

Ever is the Lord's devotee[1] liberated.
Whatever the Lord wills, that he finds good—
Extremely pure is the way[2] of the Lord's devotee.[3] (I-Pause)
Discarding all else, whoever to the Lord's shelter has come,
Never shall Maya soil[4] him. (2)
Whoever in his self treasure of the Name bears,
Even in dream shall not feel anxiety. (3)
Saith Nanak : The Master, perfectly-endowed, have I obtained;
Thereby are all illusion, attachment shattered. (4) (20.71)

Jau süparsann hoeyo prabhu merā

When the Lord's pleasure is on me,
Say, how many suffering and doubt approach me ? (1)
I live as your repute I hear :
Pray save me, one without merit. (I-Pause)
Gone is suffering; all anxiety forgotten.
Such is the reward achieved by repeating the holy
 Preceptor's instruction. (2)
He alone is the Supreme Truth—none else;
Keep him in mind, as a necklace strung round the neck. (3)
Saith Nanak : What ritual action need he perform else,
In whose self is lodged the Name Divine ? (4) (21.72)

Kāmi krodhi ahankāri vigūtei

Demeaned are lust, wrath and pride :
By Divine contemplation are God's devotees from these
 released. (1)
Worldly men in Maya-intoxication have kept asleep;
God's devotees, dyed in God's love, contemplating Him,
 keep awake. (I-Pause)
Attachment and illusion over numerous births have
 whirled me around;
God's devotees by meditation on God are made immutable. (2)
Those involved in possessions[9] are in bonds in a dark cavern;[10]

1. Servant.
2. Device, praxis.
3. Slave.
4. Attach to.
5. When the Lord is pleased with me.
6. Fruit.
7. Manta (Mantra).
8. The litera implication is : What action is left undue?
9. Those crying, this house is mine.
10. Well.

Liberated are God's devotees, who realize the Lord
to be close. (3)
Saith Nanak : Whoever the Lord's shelter seeks,
In this life finds joy; in the hereafter liberation. (4) (22.73)

Tūṇ merā tarang ham meen tumhārei

Thou my waves, we your fish;
Thou the Lord, we the slaves doing service at
Thy Portal. P. 389
Thou the Creator, I Thy servant : (1)
Thy shelter have I sought,[1] Lord who art Treasure
of Merit. (I-Pause)
Thou my life, my prop;
At Thy sight is my heart's lotus in bloom. (2)
Thou my source of liberation, of honour;
In Thy pleasure lies my approval.
Almighty Thou, my sole strength. (3)
Thus does Nanak supplicate the Lord :
May I ever, Store of Merit, engage in uttering
Thy Name ! (4) (23.74)

Rovanhārai jhūthu kamānā

False is the action of one crying at loss;
One involved alternatively in pleasure and sorrow,
Is from God estranged.[2] (1)
One is dead; in another's house are joyful songs sung;
Some are crying, others repeated laughter raise. (I-Pause)
From childhood is man grown to old age—
The goal has he not reached, nor is his
transmigration ended :
At end is regret his share. (2)
The world in the three qualities[3] disports;
Beings to hell and heaven go, and in transmigration
keep moving. (3)
Saith Nanak : Whoever by the Lord to devotion to the
Name is engaged,
Fruitful, approved is his birth. (4) (24.75)

---

1. Grasped.
2. Alternative reading of *begana* (estranged) may be *be-giana* (ignorant, unenlightened).
3. See Glossary.

Soī rahī Prabh khabari na jānī

The self-female *in indifference* has kept asleep,
unmindful of the Lord;
As came drawn, in deep regret has she fallen. (1)
My sister-friend,[1] in true loving devotion to the Beloved
Engage your heart[2] in joy :
Why be slothful when
The heart for union with the Lord is yearning ? (I-Pause)
The Lord into *the cupped* palm of my hand poured amrita;
But my hand shook and to the earth it fell. (2)
It is I who am laden with taste for pleasure,
attachment and pride—
The Lord Creator noway is to blame. (3)
As the Lord to Himself has united me,[3]
In holy company are annulled glooms of illusion. (4) (25.76)

Charan kamal kī ās piyārei

Beloved, as desire for *sight of* your lotus feet has in me arisen,
Helplessly are Yama's minions fled. (1)
By Thy grace alone dost Thou enter my mind;
By contemplation of Thy Name are all maladies
annulled. (I-Pause)
Yama's minions that on others inflict numerous torments,
To Thy servant dare make no access. (2)
As in the mind thirst for Thy sight arises,
Into spontaneous joy fallen, to the world it turns indifferent. (3)
Pray listen to Nanak's supplication :
Into my heart lodge solely the holy Name. (4) (26.77)

Manu triptāno mitei janjāl

As has the Lord shown grace,
Is the mind fulfilled and entanglements[4] ended. (1)
By grace of the holy is my state made fortunate :
The Lord whose house to perfection is replete,
have I found. (I-Pause)
The devotee in his grace the Name *in me* has confirmed;
Thereby is terrifying rage of desire[5] satisfied. (2)

1. (This mode of expressing mystical feeling is well-established).
2. Mana.
3. Lines transposed in rendering.
4. Lit. Yama's snare (janjāl = jam-jāl).
5. Lit. Hunger.

As the Lord the great boon has conferred,
Extinguished is my burning, and peace found. (3)
Ended is restless quest; the mind in poise absorbed,
As Nanak treasure of the Name has obtained. (4) (27.78) P. 390

Thākür siūṇ jā kī bani āyee

Whoever with the Lord is in harmony
Is fed[1] fully, his hunger removed. (1)
Never are God's devotees in want—
Having enough to consume, spend, enjoy and to give
away. (I-Pause)
Whoever has for Master the Lord inaccessible,
How can man against him prevail ? (2)
The Lord to whose service arrive the eighteen
miraculous powers[2] in the twinkling of an eye,
At His feet I bow. (3)
Lord ! to whomsoever grace you show,
Never does feel scarcity. (4) (28.79)

Jau maiṇ apunā Satiguru dhiyāiyā

As on the Lord I have meditated,
Supreme bliss has my mind achieved. (1)
All calculations[3] ended, annulled are doubts;
God's devotees, in devotion to the Name have been
made lords of bliss. (I-Pause)
Friend ! with the Lord borne in mind
Is annulled my fear. (2)
As Lord ! Thy shelter I have grasped,
Fulfilled are my desires.[4] (3)
At sight of God's wondrous doings does the mind in poise rest.
In Thee Nanak, Thy servant, solely reposes trust. (4) (29.80)

Anadinu mūsā lāju tükaī

Each day is the mouse nibbling at the rope;[5]
Man, involved in taste of sweets, into the well falls. (1)

---

1. Used symbolically, for satisfaction of all wants by fulfilment in God.
2. Riddhi : These are believed to be achieved by yogis as a result of long *praxis*.
3. Calculations as to good and evil deeds and their retribution. Bliss comes by grace and devotion.
4. (These are the desire for grace and devotion).
5. *Rope* is image for life, *mouse* for death. In the first verse allusion is to an old tale of one thoughtlessly falling into a well, as to the rope by which he hung head downwards, was snapped by a mouse, as he continued to sip honey.

Man's night of life in anxious brooding is passcd;
On innumerable Maya-delights He thinks—
On the Divine Holder of the Bow never meditating. (I-Pause)
Under shadow of tree, in illusion of its permanence has
man built his house :
Caught in noose of death, Maya at him too aims
her arrow. (2)
A sandy bank that into jaws[1] of waves is fallen,
Ignorant man takes to be lasting. (3)
Whoever in holy company on the Divine King meditates,
Saith Nanak, finds life in chanting Divine praise. (4) (30.81)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Nine Couplet-Quartets

Ūn kai sangi tūṇ kartī kel

Thou body of man ! with the self didst thou in
disporting engage :
While with it, wert thou associating with all and sundry;
While in its company, wert thou sought after by all—
Without it none with thee seeks to meet. (1)
Where is it gone after parting from thee ?
Without it art thou gone miserable. (I-Pause)
In its company wert thou mistress of the house;
In its company wert thou pampered—
Without it art deserted, tossed into dust. (2)
With it wert thou honoured, exalted;
With it wert thou in various ways decked—
Without it to dust are reduced. (3)
The self is indifferent to Maya, neither dying nor migrating;[2]
Bound by the Divine law does it act.
The Lord, who creates beings, ordains their union
and disintegration—
Himself knowing His might best. (4) (31.82)

Nā uh martā nā ham ḍariyā

Never does the Creator die; nor *of dying* are we afraid; P. 391
He is shattered never, nor have we pined over it.
Neither is He indigent, nor are we hungry;
Neither feels He suffering, nor we. (1)

1. Mouth.
2. That is, transmigrating.

Other than *God* none can take away life—
Eternal is the Giver of Life. (I-Pause)
The Creator takes no bonds, so are we not bound;
He in no involvement engages, nor are we involved
in worldly tasks.
He takes no impurity, nor are we made impure.
Ever is He in bliss, so are we ever in joy disporting. (2)
In sorrow the Creator never pines, nor are we pining.
Never is He defiled, nor are we by defilement touched.
Never suffers the Creator hunger[1] nor are we by thirst[2] oppressed.
As is He pure, so are we like Him. (3)
Of no account are we; the Lord is sole Reality;
In time to come and time gone, He alone is real.
Saith Nanak : The Master our illusions has removed
that obstruct enlightenment;
Now in union with God
Are we in essence one with Him. (4) (32.83)

Anik bhānti kari sevā karīyai

It behoves us in numerous ways to serve the Lord;
To dedicate life, breath and possessions to Him;
To draw water and in humility wave the fan,
Innumerable times to be a sacrifice to Him. (1)
That woman[3] alone is of blessed matrimony,
who the Lord has pleased.
Mother mine ! for company of such a one I yearn. (I-Pause)
To her handmaids would I be a drawer of water;
May the dust of their feet with my self ever abide.
By good fortune writ on the forehead is obtained
company of such;
The Lord is met as be His pleasure. (2)
To such devotees would I give away all my recitation
of texts, austerity and discipline,
Give away all rituals actions and sacrifices.
Discarding pride and attachment would I be dust *of their feet.*
That in association with them the Lord with my
eyes I behold. (3)

---

1. Is indigent, in need.
2. Used symbolically for desire.
3. Symbol for the seeker.

Each instant thus I supplicate;
Day and night this service perform.
As shows the Lord, Master of the universe grace,
Saith Nanak, in holy company is the Saviour found. (4) (33.84)

Prabh kī preeti sadā sūkhu hoe

In love for the Lord lies eternal joy;
In devotion to the Lord is felt not suffering.
By devotion to the Lord is relieved impurity of egoism.
One devoted to the Lord eternally is purified. (1)
Listen, friend ! such loving devotion
Is of each being's life and breath the true prop. (I-Pause)
By devotion to the Lord are obtained all treasures;[1]
By devotion to the Lord is one ever of noble repute.
By devotion to the Lord is annulled all anxiety. (2)
One through devotion to the Lord the ocean of
existence crosses;
One devoted to the Lord, of Yama has no fear;
One devoted to the Lord to all brings liberation;
Ever by the self abides devotion to the Lord. (3)
By one's own endeavour is none united or from *God* strayed :
Whomsoever grace He shows, to holy company inclines.
Saith Nanak : To Thee am I a sacrifice :
Thy devotees' shelter *I seek*;
In Thee lies my strength. (4) (34.85)

Bhūpatī hoe kai rāju kamāiyā

One may have become king, wielded royal power;
Through evil-doing have garnered wealth; P. 392
By hoarding collected bagfuls—
The Lord from him snatches these and to another grants. (1)
Man's body is like unbaked pot full of water—
Yet man of that is proud, in that absorbed. (I-Pause)
Man may become devoid of fear of God, turn ruthless,
Be forgetful of the creation ever abiding by his side,
May gather armies and collect mnch eqnipment—
Yet as breath leaves him, all turns to ashes. (2)
Man may have tall mansions, palaces and haremfuls
of females;[2]

1. Said symbolically—spiritual bliss is implied.
2. Original, Rani (pl.).

Elephants and steeds accoutred after heart's desire;
A large family of sons and daughters—
Yet in attachment of these absorbed, blinded he dies. (3)
He who has created us is also the destroyer;
All pleasures and delights are as dream.
Saith Nanak, slave of God : To whomsoever the Lord
shows grace,
Is alone liberated; his is the true authority
and wealth. (4) (35.86)

Inh siūṇ preeti karī ghanerī

As is formed excessive love to Maya,[1]
The more of it comes, the greater is the desire for it.
As to the neck it clings it leaves not man :
By touching the holy Preceptor's feet alone may it
release its hold. (1)
This temptress of the world have we discarded, cast off :
As is met the Supreme Being, above attributes, is raised
joyful music. (I-Pause)
So attractive is Maya, on the mind its spell it casts;
Paths, river-banks, homes and forests it scores;[2]
Sweet its taste; mind and body it attracts;
By the Master's grace have I found[3] it false. (2)
Very deceitful are its agents,[4]
That spare not from their wiles father or mother even.
Their friends have they bound *in its snares* :
By the Master's grace have I subdued all these. (3)
Now is my heart full of joy;
Ended is fear; snapped are all snares.
Saith Nanak : By attaining to the holy Preceptor,
To my whole household[5] have I brought joy. (4) (36.87)

Āth pahar nikati kari jānai

The *man of God* day and night realizes *the Lord* to be close;
His doing he accepts as sweet.
To the holy[6] the Sole Name is their prop;
Of all they become dust of feet. (1)

1. It.
2. These it scores in search of its victims.
3. Seen.
4. May also imply subordinate functionaries.
5. Implies the self.
6. Sant.

Brother ! listen to *this* way of life of the holy—
Beyond my power to relate is their greatness. (I-Pause)
The Sole Name their way of life;
Their rest Divine laudation that is bliss itself;
Friend and foe to them are alike;
Other than the Lord none do they acknowledge.[1] (2)
Millions of sins the man of God annuls.[2]
Removers of suffering, bestowers of life,
Heroes, true to their word :
Poor Maya by the devotees of God is beugiled.[3] (3)
The supreme deities[4] are seekers after their company;
Their sight fulfiller of objectives,[5] service to them
bringer of rewards.
Nanak with folded hands makes supplication :
Lord, storehouse of merit ! grant that the holy
I serve. (4) (37.88)

Sagal sūkh japi Ek Nām

All joys in utterance of the Sole Name *Divine* lie;
All ritual performances in chanting Divine laudation are
comprehended;
Supremely holy is God's saint's company, P. 393
By which love for the Lord is inspired. (1)
By the Master's grace *the saints*[6] find joy.
The greatness of the Name, by contemplation of which is the
mind illumined, is beyond expression. (I-Pause)
Whoever in holy company on the Name Divine meditates,[7]
Reaps fruit of fasts, observance of discipline, holy
baths and worship,
And listening to Vedas, Puranas and Simritis;
Extremely holy in his station. (2)
In all the worlds is his repute spread;
Purifier of the fallen is dust of his feet.
One who the Divine Monarch has met,

---

1. Know not any.
2. (The noun in the original is in the singular. In the rest of the stanza the affirmations are in the plural).
3. Implies spurned.
4. Surdeva (Gods of gods).
5. Never-failing of effect.
6. They.
7. (Last line rendered first).

Beyond expression is his state and extent of greatness.
Day and night with folded hands I supplicate
For sight of such of the holy.
I supplicate them to associate with themselves
Me, that am humble,
And on their shelter fallen. (4) (38.89)

Āṭh pahar ūdak isnāni

He that we worship is day and night in water bathed;[1]
Of illnmined mind, ever is He consuming offerings,
Leaving no one unrequited—
Again and again His feet I touch. (1)
A shaligram[2] we too serve—
God we worship, to Him make offerings,
Offer our homage. (I-Pause)
His bell[3] in all four directions is heard;
Ever in Baikunth[4] is His seat;
Over all is His fly-whisk waved;
Ever is His incense emitting fragranee.[5] (2)
Each self His service-box;[6]
Holy company His everlasting congregation;
In His laudation and worship lies perpetual bliss.
Endless and everlasting His noble exaltation. (3)
This holy stone by such alone is attained as to it are destined;
These are such as seek shelter at feet of the holy.
Saith Nanak : By favour of the Master
Has come to our hand this Divine shaligram.[2] (4) (39.90)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Quintet

Jih paindai lūṭī panihārī

The path on which was robbed[7] the water-carrier woman,[8] (1)
From the way of God's devotees lies far.
True is what the holy Preceptor, perfectly-endowed has taught :

---

1. These qualities are with reference to Shaligram, a holy stone symbolizing Vishnu. (Here *Shaligram* is employed to signify God).
2. (Explicated above).
3. Temple-bells are implied.
4. The Hindu Paradise.
5. Compare with Guru Nanak Dev's *Arati* in *Kirtan Sohila.*
6. A small box in which accessories of prayer are kept.
7. Robbed by evil is implied.
8. Symbol for the unenlightened masses of mankind.

The lane of Thy Name is wide open for them.
Far from it lies Yama's path. (I-Pause)
The path along which lies wharf of the greedy tax-gatherer,[1]
From that lies at a distance the path of men of God. (2)
There, where large crowds of sinners are tormented
Saints keep company with the Supreme Being. (3)
Chitra and Gupta[2] who record reckoning of deeds of all,
Dare not cast a look towards devotees of God. (4)
Saith Nanak : Whoever the holy Preceptor, prefectly-endowed
has adopted,
In his home is raised music of the unstruck
trumpet.[3] (5) (40.91)

In the Measure Asa—Composition of Sri Guru Arjan Dev

One Duo

Sādhū sangi sikhāiyo Nāmu

Keeping company with the holy in devotion to the
Name has instructed us;
Thereby are achieved all objectives, fulfilled all purposes;[4]
Assuaged is thirst,[5] and by singing Divine laudation
are we fulfilled;
I find life as Name of the Lord of the Bow[6] I utter. (1)
With the Lord Almighty have I sought shelter;
By grace of the Master have I attained to the house of poise,[7]
As with rising of the moon is darkness lifted. (I-Pause)
While uttering the Name of the Formless Lord,[8]
Is no scarcity felt; P. 394
With rubies and pearls[9] are our stores full.
Rare is the person quaffing the immortalizing Word :
Such, saith Nanak, the supreme state attain. (2) (41.92)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 7

Hari kā Nāmu ridai nit dhiyāīṇ

On the Name Divine with thy heart meditate ever;

1. Yama's functionaries are so symbolized.
2. Celestial recorders of man's deeds.
3. This symbolizes the state of mystic absorption in God.
4. (These are spiritual objectives).
5. Used symbolically for desire.
6. An attributive name of Vishnu, symbolizing God.
7. Sahaj.
8. Nirankar (nirakar).
9. Symbolizing spiritual attainments.

Thereby to your companions and associates liberation
you bring.[1] (1)
The Lord ever is by my side—
Ever I remember Him, contemplate Him. (I-Pause)
Sweet *to me* is *all* Thy doing.
Nanak for boon of *devotion* to the Name Divine
yearns. (2) (42.93)

Sādhū sangati tariyā sansāru

The world by association with the holy is saved;[2]
The Name Divine is prop of the mind. (1)
The holy that to love of the Lord are devoted,
At lotus feet of the holy Preceptor offer homage. (I-Pause)
Whoever has good fortune on her[3] forehand recorded,
Saith Nanak : immutable is her bliss in matrimony. (2) (43.94)

Mīthī āgyā pir kī lāgī

As to the wife has the Beloved's wish become sweet,
Has the rival wife[4] been discarded.
As the Beloved decking me, has made me a blessed wife,
Gone is my heart's agony.[5] (1)
Lucky am I that the Beloved's wish I have accepted,
And felt the joyful poise of this home. (I-Pause)
Of the Beloved am I a handmaid, a domestic;
The Beloved is eternal, inaccessible, of unknown extent.
At the Beloved's feet I wave the fan :
Now are fled the five tormenting minions of evil. (2)
Neither of high lineage am I nor of high repute;
I know not for what merit the Husband has shown me favour.
Me, helpless, poor, humble,
The Lord caught by the arm and exalted to be a queen. (3)
As on the Beloved friend of my heart I set eyes,[6]
Joy with poise I got—blessed became my matrimony.
Saith Nanak : Fulfilled now are my desires,
As the holy Preceptor to the Repository of merit,
all-perfection, has united me. (4) (1.95)

---

1. Make them swim across.
2. Swims across.
3. The feminine form is with reference to the next line, wherein the seeker is symbolized as God's bride.
4. Worldly wisdom, involvement with Maya.
5. Burning.
6. Saw His face.

Māthai trikuṭī drishṭ karūr

Maya is a woman with scowling face and cruel looks;
With harsh words and a rough tongue,
Ever hungering, thinking the Lord far.[1] (1)
Such a woman has the Lord created;
The whole world has she swallowed—
We, brother ! by the Master from her are saved. (Pause)
With her thug's drug[2] the whole world has she robbed;
Deluded Brahma, Vishnu and Mahadev[3] :
Only the God-directed in *devotion* to the Name engaged,
Have came out with honour saved. (2)
Many to exhaustion have performed fasting, disciplinary
restraints and expiatory rites;
To sacred banks and holy bathing-spots over the earth
have wandered :
Only such are saved as with the holy Preceptor
have taken shelter. (3)
The whole world in Maya-attachment is bound;
The ignorant ego-directed[4] ones in egoism lie rotting.
Guru Nanak[5], grasping us by the arm, has saved us. (4) (2.96)

Sarb dūkh jab bisrehṇ swāmī

All sufferings afflict it when the Lord is put out of mind;
Then is the living self of value[6] neither here nor in
the hereafter. (1)
By favour of the holy is the self in Divine meditation fixed.[7]
By His grace does the Lord engage man in *devotion to*
His Name— P. 395
Lord ! in submission to Thy will lie all joys. (Pause)
Man takes Him who is close, to be far :
Such a one ever into pining fallen, dies.[8] (2)
Of Him who has granted all boons,[9] is man unmindful—

1. That is, having no fear of the Lord.
2. Thugauli (also called thugmūri), a drug used by thugs in India to make their victims unconscious.
3. Shiva.
4. Manmukh.
5. The absence of the vowel-sign in 'Guru' leads to this interpretation.
6. Of use.
7. Is the Lord meditated on.
8. That is, falls into transmigration.
9. Everything.

In involvement in terrible[1] Maya-poison are his days
and nights passed. (3)
Saith Nanak : Contemplate the Sole Lord :
Thus by seeking prop of the Master, perfectly-endowed,
Is the supreme state attained. (3.97)

Nāmu japat manu tanu sabhu hariyā

By contemplation of the Name are mind and body in bloom—
Thereby are sins and evils removed. (1)
Brother ! consider auspicious the day,
Wherein by contemplation of the Name is the
supreme state attained. (Pause)
As at the feet of the holy is homage offered,
Effaced are evil-doing and malice. (2)
Contact with the Master, perfectly-endowed, all strife has ended;
Subdued are the five minions of evil : (3)
To those in whose self is the holy Name lodged,
Is Nanak a sacrifice. (4) (4.98)

Gāvi lehi tūṇ gāwanhārei

Chorister ! sing thou praise of Him who is prop
of life of self and body;
In whose service are attained all joys :
Thereafter thou of another needst not beg anything again. (1)
The Lord, eternally in bliss, treasure of merit,
Must we ever contemplate.
Be a sacrifice to the loved devotee
By whose grace the Lord in the self is lodged. (Pause)
Lodge in your self the Eternal, inexhaustible is whose bounty,
Whereby in poise are all in Him absorbed;
Whose grace none can efface. (2)
With each breath laud that Treasure of Merit,[2]
In whose house lie all commodities in perfection :
The Lord whose servants pine not in suffering,
By whose shelter is attained the state of fearlessness. (3)
Wherever we may go, never is He far;
By His own grace is the Lord attained.
To the Master, perfectly-endowed, Nanak makes supplication
For capital of the wealth of the Name Divine. (4) (5.99)

1. Great.
2. Last line placed first in rendering.

Prathmei mitiyā tan kā dūkh

First are removed maladies of the body;
Then is the mind entirely made blissful,
As in his grace the Master the gift of the holy
Name has conferred :
To the holy Preceptor am I a sacrifice. (1)
Brother ! the Master, perfectly-endowed have I attained :
Under the holy Preceptor's shelter are maladies and
sorrows all shattered. (Pause)
As the Master's holy feet in the heart are lodged,
Are all heart's desires[1] attained.
Assuaged is the fire,[2] and peace attained—
This bounty the Master in his grace has conferred. (2)
To one without shelter has the Master granted a resting-place;
To one without honour has he granted honour.
Snapping the servant's bonds has he saved him;
His tongue the immortalizing Word has tasted. (3)
By great good fortune at the Master's feet have we
offered homage;
Discarding all, the Lord's shelter have we attained.
Saith Nanak : On whomsoever has fallen the
Master's grace. P. 396
Ever is in bliss. (4) (6.100)

Satiguru sāchai dīyā bheji

*The holy Lord has sent him.
The child blessed with long life was destined[3] to be with us :
So in the mother's womb he took abode,
Whereby was the mother's heart greatly in bloom. (1)
Born *to me* is the son who is a devotee of the Lord;
What was recorded in primal Time has now become
manifest. (Pause)
In the tenth month by the Divine will has the child
taken birth;
Ended is gloom, and great joy felt.

---

1. (These are the desires for devotion and liberation).
2. Used symbolically—restlessness.
* *Note* : This hymn is a paean of thanks giving at the birth of the child Hargobind to Guru Arjan Dev. This child later succeeded him as the sixth Guru.
3. By an auspicious conjunction or destiny.

The holy sisterhood[1] the sacred Word[2] are chanting,
That to the holy Lord's heart is pleasing. (2)
Increase has occurred in the family-tree,[3]
A new generation started.
The Lord to the power of righteousness has given
a fixed image.
The holy Preceptor has got me what the heart desired.
Now free from anxiety, in the Sole Lord is our mind fixed. (3)
Like to the child full of trustful pride in the father,
I utter whatever is the Master's will.
Be it manifest to all.
On me has Guru Nanak showered grace
And this boon conferred. (4) (7.101)

Guru pūrei rākhiyā dei hāth

*The Master,[4] perfectly-endowed by might of His arm has
protected *the child* :
Manifest is now glory of this servant of God. (1)
The Lord's Name I ever utter; on the Lord meditate;
My heart's supplication before the Lord I lay. (Pause)
With the holy Preceptor, Divinely-inspired,
have we sought shelter;
Service of God's servant fruit has borne. (2)
The Master[4] that protects life, body, beauty and breath,
To him, saith Nanak, may I be a sacrifice ! (3) (8.102)

In the Measure Asa—Composition of Sri Guru Arjan Dev
To the tune of Kafi

SCORE 8

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Main bandā baikharīdu sachu sāhibu merā

I a slave purchased for a price; Thou the holy Master :
My life and body is all His; all is Thine. (1)
Lord ! Thou givest honour to the humble; in Thee is our trust.

1. Image for the holy congregation of devotees.
2. Gurubani.
3. The original image is *vel* (creeper) according to the Punjabi idiom.
* *Note* : This hymn is believed to refer to the child Hargobind's remaining unharmed, when an attempt to poison him was made through a woman hired for the purpose.
4. Guru Nanak Dev is implied.

Whoever in other than the holy Lord reposes trust,
Know it to be frail.[1] (I-Pause)
Limitless is Thy Ordinace; unknowable its extent.
Only such as the Master, perfectly-endowed, have met,
The Lord's will obey. (2)
Of little avail are clever feats of intellect.
Whatever the Lord in His grace grants,
In that feel you joy. (3)
With millions of ritual actions, yet no cessation of desire occurs.
Nanak, servant of God, has made the holy Name his prop,
All other endeavour discarding. (4) (1.103)

Sarb sūkhā maiṇ bhāliyā Hari jewaḍu na koī

All sources of pleasures have I searched; none is
like to joy in the Lord :
The eternal Lord by grace of the Master is attained. (1)
To the Master am I a sacrifice; ever to him a sacrifice !
Holy Master ! graut me that not for an instant, a moment,
Of the holy Name I be forgetful. (Pause)
Such are truly fortunate as in their self the Divine wealth hold;
Such alone from *Maya's* mighty snare escape, P. 397
As incessantly on the Master's Word meditate. (2)
How may I express the Master's praise ?
Of the discrimiuating understanding is he the holy pool.
Sinee primal time, in all time and all ages,
Is he the image of the Lord, perfection incarnate. (3)
With heart dyed in the Lord, meditate ever on the Name.
The Master solely is Nanak's life, breath and wealth—
ever by his side. (4) (2.104)

Sāīṇ alakhu apāru bhorī mani wasai

Mother mine ! should *the Lord,* inaccessible, limitless,
Even for an instant in my self be lodged,
Gone shall be all my suffering, pain and malady. (1)
To the Lord may I be a sacrifice,
Whose contemplation to mind and body great
joy bring. (I-Pause)
Mother mine ! as for a short space of that holy Master I heard,[2]
Joy beyond all price I obtained. (2)

1. Unbaked (as of earthenware vessels etc.)
2. Also rendered : "As for a short while the Lord to my supplication gave ear....."

By Him who to the eyes is so attractive, have I been ravished.
Mother ! me without merit to His sash[1] has He Himself
attached. (3)
Above the Veda, Koran and the whole world,
Is Nanak's Divine King—
Manifest to sight.[2] (4) (3.105)

Lākh bhagat ārādheṇh japtei pīyo pīyo

Millions of saints to Thee offer devotion,
By invoking Thee as Beloved;
By some means[3] unite to yourself me, meritless,
poison-laden[4] self. (1)
The shelter I seek, Lord of the universe, Preserver,
gracious Lord,
Thou who art lord of all—all else Thy creation. (I-Pause)
Of Thy devotees art Thou succourer; ever they
behold Thee by their side :
Those neglectful of the Name pining and wailing die. (2)
Of Thy servants, inspired by passion of service to Thee,
is the transmigration ended.
Those that the Name have neglected, unutterable[5]
in their state. (3)
Like to a refractory[6] animal is the world.
Prayeth Nanak : Lord ! snapping bonds, to yourself
unite me. (4) (4.106)

Habbhei thok visāri hikko khiyālu kari

Forgetting all other objects, on the One solely fix thy mind;
Discarding false pride, to the Lord dedicate
mind and body. (1)
Day and night laud the Creator :
By Thy bounty I live; pray show me grace. (I-Pause)
Do the deeds whereby thy face becomes radiant;
Lord ! such alone to holy Truth are devoted as by
Thee are granted this boon. (2)

1. Implies accepting in matrimony. This image is well-known in the mysticism of the Scripture.
2. (Here the spiritual vision is implied).
3. Device.
4. Implies one soiled by Maya.
5. What is their state ?
6. Lit. One that defying the yoke, runs after verdure.

Acquire the house that from collasping is immune;
In thy mind lodge the Sole Lord, who suffers not death. (3)
Such alone bear love for God as to the Lord are pleasing.
Nanak by grace of the Master has to the Inexpressible
given expression. (4) (5.107)

Jinhāṇ na visrai Nāmu sei kinehiyā

Those that never are forgetful of God—
what kind of men are they ?
Know, between them and the Lord no distinction is—
The Lord's own aspect they bear.[1] (1)
By contact with you are mind and body in bliss;
By favour of Thy servant have I found joy,
And effaced in all suffering. (I-Pause)
All continents and universes by such are saved,
In whose consciousness the Lord Himself abides.
Those are the perfect devotees. (2)
Such alone are truly honoured as by the Lord are
given honour : P. 398
They are the noble beings[2] approved, reputed everywhere. (3)
Holy King[3] ! pray fulfil this desire of Nanak :
May he day and night on Thee meditate,
And Thee with each breath contemplate. (4) (6.108)

Pūri rahiyā sarb ṭhāeṇ hamārā khasmu soi

In all spots is our Lord immanent.
One Lord alone has the umbrella waving over Him,[4]
none else. (1)
Divine Preserver ! preserve us as in Thy will lies.
Other than Thee on none have I cast my eyes.[5] (I-Pause)
The Lord Himself cherishes all beings; of their weal
ever mindful,
Forgetting not one in whose self He takes abode. (2)
All He accomplishes by His own will :
In each age is He seen to be succourer of His devotees. (3)
In contemplation of the Name Divine comes not
pining sorrow.
Pray grant Nanak's wish, for Thy sight thirsting. (4) (7.109)

---

1. They are like to the Lord.
2. Purakh.
3. Sachche Patishāh !
4. (This was the mark of an emperor, Chakravarti).
5. That is, not worshipped.

Kyā soveh Nāmu visāri ghāfal gahiliyā

Forgetful of the Name, why art thou asleep,
Thou that art thoughless, reckless ?
Vast numbers in this sea by the current are carried away ! (1)
My self ! the ship over this sea is the Lord's feet—
Riding that, may you go across.
This by singing Divine praise day and night in holy
company comes. (I-Pause)
Those bereft of the Name, in all kinds of delights indulge.
Without devotion to the Lord, death after death
they undergo wailing. (2)
Many indulge in wearing fine dresses, and on their limbs
rub fragrant substances;
Know, without contemplation of the Lord shall this body
become ashes—
Inevitably must there be departure hence. (3)
Terrible is *ocean of* the world—this a rare one alone has realized.
Saith Nanak : Liberation by *seeking* Divine shelter comes,
As recorded in our destiny.[1] (4) (8.110)

Koi na kis hī sangi kāhei garbīyai

No one *in the end* by another *stands*;
Why be proud *of them* ?
By prop of the Sole Name Divine alone,
Can we cross the ocean of existence. (1)
Of me, poor and humble, art thou, Preceptor perfectly-endowed,
The true prop :
By your sight finds my mind strength and poise. (I-Pause)
Royal power, wealth—these are snares :
These reckon as of no worth.
On Divine laudation you lean :
Imperishable is this wealth. (2)
All Maya-delights are as shadows.
The true treasure of joy is the holy Name,
That the God-directed chant.
Thou, Lord ! of profound mystery,
Art the true treasure of merit.
Nanak's self in the Lord fixes hope and trust. (3) (9.111)

1. Here are commended devotion as well as the faith that release by grace comes, that is Divinely ordained.

Jisu simrat dūkhu jāe sahaj sūkhu pāīyai

On the Lord, whose contemplation drives away
suffering and confers joy,
Day and night with folded hands meditate. (1)
Nanak's Lord is He whose is the entire universe—
Holy and eternal, all existence He pervades. (I-Pause)
Worthy of realization is He who within the self and without
is ever by us, our succourer.
My self ! on Him meditate,
Whereby may all thy maladies be cured. (2)
The Protector, of might without extent,
Even in fire gives protection. P. 399
By the Name Divine, joy-giving,
Is all burning agony banished.[1] (3)
Saith Nanak : In dust of feet of God's servants
Lies joy and enlightenment.
By contact with the Master perfectly-endowed,
Are all objectives[2] fulfilled. (4) (10.112)

Gobindu gunī nidhānu Gūrumūkhi Jānīyi

By guidance of the Master is the Lord,
treasure of merit realized;
Should he be compassionate, gracious, may joy in
God be tasted. (1)
Come devotees of God, that in unison,
of the Lord we discourse;
Discarding conventional modesty,[3]
Each day the Name we contemplate. (I-Pause)
In utterance of the Name find I life and immense joy.
False is worldly attachment, nnreal and perishable. (2)
Rare are such as to the lotus feet *of God* in love
are attached;
Blessed is the noble face of such,
As on the Lord have meditated. (3)
Suffering of transmigration and death
By contemplation *of God* is effaced;
Nanak's joy lies in whatever pleases the Lord. (4) (11.113)

1. Goes.
2. (These are spiritual objectives).
3. Implies the world's sarcasm against those who in devotion to God, discard trappings of wordly wealth.

Āwuh mīt ikatra hoe ras kas sabhi bhūnchehṇ

Come, friends ! in unison we consume objects
tasting sweet and sour;[1]
The immortalizing Name Divine we utter,
And together our sins shed. (1)
Contemplate the essence, you devotees of God,
That no impediment may touch our contemplation;
Disabled are all thieves,[2] when God's devotees
are awake. (I-Pause)
Expend the wisdom by humility granted;
Burn poison of egoism.
At God's holy shop are commodities weighted full :
Deal there in merchandize of the Name. (2)
Those alone have true honour, who *to God,*
Their life, body and property have dedicated :
Winning the Lord's pleasure, ever are they in joy disporting. (3)
Those consuming liquor of mad evil-thinking,
Are like husbands of harlots.[3]
Those inebriated by the Divine elixir,
Are the truly intoxicated ones. (4) (12.114)

Ūddamu kīya karāiyā ārambhu rachāiya

The endeavour have we made, as *by the Master* guided,
And made a beginning;[4]
In utterance of the Name find we life,
In accordance with the formula by the Master emphasized. (1)
At the holy Preceptor's feet we fall, who our illusions
has cut asunder :
The Lord in His grace with equipment of truth has
decked me. (I-Pause)
The Master of the holy Divine will, grasping us by the arm,
Has made us His own.
In the gift conferred by the Lord, lies for us perfection
of exaltation. (2)
Uttering the Name Divine we chant ever His praise.
The holy Preceptor in this our vow has helped to fulfil,
And the Lord shown His grace. (3)

1. Implies testing of life's joy and sorrow with equanimity.
2. Implies the sources of evil-doing.
3. Alternative rendering : "Their cloak with poison is soiled."
4. That is, in devotion.

Profit of wealth of the Name and chanting
Divine laudation,
The Master, perfectly-endowed to us has granted.
Saith Nanak : God's devotees are merchants;
The Lord immeasurable, the Merchant-prince. (4) (13.115)

Jā kā thākür tūhī prabh tā kei wad bhāgā

Lord ! fortunate is He whose master Thou art :
Ever is such a one happy, blessed—all his
illusions and fear fled. (1)
We are the Lord's servants—the Lord who is so mighty.
Our Preceptor[1] is one whose will in every way
is supreme. (I-Pause)
None other than He exists, of whom we may be afraid :
By service to the Master is attained the
Divine Mansion,[2] P. 400
And the *ocean* of the world, hard to cross, is crossed. (2)
By Thy glance of grace is obtained joy,
And the treasure that in the self lies.
Such of your servants alone are approved as have your grace.
Rare is *the devotee* quaffing the immortalizing
elixir of Divine laudation.
Saith Nanak : May I receive wages of the Sole Name
Which contemplating with my heart,
I may find life. (4) (14.116)

Jā Prabh kī haun cherulī so sabh tei ūchā

Of the Lord all-highest am I handmaid;
All, small or great, are known to be His. (1)
My life, breath, property all is pledged[3] to the Lord :
His handmaid am I known to be, by *devotion to*
whose Name am I decked. (Pause)
Above desire, bliss incarnate art Thou; Thy Name
pearls and jewels.
One whose Master Thou art, is ever fulfilled,
blessed with joy. (2)
My sister-friends of the congregation[4] !
In noble understanding confirm yourselves;

1. Here implying God.
2. Mystical term for merging with the Divine Essence.
3. Acknowledge to be His.
4. Implies fellow-devotees

With devotion serve the holy—thereby shall you
attain the Divine wealth. (3)
All the Lord's handmaids claim Him as theirs.
Saith Nanak : Happy shall she abide whom He Himself
decks with beauty. (4) (15.117)

Santāṇ kī hoe rahu dāsarī ehu achārā sikhu rī

Sister[1] ! learn this way of conduct : Be thou handmaid
to the holy.
Of all merits the noblest is, not to view the Husband[2]
as being remote. (1)
This beautiful mind of thine with maddar[3]
of the Name Divine dye;
Discard cleverness of cogitation; know, the Lord
is by thy side. (I-Pause)
To obey the Husband's[2] wish—be this thy make-up;
Be discarding of feelings of duality thy chewing
the betel.[4] (2)
Making the Master's Word the lamp, spread the
couch of truth :
Day and night with folded hands make supplication—
Then shalt thou meet the Divine monarch. (3)
Saith Nanak : Blessed in matrimony is one who the
Creator's favour has won.
Here is elegance of manner, decoration and beauty
without end. (4) (16.118)

Ḍīgan ḍolā taū lau jau mana kei bharmā

Unsteady and shaken was *I* while the mind had doubt;
As the Master my doubts has annulled,
poise have I attained. (1)
The mischievous foes[5] by the Master are restrained;
Free from their grip are we, now that they have
left us. (I-Pause)
Man is bound by consideration of 'mine' and 'thine'.
As the Master our ignorance has removed,
Snapped are our snares. (2)

1. The image of the seeker as the devoted female is well-established in Gurubani.
2. Implies the Divine Lord.
3. *Majith,* whose red dye symbolizes firmness of devotion.
4. The red of the betel on lips in an item in make-up.
5. The sources of evil-doings are implied.

Man is miserable as long as the Ordinance[1] he realizes not;
As by guidance[2] of the Master the Ordinance[1] he realizes,
Joy he attains. (3)
None I feel is our enemy or ill-wisher, none lower than myself,
Now that the Master's service I have entered,
And become his servitor. (4) (17.119)

Sūkh sahaj ānandu ghaṉā Hari kīrtan gāoṇ

In chanting Divine laudation have I obtained joy and bliss abounding with poise;
The holy Lord[3] by imparting devotion to His Name our misfortunes[4] has ended. (1)
To the Master am I a sacrifice ever and again; P. 401
To the Master am I a sacrifice, by whose contact profit of truth *I have gained.* (I-Pause)
Such alone by good or bad omens are affected as bear not the Lord in thoughts;
Yama approaches not one who the Lord has pleased. (2)
Devotion to the Name is supreme over charities, ritual recitation[5] and austerities;
Whoever by his tongue the Lord's Name repeats,
Fulfilled are his objectives.[6] (3)
Now shattered is my fear, gone are doubt and attachment;
No one appears alien.
Saith Nanak : Those whom the Supreme Being has taken under his wing,[7]
No Suffering can touch them. (4) (18.120)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized by the Holy Preceptor's Grace

The Lord I contemplate, *hoping* thereby to obtain the supreme joy[8]—

1. Hukam.
2. Contact with, meeting.
3. Here implies the Divine Teacher.
4. Evil planets.
5. *Jap* here implies ritual and mechanical repetition of certain formulas or texts.
6. (Spiritual objectives are implied).
7. Saves, protects.
8. All joys.

Who knows if I may please the Lord or not ?
One sole Bestower is there; the whole creation seeking
boons.[1] (1)
To beg of another am I ashamed.
Of all is one Sole Master, who is the imperial monarch—
Whom with Him may I equate ? (I-Pause)
Restlessly am I making endeavour to find the Lord :
From this I cannot desist;
After His sight am I constantly questing.
Deities like Brahma, Sanak, Sanandan, Sanatan,
Sanat Kumar[2]—
Even to these is the Divine Essence not accessible. (2)
Inaccessible, inaccessible beyond realization,
Beyond reckoning His worth.
To find Him, the holy man's shelter have I sought;
On the holy Preceptor, noble being, I meditate[3]. (3)
The Lord has shown compassion and grace,
And the noose from my neck snapped.
Saith Nanak : Whoever holy company has attained,
Never again into transmigration falls. (4) (1.121)

Antari gāwouṇ bāhir gāwauṇ gāwauṇ jāgi sawārī

The Lord's laudation I chant at home and outside,
waking and sleeping;
This the Lord, merchant of the Name, has given us for
journey's provision.[4] (1)
On me the Master, perfectly-endowed, gift of the
Name has conferred—
This is my support. (I-Pause)
In sorrow and in joy His laudation I chant;
On the wayside and paths Him I contemplate.
The Master the Name in my mind has confirmed— (2)
This my thirst[5] has assuaged.
Day and night, with every breath by my tongue
His laudation I sing.
In holy company arises faith that in life and death shall
the Lord abide with me. (3)

1. Are beggars.
2. These are Brahma's sons, reckoned great rishis.
3. Implies Guru Ram Das.
4. Journey of life and beyond life is implied.
5. Used symbolically.

I pray, to Nanak, your servant grant this boon :
Dust of feet of the holy may I obtain and cherish
with my heart;
May I with ears listen to Divine discourse,
With my eyes behold His sight;
May my forehead at the Master's feet rest. (4) (2.122)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev
SCORE 10

Jisnoṇ tūṇ asthiru kari māneh tei pāhun do dāhā

What thou dost consider everlasting, shall just
two days last[1] :
Progeny, wife, home, all objects—false is attachment
to them. (1) P. 402
My self ! why hanker after *worldly goods* ?
Look carefully, like the illusory[2] celestial city are these—
Earn thou profit of devotion to God. (1-Pause)
This body is like to the clothes on the body,
that in a few days get worn.
How far may one run on a wall ?
Inevitably must it end. (2)
Like a tank filled with water,
Wherein salt thrown, is dissolved—
As arrived the Lord's command, must life the same
instant depart. (3)
My self ! know that all thy movement, rest, breathing
is being recorded.[3]
Laud ever the Lord, saith Nanak—
By seeking shelter with the holy Preceptor's feet shalt
thou be saved.[4] (4) (1.123)

Apusht bāt tei bhayee sīdharī dūt dūshṭ sajnāī

What was upturned, was righted,
And malevolent ill-wishers turned friends.
In darkness shone a jewel, and was foul understanding
ennobled. (1)

---

1. Be a guest for two days.
2. Hari-Chandauri, as illusory city in the skies, a mirage.
3. Alternative rendering, "Is within appointed measure."
4. Rise above the water, swim.

As came the Lord's grace,[1]
Was the holy Preceptor met,
And as fruit of devotion to the Name Divine
Joy and prosperity[2] attained. (I-Pause)
I a pauper,[3] whom none knew,
Over all worlds became famous :
None formerly allowed me to sit in his company—
Now all at my feet offer homage. (2)
Then for half a cowrie was I wandering about—
Now is assuaged the mind's thirst.[4]
Then not a hard word from another could I bear—
Now in holy company have I acquired poise. (3)
With one tongue how Thy merits may I utter—
Thou who-art inaccessible, beyond inaccessibility ?
Nanak, servant of the Lord, to His shelter has come—
Make him Thy humble slave.[5] (4) (2.124)

Re mūṛhe lāhei kau tūṇ dhīlā dhīlā ṭoṭei kau begi dhāiyā

Fool ! in pursuit of gain[6] art thou lazy;
after loss[6] art rushing fast.
The merchandize that is cheap[7] thou dost not buy;
By sins art thou laid under debt. (1)
Holy Preceptor ! in thee is my hope centred.
Supreme Being ! purifier of the fallen is Thy Name—
This alone is my shelter. (I-Pause)
With foul utterances art thou involved;
In uttering the Name dost feel sloth.
For scandal and calumny art thou enthusiastic—
Thus is thy understanding turned upside down. (2)
For others' wealth, other's limbs,[8] others' womenfolk
and others' calumny,
And to consume what is forbidden,[9] art thou rabid.
To truth and righteousness art Thou not inclined—
Listening to truth puts thee in anger. (3)

---

1. From this follows the foregoing.
2. This implies wealth of devotion.
3. Kirpan (Kripan Skt. lit. a miser. Implied meaning pauper, an insignificant person).
4. Implies desire.
5. Slave of slaves.
6. These have the spiritual implication.
7. That is, devotion.
8. Body. The implication is, desire to possess others as slaves.
9. Implies wealth acquired by foul means.

Thou who art compassionate to the humble, gracious Lord !
Thy devotee's prop is the Name Divine.
Nanak to the Lord's shelter with desire of heart has come—
Save his honour; make him Thine own. (4) (3.125)

Mithyā sangi sangi laptāe moha Māyā kari bāndhei

Bound in Maya-attachment—
With that which is false are *beings* involved;
Unmindful of the destination they have to reach,
By egoistic understanding blinded. (1)
My self ! why with renunciation art thou not to the Lord devoted ?
Living in a mud-house, with thee abide maladies of sin. (I-Pause)
In hankering after possessions are thy days and
nights passed; P. 403
Each moment is thy life declining.
In false, foul-smelling evil pre-occupations art thou involved,
As though in sweet-tasting objects. (2)
In pleasures of lust, wrath, avarice and attachment
are the senses of such involved.
The Lord, Dispenser of Retribution, has put them in a whirl,
into multiple births sending them. (3)
By grace of the Lord, shatterer of sufferings of the humble.
After contact with the Master found we joy.
Saith Nanak : Day and night on Him I meditate,
Who my maladies[1] has banished. (4)
Brother ! thus have I contemplated the Supreme Being,
the Creator.
By grace of the Lord, shatterer of suffering of the humble,
Is my suffering of transmigration annulled. (4.126)
(I Second Pause)

Nimakh kāma sūād kāraṇi koti dinas dūkhu pāweh

For pleasure of lust lasting for twinkling of an eye,
For millions of days does man suffer[2] :
For a brief hour[3] in pleasure he indulges;
Later into endless[4] regrets falling. (1)
Thou who art blind ! the Divine monarch bring to mind :
Approaching is thy appointed day. (I-Pause)

1. Upadhi = malady of the mind.
2. That is, in transmigration.
3. Ghari, muhat (mahurat), both are short periods of time.
4. Again and again; repeated.

At a moment's sight art thou attracted by pleasures,
That are like *akk, neem*[1] and bitter melon.
Like to a snake's company is cohabitation with
another's wife. (2)
For the sake of thy foes[2] dost thou commit sins;
What thou hast come here to acquire,[3] that lies
apart from thee :
What thou shalt leave, to that art thou attached;
Towards thy true friends art thou a stranger. (3)
The whole world is in this manner caught;
Such are saved as have attained the Master, perfectly-endowed.
Saith Nanak : Such the ocean of existenee have crossed—
Their selves[4] rendered holy. (4) (5.127)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

Lūki kamāno soī tūm pekhiyo mūṛh mūgadh mūkrānī

Lord ! what man in secret has done, that have you seen—
This the ignorant fool tries to deny.
For their own doings are men bound;
Later into regrets falling. (1)
Lord ! my state all to you is known beforehand.
Man deceived by delusion !
Thy deeds dost thou conceal;
What in thy heart lies will alone be accepted
as true. (I-Pause)
What power has man ? He does to what he is prompted.
Lord, Supreme Being ! forgive Nanak,
Who ever *to Thee* is a sacrifice. (2) (6.128)

Apunei sevak kī āpei rākhai āpei Nāmu japāvai

Himself His servant's honour He proteets;
Himself to devotion to the Name prompts him.
Wherever lies any coneern of the servant,
Thereto He rushes *to succour.* (1)
To His servant He grants His sight from near.
Whatever to the Lord be the servant's supplication,
Instantly that comes about. (I-Pause)

1. *Akk* a bitter bush; *neem* a bitter tree (margosa).
2. Implies the sources of evil, the evil passions.
3. That is the holy Name.
4. Lit. Body; limbs.

To the servant who the Lord has pleased, am I a sacrifice.
By his laudation[1] is the heart[2] in bloom :
For a touch of his feet Nanak to him comes. (2) (7.129)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 11

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Naṭūā bhekh dikhāvai bahu bidhi jaisā hai uhu taisā rei

The mimic in numerous disguises shows himself,
Yet in reality he changes not.
The self caught in delusion, in numerous incarnations
has wandered :
Yet never has it entered the state of bliss. (1) P. 404
Noble friends, devotees ! other than devotion to the Lord,
are all actions improper.
In holy company chanting of Divine laudation
Is to achieve[3] the high objective of human birth. (I-Pause)
Maya of three qualities too by the Creator is made—
Tell, how may it be crossed ?
It is an ocean full of immeasurable, terrible whirlpools—
By the Master's teaching may the other shore be reached. (2)
After long, arduous search and contemplation,
Thus is the essential truth realized :
By contemplation of the invaluable treasure of the Name,
Is the jewel of the self firm-fixed in faith. (3) (1.130)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

Gūru parshādi merai mani wasiyā jo māngouṇ so pāwouṇ re

By grace of the Master has *the Lord* in my heart
come to abide;
Whatever boon[4] I seek, I receive.
The self by joy in the Name is feeling fulfilled—
Now nowhere does it roam about. (1)
Highest of all is our Lord—night and day
His praise I chant.
In an instant He makes and unmakes—
Fear of that in thee I instil. (I-Pause)

1. Lit. Repute.
2. Mana.
3. Lit. Win.
4. Spiritual boons are implied.

As the Lord, the Master I behold, none else to my mind
I bring.
The Lord Himself has the servant Nanak invested
with honour—
This, divested of doubt and fear, I record. (2) (2.131)

Chāri baran chauhāṇ kei mardan khatu darshan kar talī re

The four social divisions[1] and those professing
the six systems[2]
By the five evils on the palm of their hand are crushed.
Men of fine understanding, thoughful, wise—
By these five are deluded[3] and deceived. (1)
Who is the hero that facing these five powerful
champions has vanquished them ?
In Kali-yuga is he the perfect hero,
Who these five has vanquished[4] and overthrown. (I-Pause)
They are a large group, unconquerable, difficult to put
to flight—
A large stubborn army.
Saith Nanak : Such alone have crushed them,
As with holy company have taken shelter. (2) (3.132)

Nīkī jīya ki Hari kathā ūttam

For the self the greatest and noblest of discourses
is the Divine discourse :
All other joys by its side are tasteless. (I-Pause)
Wisdom of men of great qualities, meditating yogis, sages,
those learned in the six systems[5] :
Nothing equals Divine discourse. (1)
Divine discourse is destroyer of poison,[6] unique.
Limitless, bringer of poise,[7]
In holy company tasted.[8] (2) (4.133)

Hamārī pyārī amrit-dhārī

Divine discourse is beloved of us, stream of amrita :

---

1. Varnas, the four main divisions or castes.
2. The six Shastras or systems of Indian Philosophy.
3. *Mohe* (past participle verb) deluded.
4. Lit. Killed.
5. (See note to the preceding hymn).
6. Maya-poison is meant.
7. Sahaj.
8. Quaffed.

Not for an instant allowed by the Master to leave
the mind.[1] (I-Pause)
In Divine joy dyed.[2]
By it is obtained sight of the Lord, His touch,
Joy and bliss. (1)
An instant's absorption in it to the Lord[3] leads;
By its constant repetition, Yama torments not.
Nanak has worn the Lord's discourse as the necklace
round his neck and heart. (2) (5.134)

Nīkī sādh sangānī

Of great merit is holy company.
There in each pahar,[4] each hour,[5] each instant
Is sung and discoursed upon, the Name of the Lord. (1)
While moving, sitting, sleeping,
There in Divine laudation and the Lord's holy feet
Is mind and body absorbed. (2)
Of little worth[6] am I; Thou, Lord of great weight;[6]
Nanak Thy shelter has realized as source of
liberation. (3) (6.135)

In the Measure Asa—Composition of Sri Guru Arjan Dev P. 405

SCORE 12

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Tyāgi sagal siyānapāṇ bhaju Pār-Brahm Nirankāru

Discarding all cleverness of cogitation,
to the Formless Supreme Being be devoted.
Other than the Sole holy Name, all else appears as ashes. (1)
Know the Lord ever to be by you;
Resting in devotion to the Sole Supreme Being,
By grace of the Master, may He be realized. (I-Pause)
Seek shelter with the sole almighty Lord;
no other place is there.
By constantly chanting Divine praise may the great
ocean of existence be crossed. (2)

---

1. (May imply the Guru's own mind or the disciple's).
2. Second line placed first in rendering.
3. Guru (This term according to the context, implies God or the Preceptor).
4. A period of three hours.
5. Mahurat, a period of a few minutes (held auspicious or inauspicious in astrological belief).
6. 'Weight' in the sense of worth, value.

By such devotion is ended transmigration;
No torment in Yama's demense then grips.
Such alone obtain treasure of the Name, as with Divine
grace are blessed. (3)
One sole shelter is there; one prop;
From the Sole Supreme Being does man find strength.
None other than the Lord is real. (4) (1.136)

Jīo manu tanu prān prabh kei dīye sabhi ras bhog

To the living self by the Lord are granted mind,
body, breath
And tasting to all delights.
He is friend of the humble, bestower of life,
Protector to the shelterless. (1)
My self ! ever on the Name Divine meditate :
In this life and the next shall it help thee, be by thee—
To the Sole Supreme Being be devoted. (I-Pause)
Many, to swim across the ocean of existence
the Vedas and Shastras contemplate;
The action supreme over these and ritual actions,
performances of piety and observances,
Is devotion to the Name. (2)
By contact of the Divinely-inspired holy Preceptor
Are shattered lust, wrath and pride.
In the mind confirm thou Divine devotion :
A noble action is service to God. (3)
Lord compassionate ! at Thy feet I seek shelter;
To the humble art Thou source of esteem.
To my life and breath Thine is the supporting prop;
Of Nanak is the Lord the strength. (4) (2.137)

Doli doli mahā dūkhu pāiyā binā sādhū sang

Keeping out of holy company[1] did I wander about and
undergo great suffering;
Now, my self ! earn thou profit of unflagging[2] joy in God,
Supreme Being. (1)
Repeat ever the Name Divine;
With each breath on the Lord meditate,
All other attachments discarding. (I-Pause)

1. Without holy company.
2. Ik-rang.

The Lord Almighty is Bestower of life :
Discarding all clever cogitation, day and night contemplate
thou the Lord, (2)
He is true friend, helper, companion,
All-highest, inaccessible, beyond extent—
In your heart lodge His lotus feet, prop of life. (3)
Lord Supreme Being ! show Thy grace that Thy
laudation I chant :
In that lie all joys, great exaltation—
Nanak in utterance of the Name finds life. (4) (3.138)

Üddamu karauṇ karāwuh thākür pekhat sādhū sangi

Lord ! to behold holy company I make endeavour
as you guide.
Pray, dye my self in the dye of the Name Divine and
devotion to the Lord. (1)
May I with all my mind's strength utter the Name Divine !
In your grace in my heart abide;
In this be you my helper. (I-Pause)
Beloved, as your Name I hear,
For sight of the Lord I yearn; P. 406
To this worm show compassion—
Such alone is my desire and objective. (2)
Thine are my body and all I possess;[1]
Thou alone mine—
Nothing in my hand lies.
I abide as be Thy will; what Thou dost provide
sustains me.[2] (3)
Immersion in dust of feet of the holy annuls sins of
multiple births;
By loving devotion flee doubt and fear—
Ever may Nanak in Thy presence abide ! (4) (4.139)

Agam agocharu darasu terā so pāye jisu mastaki bhāgu

Inaccessible, beyond power of senses is Thy vision;
This such alone obtain as have good fortune on their
forehead writ.
By grace of the Lord gracious, the holy Preceptor
conferred on me devotion to the Name. (1)

1. Wealth.
2. That I consume.

The Master Divinely-inspired Kali-Yuga has saved.
Filthy, foul, thoughtless beings,[1]
All to Thy service have been devoted. (I-Pause)
Thou art Creator, of all beings the support,
Immanent in all.
Dharamaraja is struck with wonder,
As all creation at the Lord's feet has fallen in worship.
Formerly were Satiyuga, Treta and Dwapar[2]
reckoned noble;
Now is Kali-Yuga supreme among yugas.
In Kali-yuga one gets retribution for what one does;[3]
None in another's place is arraigned.[4] (3)
Lord ! Thou dost what Thy devotees supplicate for—
Such is Thy way.[5]
With folded hands Nanak begs this boon :
Of Thy devotees grant me sight. (4) (5.140)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 13

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Satiguru bachan tumhārei

Holy Preceptor ! your teaching[6] ever on those without
merit liberation confers. (I-Pause)
Men full of strife, evil of nature, calumniators—
By association with you are purified. (1)
Those whirling in birth after birth, into hell fallen—
Even tribes of such have you saved. (2)
Those without repute or honour
At the Divine Portal have you made distinguished.[7] (3)
What comparison or words of exaltation may I employ ?
To you is Nanak each instant a sacrifice ! (4) (1.141)

Bāwar soe rahei

In stupor[8] were we fallen asleep. (I-Pause)

---

1. In the original are mentioned ordure and urine as symbolizing impurity of mind.
2. These are serially, the three Ages of the universe prior to Kali-Yuga.
3. Receives with this hand retribution of what he does with that.
4. (This was the order in the earlier Ages, according to established belief).
5. Bird = usual practice, traditional conduct.
6. Words, discourse.
7. Prominent.
8. Madness.

Intoxicated by attachment, family and poisonous pleasure,
By falsehood were we gripped. (1)
False objective and pleasures and delights illusory as dreams,
The ego-directed man[1] takes to be real. (2)
Of the boon of the immortalizing Name, that ever
is with man,
In the least he realizes not the mystery.[2] (3)
Saith Nanak : Those by Divine grace in holy company cast,[3]
Under God's shelter have come. (4) (3.142)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Triptychs
Ohā prem pirī

For that cherished Beloved I yearn. (I-Pause)
Not for gold, pearls, yard-long pearl-necklaces, rubies—
Not these I seek, never. (1)
None of these I seek :
Royal power, good fortune,authority or bodily delights.[4] (2)
In coming under shelter of the feet of the holy,
and offering to them homage
Abundance of joy I find. P. 407
Saith Nanak : As is the Beloved found,
Gone is my burning agony. (3) (3.143)

Gūreh dikhāiyo loināṇ

The Master with my eyes has shown me vision
of the Divine. (I-Pause)
Divine Enchanter,[5] in this world and thereafter,
In each being, art Thou pervasive. (1)
Thou who art All-Beauty, Thou alone art
Supreme Doer and prop of all. (2)
In touch of the holy lies my vision;
To that am I a sacrifice.
Saith Nanak : By this sight is now my sleep joyful. (3) (4.144)

Hari Hari Nāmu amolā

Invaluable is the Name Divine—
One cherishing it in spontaneous joy lives. (I-Pause)

1. Manmukh.
2. Implies its power to purify and liberate.
3. Kept.
4. Lines transposed in rendering.
5. Mohan.

The Name, unfathomable, immeasurable,[1]
Is ever by us, our supporter, deserting never. (1)
The Name, shelter of devotees,
Is to me beloved, brother, father, mother. (2)
From the Master is obtained access to the Inaccessible.
Saith Nanak : Divine play[2] is this. (3) (5.145)

Āpunī bhagati nibāhi

Lord ! with this yearning have I come :
Grant me fulfilment of devotion to Thee ! (I-Pause)
In my heart lodge your feet,
That by boon of the Name my life
Fruitful[3] may be rendered.
In holy company keep me ever—
This for me is liberation and way[4] of devotion. (2)
Prayeth Nanak : May I sing Divine laudation,
On the Name meditate, and in spontaneous enlightenment
be absorbed. (3) (6.146)

Thākür charan sühāvei

The Lord's lovely feet by the devotees of God
are attained. (I-Pause)
This attainment by discarding of egoism,
performance of service
And ecstatic singing of Divine laudation has come. (1)
One sole desire I have : for sight of the Lord I thirst :
Me nothing else attracts. (2)
This yearning by your grace arises.
What are poor creatures ?
To you is Nanak ever a sacrifice.[5] (3) (7.147)

Eku simari mana māhīṇ

In your mind the sole Lord contemplate. (I-Pause)
On the Name so meditate that in your heart
may it be lodged :
None other than the Lord is real. (1)

---

1. Lines transposed in rendering.
2. There are various interpretation of *cholha*. It may mean delicious food, or play (lila) as herein explicated.
3. Valuable.
4. Jugati (yukti, Skt.) scheme, device. Implies the ritual praxis of various creeds.
5. Bali-bali : Repetition of this word yields the meaning 'ever' or 'forever'.

By coming under the Lord's shelter are all objectives[1] attained,
And all suffering disappears.[2] (2)
Saith Nanak : Bestower of boons to all creation,
The Creator, in each being is pervasive. (3) (8.148)

Hari bisrat so mūā

One neglectful of the Lord is *truly* dead. (I-Pause)
One meditating on the Name, all blessings[3] obtains;
Such a one is truly happy. (1)
One wielding royal authority from egoism acts :
Like the parrot bound in illusion of the trap,
is he too bound. (2)
Saith Nanak : Whoever with the Master has come in contact,
Immutable is his state.[4] (3) (9.149)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 14

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Ohu nehuṇ navelā

Ever fresh is the love that with the Beloved is with
constancy maintained. (I-Pause)
One that the Lord's acceptance wins, never after
enters transmigration[5] :
Such are those that entering into devotion with the Lord, P. 408
In His love are absorbed. (1)
Should anyone yearn to have union with the Lord,
His heart must he give to Him.
Lord ! in Thy compassion grant to Nanak gift
of the Name. (2) (1.150)

Milu Rāma piyārei tūm binu dhīraju ko na karai

Grant me union, beloved Lord !
Other than Thee none can grant me poise. (I-Pause)
Numerous ritual actions prescribed by Simritis and
Shastras[6] have we performed :
Without Thy sight, Lord ! no joy have we found. (1)

1. Fruits. (Implies spiritual objectives).
2. Goes.
3. Fruit.
4. That is, released from transmigration.
5. Is not born again.
6. These are sacred Hindu texts.

Fasts, prescribed vows and disciplines have we observed
to exhaustation.
In holy company alone does Nanak with the Lord
find abode. (2) (2.151)

In the Measure Asa—Composition of Sri Guru Arjan Dev
'Of variable rhythm'*

Bikār māyā madi soiyo sūjh būjh na āwai

The self in evil-doing and Maya-intoxication is asleep,
Of all sense and understanding bereft.
As Yama gripping it by the hair shakes it,
Realization on it dawns. (1)
Man involved in poisonous avarice snatches others' property,
Hurting their feelings.[1]
This demon realizes not,
With what vanishes in a moment, is he swollen[2]
in pride. (I-Pause)
Man, deaf to holy teaching, listens not to what the Vedas,
Shastras and the holy proclaim.
Into regrets his ignorant mind falls,
When totally the game he loses. (2)
For all his actions, which are unjustified,[3]
Is he penalized;
At the Divine court are these not entered.
Never has he attempted what would provide him shelter.[4] (3)
The Master revealed the world to be such to me—
I therefore, engaged in chanting praise of the sole Lord.
Nanak, discarding worldly honour and the clever intellect,
To the Lord's shelter came. (4) (1.152)

Bāpāri Govind nāeṇ

The Lord's Name is my commerce :
In this first with the holy devotees I sought favour,
Then chanted Divine laudation and on instruments raising
the five harmonies[5] played. (I-Pause)

---

* Partal.
1. Chitta : Heart, feelings.
2. Intoxicated.
3. Without valid cause or justification.
4. That is, God's protection.
5. These are : Stringed instruments, those for beating (drums) etc., the metallic ones struck together (cymbals), hollow resounding ones (pitchers), those blown into.

By Divine grace, spontaneously has the Lord
revealed Himself;
Now to the Lord am I deeply devoted.
By service of the holy have I found love for the Lord;
In the Beloved's dye am I dyed. (1)
By confirming in the mind the Master's teaching have
we acquired joy,
Never again to shed it—
Spontaneously in the mind have we found wealth of devotion.
Discarded is all activity of desire.
For long stretch of time was my mind
Deeply thirsting for the Lord.
Lord ! show Thy sight; indicate to me the way to it.
As Nanak in humility to God's shelter has come,
Has the Lord embraced him. (2) (2.153)

Koū bikham gār torai

Would someone were the hard knot[1] to break,
And hold back the mind from seeking after worldly gain,[2]
Desire, fraud, attachment and doubt. (I-Pause)
May thereby maladies of lust, wrath, avarice, pride
be discarded. (1)
May I then in holy company, in joy of the Name,
Divine laudation chant,
And day after day on the Lord meditate;
Overcoming[3] the wall of illusion, demolish it.
Saith Nanak : The holy Name is to me true wealth. (2) (3.154)

Kāmu krodhu lobhu tiyāgu

My self ! discard lust, wealth, avarice,
And on the Name Divine meditate.
Devotion to the Lord is fulfiller of desires. (I-Pause) P. 409
Discarding pride, attachment, evil-doing, falsehood,
Ever the Lord's Name thou contemplate.
My self ! touch feet of the holy. (1)
Contemplate the Lord's holy feet,
Who is Preserver, compassionate to the humble,
Purifier of the fallen, Supreme Being—

---

1. This implies hardness of the heart involved in sin and intellectual pride, that withhold its inclination to devotion. Another rendering : "Would someone from this terrible mire were to extricate me".
2. Asha (Lit. Expectation *of gain* etc.).
3. The original, 'jīt', would imply overpowering, conquest.

Thereby by thou awakened.[1]
Enter upon devotion—
In this lies supreme good fortune. (2) (4.155)

Harkh sog bairāg anandī khelu rī dikhāiyo

Listen, O world[2] : The Lord His play has revealed,
Consisting variously in joy, sorrow, renunciation and
bliss. (I-Pause)
In one moment is man full of fear, in another fearless;
In still another, after evil-doing rushes.
In one instant is he involved in enjoyment,
In another discards it. (1)
In one moment engages in yoga and austerities;
In another in worship,
And still again in illusion is involved.
In one moment in holy company may come grace,
When saith Nanak, the self in love of the Lord
may be engaged. (2) (5.156)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 17

Asavari*

Gobind Gobind karihān

My sister friend[3] ! thus I attained the Beloved;[4]
The Lord's Name I repeat;
Him in my heart I cherish.
To the Master's teaching is my heart devoted.
Snapping the mind's ties with what is other than God,
I turn it away. (I-Pause)
In mire of illusion in the pond is man fallen;[5]
Towards the Lord his foot moves not;
In this is thoughtless man stuck.
For this numerous efforts do I make.
Extrication, my sister-friend ! comes as on the Lord's
shelter I fall. (1)

---

1. Used symbolically.
2. The vocative in the original is in the feminine form, implying the world, which also takes the feminine gender.
* This is a ragini or sub-measure, subsumed under Asa.
3. As elsewhere, symbol for the seeker.
4. In each stanza, 'the sister-friend' is apostrophized at the close.
5. (Herein is an echo of one of Guru Nanak Dev's hymns from Asa, included in *Rahiras*, ante).

After effort, the mind in poise I put;
Thus to me are home and forest made alike.
In my mind abides solely the Beloved;
Numerous objects I cast out of mind.
Thus practise I supreme yoga[1].
Saith Nanak : Sister-friend ! abiding amid people
of the world,
From them am I alienated. (2) (1.157)

Mansā ek māni hāṇ

One sole desire in my mind I cherish :
In the Master's company ever in meditation to engage.
The teaching of the holy firmly in my mind have I lodged,
And at the Master's feet offer service;
Thus, my self ! is attained the Lord by the
Master's grace. (I-Pause)
Shattered are all illusions,
And to me is visible the Lord pervasive in all spots.
Gone is Yama's terror.
As has the Root[2] been discovered,
Is banished all dependence on the world. (1)
Any on whose forehead is recorded this blessing,
Crosses beyond fearful fire;
In his true home finds he abode :
There Divine joy he quaffs,
And satisfied is all his hunger.
Thus, my self ! saith Nanak,
Is one in poise absorbed. (2) (2.158)

Hari Hari Hari gūnī hāṇ

The Lord's praise repeatedly I chant,
In equable tone[3] I repeat it.
From what the tongue of the holy has uttered,
The way to liberation have I heard of.
This, my self ! in consequence of great merit
is attained. (I-Pause)
Great sages are questing
After the Lord, Master of all.

1. Raja-yoga.
2. The origin of all, the Divine Essence is implied.
3. Sahaj-dhuni.

In Kali-Yuga is He hard to attain.
Shatterer of suffering, all-perfection—
In him is, my self ! my hope centred. (1) P. 410
From the heart should He be served,
Who is inaccessible, of impenetrable mystery.
Love for Him I cherish,
Who is deathless, immortal.
From the Master is His realization obtained.
My self ! in Him is faith of Nanak fixed. (2) (3.159)

Ekā ote gahu hāṇ

My self[1] ! shelter with the sole Lord thou seek;
And the Master's teaching repeat.
Accept the Lord's command as true :
With thy heart acquire this wealth.
Thus shalt thou in joy be absorbed. (I-Pause)
Those that die while living,
Shall swim across the impassable ocean of existence.
Those becoming dust of feet of all,
As having shed all fear may be designated.
Effaced are their anxieties, my self !
By listening to teaching of the holy. (1)
Whoever joy in the Name has attained,
Suffering touches him never.
Whoever to the Lord's laudation listens,
All to him show reverence.
The coming of such, my self ! saith Nanak, is fruitful,
As the Lord's approbation have won. (2) (4.160)

Mili Hari jas gāīyai hāṇ

Those that in unison chant Divine laudation,
The supreme state attain.
Those in this joy involved,[2]
All success is theirs.
Those that each day thus are awake,
Saith Nanak, are my self ! supremely fortunate. (I-Pause)
Of those washing feet of the holy,
Is the foul thinking discarded.
Those turning dust of feet of God's servants—

1. (This vocative occurs in the last line of this stanza).
2. By it penetrated.

No suffering touches them.
By seeking shelter with God's devotees,
Is transmigration annulled,[1]
My self ! those contemplating the Lord,
The immutable state attain. (1)
Thou art my true cherisher, friend,
Who in me the Name hast confirmed.
With thy mind to Him be devoted,
Other than who none is real;
He whom in my mind I contemplate, may not for an
instant from my thoughts be away !
Without His help what can I achieve ?
To the Master am I a sacrifice :
My self ! Nanak the Name *by him* imparted
contemplates. (2) (5.161)

Kāran karan tūṇ hāṇ

Supreme cause of all art Thou—
None else to me appears such.
All happens as Thou dost will :
With this conviction in equable joy we sleep,
And the mind gets poise.
My self ! at the Lord's portal seek shelter.[2] (I-Pause)
In holy company, in complete discipline we abide.
As is discarded egoism,
Are all maladies annulled.
Pray my self : Lord, show Thy grace,
Preserve Thou my honour. (1)
Joy in this I find :
To accept what the Lord wills.
None find I evil, as dust of feet of the holy have I become.
Whomsoever in this conviction He keeps,
Joy of Divine amrita tastes. (2)
To the destitute[3] is the Lord the prop.
Whosoever realizes the Lord abiding within,
The universal vision acquires.[4]

---

1. Are not born nor die.
2. Lie.
3. Whoso has none to befriend him.
4. Has sight of everything.

My self ! saith Nanak, supplicate thou the Lord;
Save those that are fallen. (3) (6.162)

In the Measure Asavari*—Composition of Sri Guru Arjan Dev

Couplets

Oe pardesīyā hāṇ

A stranger here art thou— P. 411
This message is ever heard. (I-Pause)
That in which are mankind involved,
All have left behind.
Those that the Name Divine have contemplated,
To them are these objects unreal as dreams. (1)
Those that forgetting the Lord, to other objects
are attached,
In transmigration move along.
The devotees that the Lord have attained,
The life eternal find.
Saith Nanak : devotion comes to him,
To whom the Lord shows grace. (2) (7.232)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

In the Measure Asa—Composition of Sri Guru Tegh Bahadur

Birthā kahauṇ kaun siūṇ mana kī

Before whom shall I lay the pain of my mind ?
Gripped by avarice, in all ten directions it rushes,
Full of desire for pelf. (I-Pause)
For pleasures much suffering it undergoes,
And to each and everyone cringes.[2]
From door to door like a cur it wanders.
Forgetful of devotion to God. (1)
Of the human incarnation it makes waste, unmindful
of the world's derision.[3]
Saith Nanak : Why dost thou not chant Divine laudation,
Whereby may thy foul thinking be
eliminated. (2) (1.233)

1. A *ragini* or sub-measure under Asa.
2. Serves.
3. Laughter.

In the Measure Asa—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized
by grace of the holy Preceptor
Üttari awaghati sarvari nhāwai

The seeker descending into the Pool difficult of access
must take there holy bath;
Refraining from idle chatter, in Divine laudation
must he engage;
As water in the sky, in the cosmic silence should he be absorbed,
And stirring[1] the equable state, the supreme elixir
should obtain. (1)
My heart ! listen to this way of realization :
The Lord, pervasive everywhere, all space has
propped up. (I-Pause)
Death torments not one who observes discipline of truth :
Such a one in the Master's Word his wrath should consume.
Settled in the seat of illumination, should he enter
the state of absorption.
Thus, touching the Divine philosopher's stone, the supreme
state shall he attain. (2)
To obtain purity of self should he churn out truth;
In the brimful pool of holy company, should he wash
his mind free of impurity;
Thus shall he become as that to which he is attached.
To the Divine will should he be resigned. (3)
In the cooling snow of the Preceptor's *teaching* should he
assuage his passion's fire;
Service and absorption in God should his ashes
be to smear his body;
Be his earrings[2] entering the house of poise,
And of the immaculate Word should he blow the horn. (4)
Illumination within shall his supreme elixir be;
The Master's teaching his bathing at holy spots;

Note : This Ashtpadi is addressed to the yogi Bharthari, figuring elsewhere also in Guru Nanak Dev's Bani. As seen in other contexts too, the elements of yogic practice herein are stated in terms of the spiritual experience of Sahaj.

1. As water is stirred to remove the moss gathered over its surface.
2. Darshan (also implies philosophy).

His temple,[1] worship of the Lord abiding within the self,
Who the light of the self to the Divine light unites. (5)
In joy in God drenched, his mind to sole love of
the Lord attached;
One of the elect, in the Divine monarch is he absorbed;
In obedience to the Lord's will all his doing—
The Lord indescribable and inaccessible. (6)
The God-directed are like the lotus,[2] that rising from the water,
yet keeps from it far;
In the water yet is its light pervasive.
Whom shall I call near, whom *from the Lord far* ?
Praise of the Repository of Merit I chant,
who is ever present. (7)
Within and without is none other than the Lord :
All happens as be His pleasnre. P. 412
Listen, Bharthari ! Nanak states this after pondering :
The Name immaculate is my sole support. (8) (1)

Sabh jap sabh tap sabh chaturāī

All ritual recitation, austerity, and feats of intellect—
Are straying into doubt, with the path undiscovered.
Without realization is not obtained poise.[3]
Blackened are faces of those without *devotion* to the Name. (1)
Eternal is the Lord; the world is born and dies.
The living self by serving the Lord, by the Master's guidance
finds liberation. (I-Pause)
The world at large in numerous desires is bound;
Some by the Master's teaching from these are detached.
Inside them is the holy Name; the lotus of their
heart in bloom.
Such stand not in Yama's terror. (2)
The world overpowered by woman, to lust[4] is attached;
Attached to progeny and wife, of the Name is it neglectful.
Its life made waste, its throw[5] lost :
Service of the holy Preceptor is holy action. (3)

1. Thān Murara : Krishna's abode : here symbolizing the Divine temple.
2. (This image is also with equal validity interpreted as the sun, which illuminating the water, yet touches is not).
3. Place, resting-place.
4. Woman, lust for woman.
5. (The figure is from gambling).

Anyone adopting such teaching, outwardly shall appear
to speak from egoism :
Within shall he be liberated, by egoism undefiled.
Maya-attachment in the Master's teaching does he consume,
And ever in his heart to the Name immaculate is devoted. (4)
The restless mind he controls and restrains.
Such a disciple's[1] company by Divine grace alone is obtained.
The world, uninstructed by the Master and strayed,
in transmigration is involved.
The Lord, in His grace, happy union with
devotees grants. (5)
The Lord, supremely beautiful is beyond description.
Indescribable—by description is His worth not realized.
All suffering too by Thee is sent—in Thy will lies our joy.
By devotion to the holy Name are all sorrows effaced. (6)
Anyone realizing the holy Word by Truth shall be blessed[2]—
Without hands shall he play music, without feet
beat measure.[3]
With truth within, all joys shall be his,
As the Preserver shall cast over him His glance of grace
and protect him. (7)
By effacing egoism is seen the Divine vision in the
three worlds;
By realization of the holy Word comes absorption into truth.
By concentrated contemplation as man the holy
Word realizes,
Saith Nanak, the blessed Lord on him confers
exaltation. (8) (2)

Lekh asankh likhi likhi mān

Of their innumerable writings are *scribes* proud :
Only with fixed faith in the mind may absorption in
truth be expressed.
All other narrative and utterance is only a burden *on the self*;
Innumerable are writings; but beyond expression and
limit remains the Lord.
The Lord alone, know you to be one and sole—
Birth and death by His Ordinance occurs. (I-Pause)

1. Sikh (disciple, devotee).
2. (Second line placed first in rendering).
3. (This is the state of ecstasy).

The world by Maya-attachment and by Yama,
agent of death, is bound—
From this bondage liberation by contemplation of the
Name comes.
The Master is bestower of joy—seek thou no other :
In this world and the next shall he stand by thee. (2)
By dying into the Word comes absorption in the Sole Lord;
As man consumes the evils hard to overcome,
are all doubts lifted.
By lodging the name in the mind is attained liberation
while living.[1]
As is man Godward-facing, in truth is he absorbed. (3)
He who created the earth, sky and all space;
He who created all and creating, destroys—
In all is pervasive, the sole presence.
Without taking anyone's counsel liberation He grants. (4)
Thou art the ocean, full of pearls and diamonds,
Immaculate truth, repository of merits.
One by contact with the Preceptor[3] obtains joy. P. 413
The Lord is His own Master, his own counsellor. (5)
The world is in bonds; liberated are those subduing egoism.
The world is full of the learned;[4] rare are those practising truth.
The world is full of scholars;[5] few have contemplation.
Without contact with the holy Preceptor, all go about
swollen with pride.
The world is full of suffering, rare are those that have joy.
The world by maladies is gripped; by indulgence in
pleasures it wails.
The world is born, then in dishonour[6] destruction it meets.
By God-ward turning alone comes realization. (7)
Thus saith the humble[7] Nanak after contemplation.
Great is the price paid to attain the Lord;
Tremendous the burden of retaining Him,

1. Jivan-mukta.
2. He consults none; grants liberation Himself. (A repudiation of the doctrine of intercession).
3. Guru-Pir.
4. Giani (Jnani).
5. Pandit (Brahmin scholar).
6. Losing honour (by doing evil).
7. Neech (a low-born person. Expression of great humility, Cf. Japuji).

Eternal, beyond Maya's delusion—by the Master's
teaching is He realized.
By loving devotion attained, by fearing Him[1]
is obtained His approval. (8) (3)

Eku marai panchei mili rowehṇ

When anyone dies, five[2] of his relatives wail after him;
But with the holy Word, is their illusion of egoism cast
off and washed;
By understanding and realization find they poise.
Without realization lose they all respect. (1)
Some die, some after them wail in gasps;
Know, the Supreme Cause over all is the Lord
Himself. (I-Pause)
In pain people wail after the dead—
Those wail who feel the pain.
What to the departed happens, the Lord alone knows.
All happens as the Creator wills. (2)
To die while living is to gain liberation.
Hail, Lord of the universe ! in Thy shelter is attained
the supreme state.
To the holy Preceptor's feet am I a sacrifice.
By the holy Word of the Master that is the ship,
does one swim across the ocean of existence. (3)
About fear Himself, all-pervading His effulgence in all;
Without the holy Name is the world impure,[3] contaminated.
Those dying in grip of fonl thinking, by what epithets to
wail over them ?
In life were they as dead, without listening to words
of devotion. (4)
After the dead their friends in all sincerity wail—
But only those in grip of the Three Qualities,[4] ever so wail.
Cast off feelings of sorrow and joy, and with poise
deck the mind.
Your body and mind to God's love dedicate. (5)
Innumerable are creatures, but within all abides one sole Lord;
Many are rituals and creeds :

---

1. This is awe, and the fear of retribution that directs life's conduct.
2. These are father, mother, brother, wife and sons.
3. Sūtak (the impurity believed to attach to a place where a birth or death has occurred).
4. See Glossary.

Without fear *of God* and devotion is life worthless.
Mankind it behoves to chant Divine praise to achieve the
supreme objective. (6)
One dying to himself realizes, death by the Lord is sent;
Himself He makes and unmakes.
Creation Thou hast made; Thou the Light and the Essence.[1]
Without a doubt, union with Him by contemplation
of the Word comes. (7)
In fire occurs impurity of death,[2] that consumes
the whole world.
In water, on land and everywhere is such impurity[2] occurring.
Saith Nanak : All birth and death in impurity[2] occurs.
Discarding the illusion, by grace of the Master,
quaff Divine amrita. (8) (4)

Āpu vīchārai so parkhei hīrā

One contemplating the self, turns appraiser of the
jewel that is God.
By one glance does the Master, perfectly-endowed,
confer liberation.
The mind of one with faith in the Master,
From him shall attain poise. (1)
The Master is a great jeweller to evaluate these jewels;
By his holy glance is obtained single-minded devotion
That brings liberation. (I-Pause)
The purest of the capital is the immaculate Name;
The shrewd trader[3] in holy truth is absorbed,
And by spontaneously inspired laudation the
Creator-enlightener[4] has attained. (2)
Such a one in the holy Word burns desire and worldly
expectations;
And repeating God's Name himself, others to it inspires.
Thus, from the Master he finds God's path, the Mansion
and Abode. (3)
Golden the frame of such a one, unique his light. P. 414
Of deities of the three worlds appears he to wear aspect;
Knowing, with me is the true, inexhaustible wealth. (4)

1. Jati (Zāt-Ar) The Divine Essence.
2. Sūtak (as in 3 above). In this stanza, a reference is to the belief in impurity occuring after a death, called in Brahmanical terminology, *Pātak*.
3. Symbol for the devotee.
4. Guru. 'Guru-Kartar' is a frequently-occurring expression.

This valued object[1] in five elements, three worlds,
nine continents, four directions is pervasive,
And by its might earth and sky it props;
Should these seek to deviate, against their will keeps
them bound. (5)
The ignorant man with his eyes nothing beholds;
His tongue devoid of sweetness; his understanding
unable any teaching to grasp :
Intoxicated by Maya-poison, with the world
he wrangles. (6)
In noble company is man ennobled;
Striving for merit, his demerits he washes off :
Without service to the Master comes not poise.
The Name Divine is a jewel, a pearl, a ruby.
The pearl of the heart is God's property.
Saith Nanak : This with His glance of grace.
He evaluates. (8) (5)

Gurumukhi gyānu dhyānu mani mānu

By the Master's guidance is achieved enlightenment,
meditation and faith that in mind is fixed;
By the Master's guidance is realized the Divine Reality[2]
within the Essence[3] :
By the Master's guidance in the concentrated mind is manifest
the holy Word. (1)
By the Master's guidance is the holy Name Divine attained;[4]
Thereby is realizeed loving devotion. (I-Pause)
As from the holy Master the seeker the Divine Ordinance
realizes,[5]
Day and night in the pure spot of his self he abides,
And true realization of the three worlds attains. (2)
True joy then is his, without trace of sorrow—
In realization of the immortal boon the supreme elixir
he quaffs.
With the five evils vanished, the whole world he views
as full of joy. (3)

1. (God)
2. Inmate of the Mansion.
3. The Mansion (both these are accepted figures in Gurubani).
4. (Lines transposed).
5. (Last line of stanza placed first).

Thine is solely the effulgence; all creation Thine own;
From Thee comes union and alienation :
All happens as the Creator wills. (4)
Himself He demolishes and erects; by His Ordinance does
all existence vanish.
All by His Ordinance happens as pleases Him.
Without the Master's guidance none the supreme status
has power to attain. (5)
Man whether child or in old age, is by understanding
not controlled;
In fullness of youth, in pride is he sunk.
What in the end without *devotion to* the Name may he
achieve ? (6)
He who sustenance and wealth has bestowed,
Him man by enlightenment has not realized.
Fallen into illusion, regrets has he after.
Mad, demented—the noose round his neck thrown. (7)
The God-directed, as the world they beheld sinking,
From it ran off.
Blessed are those by the holy Preceptor saved.
These, saith Nanak, are those that to the Master's feet
have clung. (8) (6)

Gāwehṇ gītei chīt anītei

Egoists sing songs with hearts full of evil desires;
While singing such songs, beyond such they claim to be;
Without the Name are their minds false, devoid of purity. (1)
My mind ! where wander you ? at home[1] stay !
By the Master's guidance shall you with the Name be fulfilled.
By seeking after the Lord shall you spontaneously
find Him. (I-Pause)
The persons[2] of egoists by lust, wrath and attachment
are gripped;
Greed, acquisitiveness and pride bring only pain—
Without the Name Divine does the mind not find poise. (2)
One bathing in the self[3] realizes truth;
One so Godward-looking alone the state of the self knows;

1. Image for poise and realization.
2. Body.
3. Implies self-search and enlightenment.

Without realization of the holy Word the Divine Essence[1]
such a one cannot know. (3)
He who with the Formless merges all that is visible,
And his mind in the Lord whose might is above devices,
by his attainment of truth centres,
Into the womb shall not enter nor take birth. (4)
Proceed wherever devotion to the Name you obtain,
And by the Master's favour engage in actions
free from desire; P. 415
In the Name dyed, Divine laudation you sing. (5)
By service to the Master the self have I realized,
In which the Name ambrosial, bestower of joy, is lodged,
And each day in the holy Word and the Name am I dyed. (6)
In devotion man engages as by the Lord guided;
Subdues egoism and by the holy Lord is awakened :
To such a one in this world and the next comes joy. (7)
The restless mind knows not the way of *devotion*;
The egoist impure realizes not the holy Word.
The God-directed, pure of heart, the Name have realized. (8)
To the holy Lord, have I made this supplication :
May I in company with the holy find lodgement,
Whereby by illumination of the holy Name my
sins and suffering be annulled. (9)
After contemplation, to holy conduct have I consigned myself,
And by teaching of the holy Preceptor the Sole Divine
Being have realized.
Saith Nanak : To the Name Divine is my heart
now devoted. (10) (7)

Manu maingalu sākatu dewānā

The mind is a wild elephant—reprobate, mad :
In the forest-patch of Maya—illusion wandering about.
Pressed by death, in various directions it wanders.
By the Master's guidance in various directions its true
home it may discover. (1)
Without accepting the Master's Word the mind finds not poise.
The supremely immaculate Name Divine contemplate,
And foul-tasting[2] egoism discard. (I-Pause)

1. Mansion.
2. Bitter.

How may the mind forgetful, from evil be restrained ?
Without realization Yama's chastizement[1] must it bear.
The Lord in His grace with the holy Preceptor grants union—
Thus is tormenting death destroyed, and truth the
mind impels. (2)
The mind to performance of ritual actions is inclined,
So also to performance of religious rites.[2]
Of a combination of the five elements has it arisen.
It is reprobate, avaricious, forgetful :
By contemplation of the Name by the Master's guidance
acquires it aspect of beauty. (3)
By the Master's guidance finds it poise;
By the Master's guidance of the three worlds it acquires
illumination.
At times is it a yogi, performing austerities;
At another in pleasures indulging.
The Lord it contemplates,
When by the Master guided. (4)
By discarding egoism does the mind become a recluse;
Albeit the mind by desire and duality is gripped.
By the Master's guidance the Divine elixir it tastes.
The Lord, inmate of the Divine Portal and Mansion,
its honour saves. (5)
The mind sometimes is a king, hero in battle;
Another time by the Master's guidance, as to the
Name it adheres
Its fear it sheds.
Subduing the five evils, these it brings under sway;
Collecting these at one spot, of pride it makes a morsel. (6)
By the Master's guidance it discards tunes and pleasures
alien to God;
By the Master's guidance to devotion is it awakened.
By listening to the mystic music and contemplation of the
holy Word it becomes thoughtful.
By contemplation of the self to the Formless is it attached. (7)
As is the mind purified, everywhere[3] has it the vision Divine.
God-directed, to devotion and love is it attuned.

1. Suffering.
2. Dharama.
3. At the portal and in the home.

By the Master's grace day and night Divine laudation
it chants;
And in each being[1] beholds the Lord Primal
and Eternal. (8)
As is the mind by the Divine elixir intoxicated,
By the Master's guidance the source of all joys it realizes.
To practise devotion at the Master's feet is it settled.
Saith Nanak : Then of God's devotees a humble slave[2]
it becomes. (9) (6)

Tanu binasai dhanu kā ko kahīyai P. 416

With the body destroyed, whose is *hoarded* wealth ?
How without the Master's guidance may the Name Divine
be attained ?
The wealth of the Name is our companion, friend,
That from the Master, day and night engaged in holy
God-absorption, comes. (1)
Other than the Name Divine who is our friend ?
Taking joy and sorrow alike, the Name shall I not abandon;
The Lord Himself in His grace, grants union. (I-Pause)
Fools in lure of gold and woman are caught;
To duality attached, of the Name are they neglectful.
On whomsoever Thy grace Thou dost shower, to inspire him
to contemplate the Name,
In Divine laudation engages—from Yama's minions
remaining immune. (2)
Lord of the Earth, compassionate !
Save us as be Thy will; to the Master, bestower of the
Name Divine, uniting us.
By the Master's guidance with the holy Name have I fallen
in love;
Thereby are maladies gone and suffering restrained. (3)
To annul sins, no medicine other than the Name
Divine is there;
Nor any spell or incantation
Eqnalling the Name Divine.
Thyself dost induce in man forgetfulness of the Name;
Thyself in Thy grace savest him. (4)

1. In each vessel.
2. Slave of slaves.

Those bearing maladies of doubt, distinctions and duality in mind,
Bereft of the Master's guidance, in doubt fallen, other than God's Name repeat.
Of the Primal Supreme Being, Divine Teacher, obtain they not the sight :
Without attachment to the Master's Word is the human birth of no account. (5)
At sight of the Divine marvels are we wonderstruck :
In each self are godly men into poised absorption fallen.
Lord immanent in all creation, with your mind are you supporting all—
None your equal. (6)
He in devotion to whom is uttered the Name,
In company of devotees is found.
By poised meditation are our bonds snapped.
The creature by the Master's guidance by Divine enlightenment is emancipated. (7)
One awake in devotion to the Name Divine
By Yama's minions is not tormented.
Devotees, loved of God, with the Lord abide.
Saith Nanak : In joy of the Lord are they emancipated. (8) (9)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Couplets

Guru sevai so Thākūr jānai

One serving the Master, about the Lord is enlightened,
By realization of the Master's Word is sorrow eliminated. (1)
Sister-friend ! on the Name you meditate;
And by service of the holy Preceptor with your eyes behold the Lord. (I-Pause)
In the world are mother and father only bondage;
So are son, daughter and wife. (2)
Ritual piety performed egoistically too is bondage;
So also are progeny and wife, with duality borne in mind. (3)
The cultivator's involvement in his crop too is bondage :
For his egoism chastizement he receives as the ruler demands taxes. (4)
Merchandize carried on without thought of higher things is bondage—
Such caught in increasing attachment to wealth never are satisfied. (5)

The wealth collected by moneylenders, that lasts
not is bondage :
Such without devotion to the Lord no acceptance find. (6)
Knowledge and disputation about scriptures involving
egoism is bondage.
Man in such bondage, attachment and evil is destroyed. (7)
Nanak with the Name Divine seeks shelter.
May the holy Preceptor protect him, that bondage
grip him not. (8) (10)

In the Measure Asa—Composition of Sri Guru Nanak Dev P. 417

Ashtpadiyan (Octets)

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Jini siri sohani pattīyāṇ mangiṇ pāe sandhuru

The heads elegantly coiffeured, with vermilion
decked and painted,
Now with scissors are shorn, dust upto their necks rises.
These females formerly in mansions abided; now are they not
allowed near them. (1)
Master ! to Thee we offer salutation.
Primal Creator, none Thy secret has realized,
As Thy various disguises Thou dost put on. (I-Pause)
When they are wed, their bridegrooms by their side in glory sat.
Riding ivory-decked palanquins they arrived;
Over them was water waved,[1] with fans dazzlingly shining. (2)
With each movement[2] were they gifted lakhs.
Munching coconut pulp and dates, in decked
couches they rested.
Now are halters thrown round their necks, their pearl-
strings broken. (3)
Wealth and beauty turn enemies of such as had
enjoyment of them.
The conquror commanded his minions to lead them out
in dishonour :

Note : This hymn and the one following are among the four included in the group called Babar-Vani (Babar's Aggression). The occasion for this tragic composition was Babar's carnage in Punjab in 1521.

1. A ceremonial, marking an offering over the bride's head, to protect her from the evil eye.
2. As they sat or rose.

The Lord, should it please Him, exalts; should it please Him,
chastizement sends. (4)
Should man contemplate God beforehand, chastizement
then may he escape.
Rulers in levity and frivolity lost their senses.
Babar's command[1] has gone abroad, that even princes
now without a crust go about. (5)
Some now have missed timings of namaz;[2] other their puja.[3]
Hindu women without ritual cooking now no
paste-mark have drawn.
In former times these Hindus never called on Rama,[4]
Now are they not allowed Khuda[5] to utter. (6)
Some after the carnage have returned home;
Others about their relations' welfare enquire.
In the destiny of others is it recorded to wail over
their suffering.
Saith Nanak : All happens as He wills—what is man ? (7) (11)

Kahāṇ su khel tabelā ghorei kahāṇ bherī shehnāī

Where are gone those gambols,[6] stables and steeds ?
Where are drums and flutes ?
Where are those swordsmen on chariots;[7]
Where those warriors in red gowns ?
Where are those beauties beholding in hand-mirrors
their elegant faces ?
All nowhere visible. (1)
Thine is this world; Thou its Master :
In an hour dost Thou make and unmake,
And wealth among people's rivals[8] dost distribute. (I-Pause)
Where are gone those houses, portals, domed halls, mansions;
Where those elegant residences ?
Where the couch of luxury and the beauty whose sight
drove away sleep ?
Where the betel-purveyors, the chambermaids ?
All vanished as shadows. (2)

---

1. Babar-Vani.
2. The Muslim prayer.
3. The Hindu worship.
4. The Hindu name of God.
5. The Muslim name of God.
6. This may also be *Khail,* horde.
7. Gāderaṛ = Interpreted also as 'heroic swordsmen'.
8. Lit. Brothers-all those who stand to receive benefit from others' wealth.

For wealth are vast multitudes dishonoured;
Many for this are strayed;
This without evil doing comes not, in death it
accompanies not man.
Those that the Creator casts off[1] from Himself,
Their goodness He first snatches. (3)
Millions of spell-binders tried to stop the Lord Babar,[2]
When report of his invasion went abroad.
Hindu temples and Muslim sacred spots went up in flames. P. 418
And princes cut to pieces with dust were mingled.
No Mughal *by such spells* was struck blind;
None by their spells was affected.
As battle between Mughals and Pathans was joined,
On the battle-field were wielded swords.
One side fired guns, the other made elephant-charges.
Brother ! those whose record at the Divine Portal was torn,
Inevitably had to die. (5)
Dishonoured were women of the Hindus, Muslims,
Bhattis and Thakurs;
Of some were the gowns torn from head to foot,
Some in cremation-yards found resting places.
Those whose gallant menfolk returned not home,
In what agony[3] were their nights passed ? (6)
All happens as the Creator wills; to whom may we
carry our plaint ?
Suffering and joy in Thy will lies—before whom may we wail ?
The Lord His Ordinance operates;
Saith Nanak : Man obtains what for him is recorded. (7) (12)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets) in the tune Kafi

SCORE 8

Jaise goil goilī taise sansārā

*As is the pasture to the cowherd, so is this world *to man*;[4]
Yet man in it by practice of falsehood sets house and home. (1)

1. Forgets : deprives of favour.
2. Mir (Lord, Master).
3. How.
* *Note* : This hymn according to some, has reference to the mourning over the dead during Babar's invasion.
4. That is, a place of brief residence.

Wake up, wake up, you that are asleep;
The traveller[1] is soon to take departure. (I-Pause)
Man may build a lasting house if for ever he had to live here.
Realize he should, this body shall end,
And the living self depart one day. (2)
What good this crying and piteous wailing ?
The departed self still exists and shall so continue.
You cry over him, who will cry over you[2] ? (3)
Brethren ! this customary wailing is a false act :
The departed listen not to your crying—
Only the ears of the world get it. (4)
Nanak ! He alone can awaken the self, towards whom it is
neglectful[3] :
Should the self realize its true home,
Into sleep of ignorance it would not fall. (5)
Should you learn that the departed one some wealth
has carried with him.
Then may you engage in hoarding wealth—
Thoughtfully determine this. (6)
Make true commerce and gain the objective of life.
Then into regret shall you not fall.
Discard false traits, practise goodness—
Thus shall you obtain the essence. (7)
In the soil of righteousness cast seed of truth—
Be such your cultivation.
Thus shall you be known as good merchants and carry
away true again. (8)
He that by Divine grace with the holy Preceptor
comes into contact,
Realization to him comes.
Then shall he discourse on the name solely,
Listen ever to the Name, and make the Name alone his
life's concern. (9
Along the path of the world[4] lies alternation of gain and loss :
Saith Nanak : True exaltation lies in accepting what
pleases the Lord. (10) (13)

---

1. Lit. Merchant (implies the human being).
2. That is, others shall cry over you. Thus this meaningless wailing shall continue.
3. Asleep.
4. That is, in following the world.

Chārei kündāṇ dhūndiyāṇ ko nīmhi maiṇḍā

In all four directions have I searched—none have I found
to be mine.
Lord ! should it please Thee, Thou alone art mine, I Thine.
No other portal is for me, where I may offer obeisance.
Thou alone my Master; on my tongue[1] is Thy
eternal Name. (I-Pause)
Yogis and Pirs propitiate Thee to acquire miraculous powers[2]
and fulfilment of desire.
Me the holy Preceptor has instructed
To pray solely that the Name never may be cast off from[3]
my mind. (2) P. 419
Yogis, propitiators of deities by offerings, the mendicants
in patches[4]
What good their wandering in various directions,
As these contemplate not the Master's Word,
In which unceasingly abides the Divine Essence ? (3)
Brahmins, pedagogues[5] and astrologers perpetually
study Puranas :
These realize not the Divine object lying within,
The Supreme Being hidden in the self. (4)
Some are given to austerities, and in forests undertake penance,
And ever at bathing-spots reside.
Inclined dark impulse-wise,[6]
What good their turning recluses ? (5)
Some called continent[7] preserve their carnal fluid :
Yet without the Master's guidance shall they not find
liberation;
And involved in doubt; in transmigration remain caught. (6)
Some are householders, servants of God endeavouring
in His way,
The Master's guidance following.
These firmly in contemplation of the Name.
charity and holy bathing engaged—
In Divine devotion keep ever awake. (7)

1. In the mouth.
2. Riddhis and Siddhis.
3. Be forgotten.
4. Kaparia.
5. Pandhe.
6. Tāmasi.
7. Jati (Yati).

One that from the Master learns to know his way[1]
and the Divine Essence.[2]
In the hereafter too these shall realize.
Saith Nanak, Whoever of the Name is not neglectful,
In faith in the holy Eternal gets fixed. (8) (14)

Mansā maneh samāilei bhaujalu sachi tarnā

Thy desire into thy mind reabsorb; thus by truth shalt thou
swim across the ocean of existence.
Lord ! in the primal hour and beginning of all time
hast thou been gracious.
To seek Thy shelter have we come. (1)
Thou the Bestower, beggars we—grant Thy sight, Lord !
May we by the Master's guidance on Thy Name meditate;
Therewith would the temple of the mind be joy-filled.[3] (I-Pause)
Man realizes truth only as false greed he discards;
By absorption into the Master's Word the supreme
objective he realizes. (2)
This mind is like a monarch, greedy, ever by temptations attracted.
As by the Master's guidance is greed cast off,
To the Lord is the self attuned. (3)
Should man sow seed in alkaline soil, what profit may he get ?
The egoist to truth not inclined, into falsehood
absorbs himself. (4)
You that are blind,[4] discard greed ! in greed lies great suffering.
By transmuting[5] poison of egoism shall the holy Lord in the
self take abode. (5)
Brother ! discard the crooked path of duality—
On that shall you be robbed.
Day and night under shelter of the holy Preceptor
On the Name you meditate. (6)
The egoist is a hard stone, cursed and joyless his life.
Keep it ever so long in water—its core ever shall
remain dry. (7)
The Name Divine is a treasure, by the Master,
perfectly-endowed, bestowed.

1. Dar (Door).
2. Ghar (accepted term for the Divine Essence).
3. Lit. Drenched.
4. Said metaphorically.
5. The original would imply a chemico-pharmaceutical process to turn poison into some medicinal substance.

Saith Nanak : May the Name never go out of my mind—
Thereby have I churned out and tasted[1] amrita. (8) (15)

Challei challaṉhār wāṭ waṭāiyā

The evanescent world is ever on the move—its path
constantly shifting.[2]
In worthless pursuits is the world involved—
to truth indifferent.[3] (1)
What good wandering over holy spots ? what there to seek ?
To us the Master's Word has shown :
Whoever avarice and greed has cast off,
To his true home in God has returned. (I-Pause)
The Lord, truth incarnate, by truth is attained,
not by falsehood :
By absorbing the heart in the holy Eternal, into transmigration
we fall not again.
What good weeping over the dead ? You know not the
way to weep :
Weep with *hearts melted* in praise of holy Truth,
And the Divine Ordinance realize. (3)
Whoever in accordance with the Divine Ordinance has been
fixed his wages of truth,
To live truly should know :
By realization of the Ordinance is true gain acquired. (4)
One that in obedience to the Divine Ordinance is robed, P. 420
At the Divine Portal shall find favour :
By operation of Divine Ordinance does the self into God's
confinement fall,
Bearing blows on the head. (5)
True gain in lodging in the self truth and justice lies :
By realizing that, what is recorded must be obtained,
Should pride be cast off. (6)
The egoists in disputation exhausted, on the head
receive blows.
The world by false Maya beguiled,
In bonds is marched off. (7)
One that in heart lodges the Lord, no regrets has.
Whoever lives the Word, forgiven shall his sins be. (8)

1. Sipped.
2. That is, towards birth and death.
3. Does not like.

Nanak seeks Truth—by way of the Master pray send it.
Other than Thee none is my helper—
On me cast Thy glance of grace. (9) (16)

Kyā jangalu dhūndī jāe maiṇ ghari banu hariyāvalā

What use going to wild places to seek *the Lord* ?
In my home[1] is the forest abloom.
By the holy Word does truth soon in the self take abode. (1)
Wherever I look, Him I behold—none other I see.
By obeying the Master's instruction comes realization
of the Divine Mansion.[2] (I-Pause)
Truth to the mind grows pleasing as the self in truth is absorbed;
One that ever the Divine will obeys, into the Divine
embrace[3] is absorbed. (2)
The self is truly poised into which the holy Word
takes lodgement;
As Himself He confers exaltation, no decrease in it occurs. (3)
How may one serving all and sundry[4] attain the
Divine Portal ?
One riding a boat laden with stones
With its sheer heaviness shall sink. (4)
By selling[5] one's heart and dedicating one's head,
By guidance of the Master
And searching in the self[6] shall one obtain realization
of truth. (5)
Birth and death by the Creator are ordained :
One that discarding egoism, to it dies,
From death shall be exempt. (6)
Practise what in primal Time the Lord has ordained.
Invaluable is the gain, if by devotion of heart to the
holy Preceptor
Is the Lord attained. (7)
The value of this only the *Divine* gem-appraiser can judge.
Saith Nanak : True exaltation in lodging the Lord in the
self lies. (8) (17)

---

1. The self is implied.
2. The Divine Essence is implied.
3. Limbs, embrace.
4. *Abe tabe* is capable of varying interpretations. Another rendering, serving inferiors, that is, the world or maya.
5. Used metaphorically.
6. Substance.

Jinnhīṇ Nāmu visāriyā dūjai bharami bhūlāī

Those that are forgetful of the Name, and into illusion
of duality are strayed.
Discarding the root, to the branch are attached :
What shall their attainment be except dust and ashes ? (1)
On contemplation of truth should one realize,
Without devotion to the Name no liberation can come,
By Godward-turning[1] comes liberation—egoists[2] only
their honour forfeit. (I-Pause)
Brother ! the understanding of such grows perfect as serve
the Sole Lord.
Such abide under shelter of the Lord—
Primal, eternal, immaculate. (2)
Brother ! one sole Lord is my master—no other.
Through the holy Eternal, by His grace have we
obtained joy. (3)
Without the Master's guidance none to Him has attained.
Despite all that the world vaunts.
Himself the Lord shows the path; Himself sincere devotion
in the heart confirms. (4)
Despite all admonition the egoist[2] still must go astray :
Without devotion to the Name Divine liberation to him shall
not come—
After death in hell must be rot.[3] (5)
One indifferent to the Name Divine
In birth and death is whirled along.
Without service to the Master comes not realization of the
Name. (6)
Our deeds are as in the duty assigned to us
by the Lord : P. 421
Himself He lauds Himself, watches it—
To whom else may it be ascribed ? (7)
To the Master's service such alone are devoted as by Him
are so inspired;
Saith Nanak : By sacrificing of the ego comes liberation,
And honour at the Divine Portal. (8) (18)

1. Gurmukh.
2. Manmukh.
3. Lit. Be absorbed.

Rūṛo Thākür māharo rūṛī Gurubaṇī

Beautiful of aspect is the Lord; beautiful the Master's Word.
By great good fortune is the holy Preceptor met,
From whom is obtained the state of liberation. (1)
Your slave of slaves am I, your servant :
As you keep me, I abide—your Name ever on my
tongue.[1] (I-Pause)
Great is my thirst for your sight—your will to my mind is sweet.
All exaltation in the Lord's hand lies : by His will alone comes
exaltation. (2)
Know not the holy Creator to be far—within the self He abides.
Wherever I look, is He pervasive—how may His greatness[2]
be realized[3] ? (3)
Himself He creates and takes away life :
In His glance of grace lies exaltation,
By beholding Him with eye of faith[4] is His greatness realized. (4)
In life is achieved gain, should one the Master's
teaching follow :
By good fortune pre-recorded is the holy Preceptor attained. (5)
The egoist ever suffers loss, in transmigration whirling.
How may the egoist purblind, devoid of contemplating Him,
Gain sight of Him ? (6)
Such alone should be reckoned truly born, as to the holy
Eternal are devoted.
Such by contact with the Master turn philosopher's stone—
Their light with Divine Light merged. (7)
Those engaged in the task set in the primal hour
abide day and night immaculate,
By the Name filled with content, saith Nanak,
To the Lord's feet are such devoted. (8) (19)

Ketā ākhaṉu ākhīyai Tā kei ant na jāṉāṇ

However plentiful the discourse, the Lord's extent beyond
realization remains.
Lord ! Thou alone the prop of those without support;
Thou my mighty refuge. (1)

1. In my mouth (*hamare* has the force of 'my').
2. Value, worth.
3. Evaluated, estimated. (The original is qimat—value).
4. By turning Gurumukh (facing towards God or the Master).

Nanak's supplication is, by blessing of Thy holy Name
grant me joy;
As is lifted egoism, comes realization,
And by guidance of the Master's Word comes union. (I-Pause)
By shedding egoism and pride is obtained true realization.[1]
Then is the mind to the Lord attuned,
And prop of Truth obtained. (2)
Such a one day and night contended with the Name abides—
Therein lies his true service to God.
No impediment to him attaches as the Lord's
command he obeys. (3)
Whoever to the Lord's will is obedient, into His treasure
is entered—
The spurious there find not place—
Among the spurious cast. (4)
As is eternal holiness perpetually contemplated,
Is obtained the commodity of truth :
The spurious catch not the Divine glance of grace,
And into flames are burnt. (5)
Those contemplating the self to the Supreme Self are attuned :
The Master is the sole amrita-tree bearing amrita fruit. (6)
Those tasting of amrita fruit, by holy truth are satiated.
Such feel not doubt or separation from the Lord—
In joyful taste of the Lord abides their tongue.[2] (7)
By conjunction made by actions of previous births and
Divine Ordinance camest thou into the world—
Ever by the Divine will abide.
Pray grant merit to one without merit;
To Nanak grant exaltation of realization of truth. (8) (20)

Manu rātou Hari-nāen sachu wakhāṇiyā

Those with hearts in devotion to the Lord dyed, those that
holy truth have expounded. P. 422
What reck they of the world, as to Thee they
are pleasing ? (1)
Meditate on the holy Eternal while life and breath last :
By making gain of chanting Divine laudation is
obtained bliss. (I-Pause)

1. *Vichār* has here the force of 'realization'.
2. The palate is implied.

Lord compassionate ! in Thy holy service engage me.
In chanting Thy laudation find I life—
Thou my shelter and prop ! (2)
Of one who is servitor-doorkeeper at Thy portal,
Knowest Thou the yearning.[1]
Wondrous is devotion to Thee, that all suffering annuls. (3)
Those that by the Master's guidance into the Name enter,
In Thy presence at Thy portal shall abide :
That occassion alone shall be approved,
Wherein the self the Divine Word realizes. (4)
By devotion to the Name Divine is obtained provision of
loving truth and content;
To one that banishes evil tendencies from the mind,
The holy Eternal grants absorption in truth. (5)
The holy Eternal Himself has inspired devoted love for
Divine Truth :
As it pleases Him, justice to all creation He dispense. (6)
Lord Eternal ! Thy holy boons Thou givest to such as have
Thy pleasure.
His Name invaluable day and night I contemplate. (7)
Exalted art Thou; I as Thy lowly servitor am known.
Prayeth Nanak : Show Thy grace, holy Truth.
Grant union to one from Thee separated. (8) (21)

Āwaṉ jāṉā kivṉ rahai kivṉ melā hoī

How may transmigration[2] be annulled ?
How find union with the Lord ?
Vast is suffering of birth and death.
Perpetually fixed in the mind
Is doubt of duality. (1)
What worth is life without devotion to the Name ?
Cursed are clever devices of such
As the saint, the holy Preceptor have not served,
And to devotion to the Lord are not inclined. (I-Pause)
By associating with the Master perfectly-endowed,
Is transmigration annulled.
The wealth and capital of the Name Divine He grants,
And false illusions shatters. (2)
Anyone so blessed with holy company associating,
Chants the Lord's full-hearted praise.

---

1. Lit. Suffering.
2. Coming and departing.

By the Master's guidance shall he attain to the primal
Supreme Being, Lord transcendent. (3)
As the juggler's show[1] is the world :
For a brief moment the show you witness :
Instantly is it dismantled. (4)
Those gripped by false pride play egoism's game :
In this play is the whole world the loser;
One contemplating the Master's Word alone wins. (5)
The Name Divine in our hand is held as the staff in blind
man's hand.
The Name Divine, the Lord is our prop—
Blessing[2] our nights and days.[3] (6)
I abide by prop of the Name Divine as Thou dost keep me :
This Thy servant has found as the lasting friend,
And the door to liberation. (7)
By contemplation of the Name Divine[4] have I annulled
torment of transmigration.
Prayeth Nanak : My the Name never by me be put out of mind.
May the Master, perfectly-endowed, bring liberation. (8) (22)

In the Measure Asa—Composition of Sri Guru Amar Das

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sāsatu bedu simriti saru terā sursarī charaṉ samāṉī

In the holy pool of Thy Name are contained Shastras.
Simritis and Vedas,[5]
In Thy feet is absorbed Ganga.[6]
Human understanding can encompass only what has roots
in the Three Qualities—
Thou art all marvels. (1)
Nanak, His slave meditates on His feet :
Thereby utters he the ambrosial words. (I-Pause)

1. Sang (swang) = make-up in acting.
2. Exalting.
3. Lit. Dawn.
4. Nam Murare. (Murari) is a periphrastic name of Krishna, here symbolizing God.
5. Shastras, Vedas and Simritis are respectively, philosophical texts, revealed scriptures and codes of Hinduism.
6. Sursari (lit. stream of the gods).

Thirty-three crore[1] gods all are Thy servants—
So are practitioners of miraculous powers and achievements[2]
and of pranayam— P. 423
None His forms can describe :
What can one contemplate of these and utter ? (2)
All Thy creatures bear the Three Qualities and arise
from the four sources.[3]
Only by Thy grace may one attain the supreme state
Through expressing the inexpressible truth. (3)
Thou art Creator of all existence—
What power has anyone of Thy creatures ?
Only by Thy glance of grace may one merge in
eternal Truth. (4)
The whole evanescent creation Thy Name utters;
Yet only those favoured by Thee by the Master's prompting,
realize Thee—
The egoists in ignorance remain steeped. (5)
On Brahma descended the four Vedas that he studies
and meditates—
Yet even poor Brahma realizes not the Divine Ordinance,
And is subject to retribution in heaven and hell. (6)
To each Age was given its lord,[4] who incarnated,
the Creator has lauded :
Even these have not encompassed Him—what may man
utter of His extent ? (7)
Thou art all-holy; all-holly Thy creation—
Only by Thy grace may one utter holy Truth.
Those enlightened by Him, spontaneously in the Name
are absorbed. (8) (1.23)

Satiguru hamrā bharamu gawāiyā

The holy Preceptor my illusion has eliminated,
And lodged in my mind God's Name immaculate :
From contemplation of the holy Word has come
everlasting joy. (1)
Heed, my self ! the essence of enlightenment :
The Bestower alone knows the way—

1. The traditional count of gods in the Hindu pantheon.
2. Ridhi, Siddhi.
3. These are by the egg, placenta, sweat and the atmosphere.
4. The incarnations of Vishnu, such as Rama, Krishna and others.

The treasure of the holy Name[1] only through the holy
Preceptor is attained. (I-Pause)
Great is the exaltation of the holy Preceptor's touch,[2]
That assuages the fire of avarice and desires,[3]
Whereby attunned to eulightenment[4] man may ever laud Him. (2)
None without aid of the Master, perfectly-endowed,
gets realization—
Maya-illusion and duality continue to entangle man.
By Godward-turning is found the holy Name[1] and the
Divine Word. (3)
The greatest of austerities, the essence of all such is the
Master's service—
Thereby is lodged the Lord in the self, annulling all sorrows;
And the devotee, all-purity at the holy Portal appears. (4)
By serving the Master comes awareness[5] of the three worlds;
By self-realization is attained the Lord;
By contemplating the holy Word is the Divine Mansion
approached. (5)
Service of the holy Preceptor liberates the
devotee's whole tribe.
By cherishing the holy Name in the heart,
At the holy Portal great honour he attains. (6)
Supremely fortunate are those prompted to the
Master's service—
Ever are they engaged in devotion and meditation
on the Name.
All their forebears through devotion are liberated. (7)
Nanak utters this truth after contemplation :
Cherish in the heart ever God's Name.
Those dyed in devotion to God attain liberation's
door. (8) (2.24)

Āsā ās karei sabh koe

Each one in desire cries out;
Only one realizing the Divine Ordinance, of desire is rid.
The whole world in sleep of desire is involved—
Only those wake up who by God are awakened. (1)

---

1. Original, Nām.
2. Meeting.
3. Thirst.
4. Sahaj.
5. That is, of the esoteric law of the universe.

The holy Preceptor realization of the Name has imparted—
Desire goes not without devotion to the Name.[1]
By devotion to the Name is assuaged the fire of desire;
Devotion to the Name by Divine will comes. (I-Pause) P. 424
In Kaliyuga the meritorious deed is the holy Word
to realize;
To shed pride is true devotion.
The holy Master's service finds approval with God.
Have thou realization of God who of desire is
the Creator. (2)
What to offer him who the holy Word imparts,
And by his favour lodges the Name in the self ?
In gratitude offer him this head,
Your ego shed.
One realizing the Divine Ordinance finds joy everlasting. (3)
God is the sole Master of His will;
And by means of the holy Master in the heart
lodges the Name.
He sets astray as well as shows the true way.
By the holy Word is one in Truth absorbed. (4)
Holy is the Word, holy the sacred texts;
Through holy Teachers is it uttered age after age.
The egoist goes astray in illusion and false beliefs.
All without the Name are of sense bereft. (5)
The same Maya pervades all three worlds;
Fools with all their learning only in duality are confirmed.
Excess of ritual brings nothing but suffering.
Service of the holy Teacher eternal joy brings. (6)
Contemplation of the holy Word is delectable[2] amrita;
One subduing the ego, everlastingly enjoys it;
By Divine favour is one given spontaneous joy.
By dyeing in the Name comes everlasting love of Truth. (7)
Recite holy texts and on the Divine Word meditate;
Repeat God's Name with heart denuded of egoism,[3]
Recite holy texts in spirit of fear of God and love of Truth.
Nanak ! lodge in thy heart the Name by the Master
imparted. (8) (3.25)

1. Nām.
2. Sweet.
3. Lit. After destroying egoism.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Ashtpadiyan (Octets) In the Kafi tune*
SCORE 8

Guru te sānti ūpajai jini trishnā agni bujhāī

From the Preceptor comes tranquillity, who the fire of
desire assuages;
From the Preceptor comes devotion to the Name[1]
and high exaltation. (1)
Brother mine ! ever on the Name solely meditate :
Seeing the world burning in flames have we run to it
for shelter. (I-Pause)
From the Preceptor comes enlightenment,
And contemplation of the Supreme Essence.
By the Preceptor's instruction have we found
a resting-place,[2]
And overflowing measure of devotion. (2)
By the Master's guidance comes meditation on the Name
and realization of true knowledge;
By the Master's guidance comes devotion and
Divine laudation,
And limitless filling of self with the holy Word. (3)
By the Master's guidance comes joy that no sorrow admits;
By the Master's guidance comes subduing[3] of the
ego and purification of the mind.
By the Master's touch is eliminated egoism and comes
awareness of the three worlds;
Comes vision of the pure Divine Light pervasive,
And merging of the Light into Divine Light. (5)
Through the holy Master's instruction is the
understanding exalted;
Coolness and peace fall on the self,
And joy through devotion to the Name is found. (6)
Only by the Divine glance of the grace is the Master,
perfectly endowed, found :

---

* *Note* : Kafi is a musical composition, characterized by lilt and delicate rhymes.
1. Nām.
2. According to Punjabi idiom, dar-ghar in the original implies this.
3. Lit. Destroying.

Then are annulled sin and evil-doing, and sorrow
and failure.[1] (7)
In His hand alone lies exaltation— P. 425
He alone *devotion to* the holy Name prompts.
Saith Nanak : As the wealth of the Name finds
place in the self,[2]
Comes true exaltation. (8) (4.26)

Sūṉi mana manni wasāe tūṇ āpei āe milai merei bhāī

Listen, my self ! lodge *God* in the heart :
Thus, brother, will He grant *thee* union.
Ever practise sincere devotion,
On the holy Eternal fixing the mind. (1)
On the Name solely meditate !
Thus wilt thou find joy, brother !
Remove egoism and duality—
Thus will come supreme exaltation. (I-Pause)
God and sages hanker after devotion—
It comes not without the Preceptor's guidance.
Brahmin scholars who study *Scriptures,* and astrologers—
Its mystery eludes them. (2)
All He disposes as He wills—
This mystery no one can spell.
Bliss comes as He grants—
This truth the Master has revealed. (3)
All creation in His power lies
Who pervades all.
Whom may one revile ?
None other is there. (4)
The Divine Ordinance is the same for all;
By the same dispensation are all governed.
Himself has He put man's mind in a whirl,
And cast in it avarice and evil inclinations. (5)
Some has He guided Godward,
And with enlightenment endowed;
Devotion too is granted them that their selves enriches. (6)
To the enlightened all existence is Vision of Eternal Truth—
Truth have they realized.

---

1. Impediment.
2. Original, Mana (mind).

No delusion misleads those that with Truth are
enlightened. (7)
With them the five evils in restraint abide.
Saith Nanak : Without the holy Master's guidance are
these not subdued;
Egoism by contemplation of the holy Name
is annulled. (8) (5.27)

Gharai andari sabh wathu hai bāhari kachhu nāhīṇ

All boons[1] within[2] lie, nothing may outside *be sought* :
All these by the Preceptor's favour may be obtained,
should the mind's doors be thrown open. (1)
Brother ! by guidance of the Preceptor is the Lord found;
Within is treasure of the Name, revealed by the Master,
perfectly-endowed. (I-Pause)
This the seeker after the Lord may obtain,
And the jewel of contemplation find.
Should he open his mind, with deep insight may he view
the treasure of liberation. (2)
Within are innumerable mansions, where resides the self;
Thus shall he find his heart's desire,
Never again to enter on transmigration. (3)
This boon the jewel-testers have got, by enlightenment
granted by the Master.
This boon is the invaluable wealth of the holy Name,[3]
that rarely, by the Master's guidance comes. (4)
What use seeking this boon without ?
Within is it found.
The whole world lost in delusion wanders;
The egoist into ignominy falling. (5)
The anchorite false, leaving his own home at others' home begs[4]—
Like a thief shall he be caught,[5]
And indifferent to the Name,[3] buffets shall receive. (6)
Those enlightened about their self,[6] brother ! are blessed :
Within their self, God by the Master's great favour
they realize. (7)

1. Lit. Objects.
2. This is to emphasize devotion against external ritual, pilgrimage etc.
3. Nām.
4. Lit. Goes, but begging is implied.
5. (By Yama).
6. Home.

God is Himself Bestower and Enlightener—
Who else may help ?
Nanak ! meditate thou on the Name—
Thereby obtain acclaim at this holy Portal. (8) (6.28)

Āpai āpu pachhāṇiyā sādu mīthā bhāī

Sweet is the taste of realizing the self; P. 426
Those in love with Truth,
By tasting of Divine juice have found liberation. (1)
The holy Lord immaculate, in the pure heart abides :
By enlightenment given by the Master may He be lauded;
Thereby may one even though set amid evil,[1] be indifferent
to the world. (I-Pause)
Without listening to the holy Word is the self not revealed—
The world is blind without such vision.
By the enlightenment given by the Master is the
mind illuminated—
The Name at the last, will be man's true friend. (2)
God's devotees practise devotion[2] solely;
Devotion[2] their daily practice :
In their hearts on their lips[3] is the holy Name—
Through devotion[2] the holy Word they contemplate. (3)
Exaltation comes from listening the Name; from reposing
faith[4] in it comes :
One for ever lauding the Name, by its aid attains the
Mansion Divine. (4)
From the Name is the self illuminated, and great renown obtained;
From the Name comes bliss, with the Name lies
true shelter. (5)
Without devotion to the Name[5] comes not honour to any—
The egoist into disgrace falls.
Such in Yama's demense in bonds are chastized—
their lives a waste. (6)
From devotion to the Name[6] comes to all inspiration to service;
Through the Master is the Name realized.
From devotion to the Name comes faith and exaltation. (7)

1. The world and its lure is meant.
2. For 'devotion' the original is Nām.
3. Lit. Mouth, tongue.
4. Cf. Japu, stanzas on Suniyai, Mannei.
5. Nām.
6. Lit. By means of the Name.

Devotion comes to any on whom He confers it—
By the Master's teaching is the Name realized.
Saith Nanak : All existence to the Name is subject—
Devotion to it by supreme good fortune comes. (8) (7.29)

Dohāgaṇī mahalu na pāenī na jāṇani pir kā suwāo

The woman abandoned[1] attains not her Lord's Mansion,
Nor knows the bliss of conjugal life.[2]
Her speech lacking in sweetness, her manner arrogant[3]—
All her delight in contrary attitudes. (1)
How may the mind be subdued ?
By the Master's grace may it be restrained, and by getting enlightenment return to its true abode. (I-Pause)
The happily-wedded wife[4] is by the Lord Himself decked through prompting to love :
Such follow the Master's will—
With devotion to the holy Name, with poise of mind, are they decked. (2)
These ever have bliss with their Lord, to the blessed conjugal couch invited;
Attached in love to the Beloved,
Having with Him joy of union. (3)
Enlightenment is make-up inexhanstible,
Imparting to the noble woman true beauty.
Such a one is truly blessed in family life.[5]
With devotion to the holy Name, with poise of mind are they decked. (4)
The happily-wedded wife is blessed with love by the Eternal Master, inaccessible, limitless.
Such their holy Master serve in devoted sincere love. (5)
The blessed wife decks herself with necklace of noble qualities;
Her person perfumed with love;
Inside her mind the jewel contemplation. (6)
Those dyed in devotion are exalted—
From the holy Word comes noble birth and honour.
Those without devotion to the Name are truly low-caste, filth-worms. (7)

1. Image for one living without God.
2. Lit. Joy of living with the husband.
3. Lit. She does not bow to him.
4. Image for those devoted to God.
5. Lit. Blessed with having brothers.

The whole world in pride is involved—
Without the holy Word this malady goes not.
Saith Nanak : Those dyed in the Name of pride are rid,
And in the Eternal merged. (8) (8.20)

Sachchei rattei sei nirmalei sadā sachchī soe

Those dyed in the Eternal are truly pure—ever pure their renown.
In this life are they lauded everywhere,[1]
After death age after age renowned. (1)
My lovely self, finely dyed, take thou the holy
dye of truth; P. 427
One dyed in the beautiful Word *of God* loses never
its shine. (I-Pause)
We are low, soiled, pride-filled, by lure of duality impelled.
The Master's touch, true philosopher's stone,
Into gold has transmuted us—
With the everlastingly pure gleam endowed. (2)
Without the Master's touch no one is imparted
shine of the dye;[2]
From the Master's touch alone comes the dye.
Those dyed in the Lord's fear and love are in His
attributes absorbed. (3)
Without the Lord's fear the dye will not catch,
Nor will the mind be purified :
Ritual without such fear is false; no resting-place *with God*
for the man false of heart. (4)
Those alone are nobly dyed whom He has so destined;
Such in holy company by the perfectly-endowed Master are inspired,
Merging the seeker spontaneously in Truth. (5)
Without holy company each one is as a beast,
Of the Creator ignorant :
Without the Name is each one an evil-doer.[3] (6)
Others there are who purchasing merits, bargain away[4]
evil qualities—
Endowed by the Master so to do spontaneously.
By service of the Master is found the holy Name
That in the self is lodged. (7)

1. Lit. Mentioned in each home.
2. Dyed.
3. Thief.
4. Lit. Sell.

For all creation there is one sole Provider,
Setting each to an appointed task.
Saith Nanak : Those to devotion[1] appointed are ennobled,
And through the holy Word merged in God. (8) (9.31)

Sabh nāveṇ noṇ lochadī jisu kripā karei so pāe

The whole world hankers after *finding devotion* to the Name :
This only to those favoured by grace comes.
Without devotion is all life suffering—
Only those in whose selves is lodged the holy Name
have joy. (1)
I seek shelter with Thee, who art illimitable, gracious;
Exaltation by devotion is through the Master,
perfectly-endowed, attained. (I-Pause)
In the variegated creation of God, one Sole Reality is
pervasive within and without.
His Ordinance alone in all happenings operates :
Who else may one approach for help ? (2)
To some Thou givest enlightenment; others in
ignorance remain—
This solely in Thy power lies.
Some by grace are to Thee united;
Others with false hearts from Thy Portal are driven off. (3)
Some from the primal hour are immaculate,
Set by Thee to devotion,[1]
From the Master's service comes joy to *those* enlightened
through the holy Word. (4)
Some involved in filth, evil-doers,
From the Name alienated,
Without wisdom, thought and restraint,
Aimlessly in life wander. (5)
Those favoured by His glance of grace alone are with
devotion blessed :
Inspired by purity, content and restraint, their self the
immaculate Word into their ears pours. (6)
From study one arrives not at understanding God's extent :
From the Master alone is realized His greatness,[2]
Through enlightenment given by the holy Word. (7)

---

1. Nām.
2. Value, worth.

This mind and body you purify and the Divine Word
contemplate.
Saith Nanak : In this frame lies treasure of the holy Name,
That through illimitable devotion to the Preceptor
is acquired. (8) (10.32)

Sach rattīyāṇ sohāganīṇ jinnhāṇ Guru kai shabdi sīngāri

Those dyed in truth are the blessed wives—
The Master's Word their make-up :
In their self[1] have they found their Lord, by contemplation
of the holy Word. (1) P. 428
By devotion to the Lord, man's good deeds of sins
get him absolved :
The woman in the Lord has found her husband,
In the union brought about by the Master. (I-Pause)
Some wives see not their Lord even though by their side.
In illusion of Duality involved,
How may those abandoned find Him ?
In agony are their nights passed. (2)
Those in whose selves is lodged truth through pure deeds,
In spontaneous love daily serve their Lord,
And in the Eternal are merged. (3)
The woman abandoned is lost in illusion through false
words and evil-doing[2] :
Not cherishing[3] their Lord, in empty couch in agony
they lie. (4)
One sole Lord alone is real; beware of the mind in illusion
being led astray;
Let the woman learn[4] this of the Master and serve Him,
And lodge holy truth in her self. (5)
The blessed wife is united everlastingly to her Lord,
sacrificing desire and egoism,
To her Lord is she ever united,
Finding joy in holy union[5] with Him. (6)
Those craving for worldly possessions[6] make no gain.
The wife abandoned is not admitted inside her Lord's Mansion,
Her life in regrets ending. (7)

1. Home.
2. Lit. Swallowing poison.
3. Lit. Recognizing.
4. Lit. Enquire.
5. In the original Sej (couch) is used.
6. Crying 'mine, mine'.

One sole Lord is there—in Him alone be absorbed :
Saith Nanak : Should the woman seek joy,
God's Name should she in her mind lodge. (8) (11.33)

Amrit jinhāṇ chakhāiyonu rasu āiyā sahaji subhāe

Those tasting Amrita are spontaneously[1] blessed,
ever to enjoy it :
The holy Lord is above need, without even a sesame grain[2]
of need. (1)
Holy Amrita is raining, falling[3] on the tongue[4]
of the God-directed[5] :
Their hearts ever in bloom[6] :
Perpetually they laud the Lord. (I-Pause)
Egoists are ever like the woman abandoned, wailing at
their door-step—
Never have they had joy in their Lord—
Receiving what for them is recorded in the primal hour. (2)
What is sown by the Master's direction yields the
crop of truth :
The holy Name their article of commerce.
On those engaged in earning such profit,
Are conferred treasurefuls of devotion. (3)
Those God-directed[5] are as the ever-blessed wife,
Decked with God's fear and devotion—
Ever in enjoyment of their Lord, bearing in their
hearts truth. (4)
May I be a sacrifice to those *blessed with* joy of their Lord.
Ever are they by their Lord's side, their ego discarded. (5)
Happy their mind and body,[7] raidant their visages,
Through love of their Lord;
In the blessed couch have they joy with their Lord,
Their egoism and desire annulled.[8] (6)
Graciously has He returned to my home by the
Master's limitless favour :

1. Original, Sahaj-subhae = of itself, without effort.
2. That is, in the least.
3. Lit. Put into.
4. Lit. Mouth, palate.
5. Gurumukh.
6. Lit. Green, as against dried-up vegetation.
7. Body and mind.
8. Destroyed.

The blessed wife her Lord has found,
The Sole Divine Being.[1] (7)
The Preceptor, maker of union has the self to the Lord united,
And of all sins got it absolved.
Saith Nanak : Speak to Him what will win
His favour.[2] (8) (12.34)

Satiguru te guṉa ūpjai jā Prabhu melai soe

From the holy Master comes merit, should the Lord
bless one with such union :
Arises perpetual meditation on the Name,
and enlightenment appears. (1) P. 429
My self, lest thou think the Lord is far—behold Him
ever by[3] thee :
Ever He listens, watches, in the holy Word pervasive. (I-Pause)
Those recognizing their selves by the Master's guidance,
Single-mindedly on God meditate;
Ever are they in enjoyment of their Lord,[4]
And from devotion to the holy Name get bliss. (2)
My self, none thy true friend is—contemplate the holy Word;
Rush to God's protection, and the Door of
liberation attain. (3)
Listen to the holy Word, contemplate its imports;
In truth be absorbed;
By the holy Word subdue[5] egoism,
And find joy in the holy Mansion. (4)
In this Age[6] only from devotion to the Name comes glory;
None without the Name is exalted.
The glory of Maya lasts four days,[7] and quickly vanishes. (5)
These indifferent to the Name are dead; die they must;
Never have they had joy in God,
And in filth are absorbed. (6)
Some by His grace He to Himself unites,
By perpetually to devotion to the Name[8] inducing them :

---

1. Murār (Murari) one of the periphrastic names of Krishna, hero symbolizing God.
2. Lit. That on learning which He will show love.
3. Before.
4. This is the figure of the blessed wife, reiterated in these hymns.
5. Destroy.
6. Kali-Yuga, the age of sin.
7. I.e. for a brief while.
8. Nām.

Truth their practice, truth their way of life,
In truth are they absorbed. (7)
Without guidance of the holy Word it hears not, sees not—
Blind and deaf, the world is in illusion.
Those without the Name shall suffer;
Devotion to the Name through His favour[1] comes. (8)
Those absorbed in the holy Word are pure and
approved of God.
Saith Nanak : Never are they forgetful of the Name.
Know, at the Eternal Portal they abide. (9) (13.35)

Shabdauṇ hī bhagat jāpadei jinh kī bāṇī sachchī hoe

From devotion to the holy Word are the saints known :
Fulfilled are their utterances.
Discarding egoism and putting faith in the holy Name,
union they find. (1)
By devotion to the Lord's Name is one honoured :
Blessed is the birth of such :
By all are they venerated. (I-Pause)
From egoism and avarice arise caste arrogance,
violent wrath and pride.
Only when egoism is subdued[2] through the holy Word,
Is light merged into Divine Light. (2)
Through union with the holy Preceptor is my life blessed;
I *thereby* found the holy Name, repository of the
Nine Treasures,[3]
And everlasting fullness of store. (3)
The merchants of this commodity, lovers of the
Name, come *for it*;
One attuned to the Master, finds this wealth in meditation
on the holy Word. (4)
Pride-blown egoists understand not devotion :
From the primal hour are they doomed, their life forfeited
on a gamble. (5)
Without love of God no devotion can be, nor joy of body :
From this is found the boon of holy love,
Devotion to the Master and poise of mind. (6)

---

1. Will.
2. Dies.
3. See Glossary.

Whomsoever He guides to devotion,
Through contemplation of the Divine Word enters on it :
Then in the heart abides solely the Name of God,
With egoism and duality subdued.[1] (7)
Devotion to the Name is the caste and status of God's devotees;
Himself He ennobles them.
Ever are they under His shelter—
He fulfils them as it may please Him. (8)
Strange is devotion to God,[2] P. 430
Revealed through the Master's teaching.
Saith Nanak : With the Name lodged in the heart,
Through God's fear and devotion are God's devotees
by the Name ennobled. (9) (14.36)

Anras mehṇ bholāiyā binu Nāmai dūkh pāe

Those deluded by worldly[3] delights,
Without the Name, in suffering are involved;
Uninstructed by the holy Master's great person they remain
without true enlightenment. (1)
My mind deluded, taste thou of God's joy and delight therein :
Involved in worldly[3] tastes art thou straying, making
waste of thy life. (I-Pause)
In this age[4] God's devotees living in purity,[5] in the holy
Name remain absorbed.
Nothing without good fortune[6] is obtained; no more
can man say. (2)
Anyone who has the true vision of his self, and dies[7]
by the holy Word,
And casts off evil thinking from his mind,
Should he run to shelter with the holy Preceptor,
The graeious Lord his sins forgives. (3)
Without devotion to the Name no joy comes, nor is suffering
cast off;
This world in Maya-delusion is lost, involved in illusion
of duality. (4)

1. Destroyed.
2. Allah.
3. Other delights (i.e. other than devotion).
4. Kali-yuga, the age of sin is implied.
5. Original, Nirmal (those without impurity).
6. Good fortune made by good actions is implied.
7. That is, die to the world.

The woman cast off knows not the joy of her Lord's love—
what good her make-up ?
Such ever in suffering are burning,
Deprived of the joy of couching with their Lord. (5)
The blessed wife, by casting off egoism has her Lord's
Mansion attained.
Such with their Master's Word are decked,
And with their Lord are in union. (6)
Man involved in the blinding dust of Maya-delusion
Has put off thought of death from his mind;
Such egoists die and are born time and again;
And dying, are with ignominy treated at Yama's portal. (7)
Those by the Lord[1] united with Him have union,
By contemplation of the holy Word.
Saith Nanak : Those absorbed in the Name,
Bear radiant faces at the holy Lord's Portal. (8) (15.37)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Panch manāe panch rūsāe

Five[2] *Qualities* have I to myself reconciled;
The five *Evils* have I alienated. (1)
Thus, brother ! is the city *of the self* inhabitated :
Gone is evil, as the Master on me has conferred
illumination. (I-Pause)
Around the field *of the self* is erected the hedge of truth
and righteousness :
In that are fixed firm stakes of the Master's illumination
and teaching. (2)
Brother, friend ! sow therein crop of the Name :
Make the bargain of serving the Master ever. (3)
Open shops of peace, poise and bliss—
Let the merchant-prince and the traders bear
similar aspect. (4)

1. By Him.
2. These are truthfulness, contentment, compassion, righteousness and forbearance.

In this market are levied no jaziya,[1] fines or taxes[2]—
The holy Master in primal Time has thus issued
the charter.[3] (5)
Loading merchandize[4] of the Name, your caravan you start,
Making gain, return home as men of God.[5] (6)
The holy Preceptor is merchant-prince, the disciplies traders—
The Name their capital : their accounting
custody of truth. (7)
In this house abide such as the Master, perfectly-endowed,
have served.
This is the city eternal[6] of Guru Nanak Dev. (8) (1)

In the Measure Asavari—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merei mana Hari siūṇ lāgī preeti

To love of the Lord is my heart[7] devoted, P. 431
Repeating the Name Divine in holy company—
Pure is this way of life. (I-Pause)
Under overpowering yearning[8] for the light of God,
Various devices does it contemplate.
Show grace, Transcendent Supreme Being.
Lord ! show Thy compassion. (1)
The self that arrived a stranger[9] *in the world* found contact
with God's devotee[10] :
The commodity sought after in devotion to the Name
was obtained. (2)
All Maya-pleasures and delectations in an instant are shattered :
The devotees in Thy Name dyed, in all places[11]
have taste of joy. (3)

1. *Jaziya* is the special tax imposed on non-Muslims in an Islamic state. It was in force during most part of the Mughal rule in India.
2. *Zakat* is toll-tax.
3. An order that bears a stamp.
4. *Khep* is the total stock of merchandize loaded for transport.
5. Gurumukh.
6. Abichal-nagari : Later this name was also given to the last resting-place of Guru Gobind Singh at Nander (Hazur Sahib).
7. Mana.
8. Thirst.
9. (Alien, as it come wandering in transmigration).
10. The Guru is implied.
11. 'Occassions' is implied.

The whole world is seen to be evanescent :
The Name Divine alone is eternal.
With God's devotees enter into friendship—
Thus shalt thou obtain the immutable station. (4)
Friends, companions, progeny,[1] relations—none accompanies
man in death
The Name Divine alone stands by him—
The Name of the Lord, guardian of the helpless. (5)
The *Master's* lotus feet to me have become the ship;
Touching these have I swum across the ocean *of existence;*
As was contacted the holy Preceptor, perfectly-endowed,
Was sincere devotion to the Lord formed. (6)
This is Thy devotee's supplication :
Be not Thou forgotten for the space of a breath,
or while taking a morsel.
All that pleases Thee is good—in Thy pleasure lies all
success. (7)
As is met the Divine Beloved, ocean of joy, has supreme
bliss arisen.
Saith Nanak : In contact with the Lord, supreme joy,
Is all suffering effaced. (8) (1.2.39)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Lyrics expressive of Pain of Separation (Birharei)
To be sung as Chhants (Lyrics)
SCORE 4
In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Pār-Brahm Prabhu simarīyai pyārei darshan kau bali jāoṇ
Cherished friend ! contemplate the Lord, transcendent
Supreme Being—
To His sight may I be a sacrifice. (1)
Cherished friend ! to God's devotee it beloves us to sell[2]
this body,
Who with the Divine Beloved brings about union. (3)
Mother mine ! tasteless are joys and decorations
of *Maya*-poison—
These have I discarded. (4)

1. Sons.
2. Said metaphorically—dedication, devotion.

As at the holy Preceptor's feet I threw myself,
Lust, wrath and avarice have left me. (5)
Cherished friend ! those that with the Lord are in love,
To none other make resort.[1] (6)
Cherished friend ! those that joy in the Lord have tasted,
Ever fulfilled remain. (7)
Saith Nanak : As the holy man's sash[2] have we grasped,
Crossed is the ocean of existence. (8)

Janam maraṉ dūkhu kātīyai pyārei jab bhetai Hari Rai

Cherished friend ! as is the Divine King met,
Annulled is torment of transmigration. (1)
I pray to the Lord, my very life, who is all beauty,
wisdom, knowledge—
His sight to show. (2)
Beloved ! the beings alienated from Thee,
Into transmigration fall, swallowing poison.[3] (3)
Beloved ! such alone with Thee have union as by Thee
are so favoured—
Their feet I touch. (4)
Beloved ! beyond expression is the joy of
beholding Thee. (5)
Beloved ! never is true devotion snapped— P. 432
Age after age is it lasting.[4] (6)
Beloved ! what pleases Thee, *alone* is good—
Eternal is Thy will. (7)
Saith Nanak : Beloved ! those dyed in love of the Lord,
Spontaneously are with it inebriated. (8) (2.4)

Sabh bidhi tum hī jānatei pyārei kisu pahi kahouṇ sūnāe

Beloved ! my entire condition to you is known—
To whom shall I relate it ? (1)
Thou the bestower of *boons* to all beings—
All by Thy gifts are sustained.[5] (2)
Joy and sufferings by Thy command come—
No other resort[6] is *for us*. (3)

1. (That is, in worship).
2. 'Grasping the sash' is to follow someone in self-surrender.
3. Evil pleasures of the world are implied.
4. Absorbed in the successive ages.
* *Note* : 'Beloved' ! in these Ashtpadis signifies the Lord, the Creator.
5. Have wear and food.
6. Place.

Beloved ! we do as by Thee directed—
Nothing else in our power lies. (4)
Beloved ! happy[1] is each day and night
Wherein is the Name Divine contemplated. (5)
Beloved ! we do the deeds
As in primal-time on our forehead are recorded. (6)
Beloved ! the Lord solely operates—
In each being pervasive. (7)
Beloved ! from the cavern[2] of existence[3] extricate me—
Nanak with the Lord *seeks* shelter. (8) (3.22.15.2.42)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
(Acrostic)
Patti* inscribed :

Sassai soe srishti jini sājī sabhnāṇ sahibu eku bhaiyā

Si Of *S* learn
He who created all existence, is the Sole Lord of all.
Him serve such as in heart to *Him are* devoted :
Fruitful is their coming *into the world.* (1)
My forgetful mind, why of Him be negligent ?
Brother ! learned shalt thou be reckoned when thy
reckoning[4] has been rendered. (I-Pause)

I[5] Of *I* learn :
The Primal Being is *Sole holy* Bestower of all.
The God-directed ones that from these letters
His truth realise,
No reckoning[4] against them shall stand. (2)

U[6] Of *U* learn :
Laud Him whose extent beyond our knowing lies.
Those serving Him, living truth, the reward shall obtain. (3)

KṆ Of *KṆ* learn :
He alone is the learned Pandit who the Divine truth
has realized.

1. Pleasing.
2. Well.
3. Sansār (Samsār) = the process of birth and death.
* *Note* : *Patti* is literally a wooden tablet for practising writing by pupils at school. In this composition, in the form of an acrostic, the thirty-five letters of the Gurumukhi script are employed, each letter initiating a couplet. Other similar compositions included in the holy Granth Sahib are *Bawan-Akharis.*
4. Reckoning of deeds with Dharmaraja.
5. Īṛī, a letter which with the diacritical mark, yields the sound of 'e' or 'i'.
6. Ūṛā the opening letter, silent vowel; with diacritical marks it yields the sound of 'o' or 'u'.

One that realizes in all beings God's Sole existence,
His ego shall not assert. (4)

K Of *K* learn :
As thy hair grows grey, bleached without soap,[1]
The spies of Yamaraja come, and bind thee in
Maya-chains. (5)

KH Of *KH* know :
The Lord, king of the universe, by whom are all
purchased and sustained;
By whose law the whole universe is bound—
None else is His authority[2] sharing. (6)

G Of *G* learn :
He who has discarded chanting the holy Word,
And by mere arrogant prattle seeks the Lord to please—
The Creator who has moulded the clay-pots and
fired the kiln,
Into it shall east him.[3] (7)

GH Of *GH* know :
The servant *of God* that *in His way* endeavours,
To the Master's Word must remain attached.
Should he show equal compassion to the evil and
the good,[4]
By such device in the Lord shall remain absorbed. (8)

CH Of *CH* know :
He who created the Four Vedas, the Four Sources of life,
And the Four Ages[5]—
Himself age after age is He the ascetic[6] as also consumer
of all life;
Himself repository of learning.[7] (9)

CHH By *CHH* learn :
The Maya-shadow over all is cast : all by illusion
created by Thee are gripped.
Thou Thyself creating illusion dost lead astray :
Those by Thy grace visited, to the Master are united. (10)

---

1. Sabūṉ (soap) from the Arabic is used in several places in Gurubani.
2. Hukam.
3. (As a potter does).
4. Lit. Regards evil and good alike.
5. For allusions see Glossary.
6. Yogi.
7. Pandit.

J By *J* know :

The servant *charity* of enlightenment seeks,
After his wandering into eighty-four lakh species.
One sole Being is recepient and bestower—
No other have I heard off. (11)

JH By *JH* know :

Thou creature of God ! why fall to pining ?
What He has apportioned to thee, He is giving;
As is provision for each being made, He grants it,
Thus fulfilling His commands. (12)

YN[1] By *YN* learn :

As grace He shows, I behold none other
than He is there.
One sole Lord in all places is pervasive;
One sole Lord in my heart has taken abode. (13)

Ṭ[2] By *Ṭ* learn :

You creatures of God ! why be involved in meanness ?
In a short while are you to depart.
Forfeit not your life on a gambler's throw :
To the Lord's shelter rush ! (14)

ṬH[3] By *ṬH* learn :

Joy[3] has permeated the beings of such as have
hearts devoted to the Lord's feet.
Those with hearts devoted by Thy grace are saved,
And joy have obtained. (15)

Ḍ Of *Ḍ* learn :

Thou creature of God ! Why make false show ?
All that exists must depart.
By service to Him obtain joy,
Who in all existence is pervasive. (16)

ḌH Of *ḌH* learn :

Himself He demolishes and builds :
All He does as pleases Him—
Raising creation, over it He watches—
Saving whomsoever grace He shows. (17)

---

1. This sound resembles the J sound as in French—'Jean' etc.
2. St. 14 to 17 are hard sounds.
3. Coolness.

N Of *N* learn :

Whoever in mind contemplates the Lord,
His laudation chants.
Him the Lord unites to Himself—
Thereafter does he not enter birth. (18)

***T* Of *T* learn :

Deep[1] is the ocean of existence, unknowable its extent.
I know not swimming, nor have a raft :
I sink, Monarch-Saviour,[2] Save me ! (19)

***TH* Of *TH* learn :

He who has created all, in all spots is pervasive.
What can illusion or Maya do to one
To whom all that He wills is good ? (20)

**D* Of *D* learn :

Blame none : Your evil deeds alone are to blame.
What I have done have I obtained—
On none else cast the blame. (21)

***DH* Of *DH* learn :

He who the might has assumed,
And over all objects His dye has cast—
All receive what He ordains :
According to deeds is the Ordinance on
each operative. (22)

N Of *N* learn :

The Spouse ever with *the wife*[3] has pleasure,
Yet has she never seen or contemplated Him.
Sister[4] ! in the way of speaking am I a wedded woman,[4]
But never has the Spouse met me. (23)

P Of *P* know :

The Supreme Lord is King :
To view His might has He raised this show.
All this He views and its meaning realizes; all to
Him is known,
And within and without is He operative. (24)

---

1. Deep as requiring effort to swim.
2. One who enables to swim across.

** *Note* : This is the soft 't' as in the Latin and Slav languages. This 'D' too is 'soft'.

3. The figure of the wife for creation of oft-recurring in Gurubani.
4. This follows from the assumption of the figure as indicated above.

PH Of *PH* learn :

The whole world in the noose is caught,
In Yama's chain bound.
Such alone by the Master's grace are saved,
As to the Lord's shelter rush. (25)

B Of *B* know :

The game of chess He plays—the Four Ages the chess-board.
All creatures His counters— P. 434
Himself is He casting the throw. (26)

BH Of *BH* learn :

Those entertaining God's fear that seek the reward, obtain it.
The egoists thoughtless wander about, unmindful of God—
In eighty-four lakh species whirling. (27)

M By *M* realize :

Attachment,[1] death and God—these man recalls at time of death alone;
In pleasure of the body is man in other interests involved,
And forgotten is *lesson* of the letter 'M'[2] (28)

Y By *Y* know :

Never again shall the self take birth, should the truth it realize :
The God-directed[3] alone express this, realize this.
The God-directed[3] alone know the Supreme Truth to be One and sole. (29)

R By *R* know :

In all creation is the Creator pervasive.
The creatures has He raised, to various tasks attached :
Only those visited with grace the holy Name contemplate. (30)

L By *L* know :

He who the creation in various tasks has involved,
He also made Maya-attachment attractive,[4]
The pleasures of eating and drinking, bearing *joy and sorrow alike*—

---

1. Implies regrets over a life of attachment.
2. Implies the three objects mentioned in this verse, all beginning with 'M' in the original.
3. Gurumukh.
4. Sweet.

All by His will and Ordinance occurs. (31)

V By *V* know :

The Supreme Lord, all-pervasive[1] to view the creation,
The creative aspect has assumed :
He views, tastes all, all-knowing—
Within and without pervading. (32)

Ṛ By *Ṛ* know :

Thou creature of God ! why raise contentions ?
On Him who is eternal, meditate.
Him contemplate, and in truth be absorbed—
To Him am I a sacrifice. (33)

H By *H* know :

No other Bestower is there other than He—
He who creating beings, sustenance to them has provided.
On the Name Divine meditate; in the Name Divine
be absorbed :
Day after day gain profit of uttering the
Name Divine. (34)

A By *A* know :

Himself has He created all.
His will is supreme over all.[2]
Himself doing all, all to Him is known—
Thus is the bard[3] Nanak's utterance. (35)

In the Measure Asa—Composition of Sri Guru Amar Das
Acrostic* (Patti)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ayo angai sabhu jagu āiyā kākhai ghangaiṇ kālu bhaiyā

A, KṆ : All creation is destined ultimately to fall prey to death.
R, L : Man stores up evil deeds, and falling into evil
courses neglects doing good. (1)
My self ! what strange reckoning hast thou learnt !

---

1. Vasudeva.
2. He does what He desires.
3. Shāir (Ar. Poet) *Shair* occurs elsewhere also in Guru Nanak Dev's Bani.

* *Note* : This composition, like the one preceding it, by Guru Nanak Dev, is called *Patti*. Such compositions are known in the Hindi tradition as *Bawan-Akkhari*, in the Gurumukhi tradition as *Painti-akkhari* and in the Persian tradition as *Si-Harfi*. The alphabetical order here adopted is from the elementary Sanskrit lessons investing consonants with vowel sounds.

Know that reckoning thou must one day render. (I-Pause)

S, KN : Remembrance of God thou hast not, nor meditation on the Name.

CHH : Ignorant one ! day and night art thou declining—
How mayst escape Yama's grip ? (2)

B : Ignorant one ! devoid of realization, in illusion is thy life wasted.
Unmeriting art thou to be called a teacher :
On thy head shall rest the burden of others sins. (3)

J : Ignorant one ! thy light[1] has been taken away—
At the end as thou leavest this world regrets shall haunt thee.
Neglectful of meditation on the One Supreme Word,[2]
In transmigration shalt thou whirl. (4)
Thou Brahmin[3] ! learn first what may befall thee.
Instruct not others in false teaching.[4] P. 435
First shall the noose close round thy neck, then round those of thy disciples. (5)

S : Ignorant one[5] ! thou hast discarded restraint in accepting offerings[6] unjustified :
Thy employer's[7] daughter is like thine own—
In taking such offerings hast thou made waste of thy human incarnation. (6)

M : Ignorant one ! the great malady of pride has of all sense deprived thee :
In thy inner self hast thou not meditated on God and hast hankered after worldly things. (7)

K : Ignorant one ! involved in lust and wrath hast thou wandered along in life—
In covetousness caught, hast thou forgotten God.
Despite much learning and discoursing *to others*,
Without realization, art thou into disgrace fallen.[8] (8)

---

1. The spiritual light of God-realization.
2. God's holy Name, Brahm, Oankar.
3. Original, Pandit implying claim to wisdom as well as the arrogance of high caste in a Brahmin.
4. False teaching, in rituals other than devotion, Lit. poison.
5. Still the Brahmin in being addressed.
6. Dān—the charity offering to a priest for performing ritual offices.
7. Jajman = Yajyaman (Skt.) one arranging a sacrifice, the master of the household employing priests to sanctify his sacrifice to the gods.
8. Lit. Art drowned.

**T : Ignorant one ! in darkness of wrath art thou burning.
Whatever spot thou touchest by thy presence is fouled.
GH : Ignorant one ! thou goest seeking offerings
from door to door,
But hast not asked God for the true boon of devotion. (9)
P : Ignorant one ! this shall not take thee across,[1]
caught in thy fraud.
Fool ! The eternal Lord has Himself put thee under a curse—
Such is thy destiny. (10)
BH : Ignorant one ! in the ocean of worldliness shalt thou sink,
involved with Maya :
Know, whoever by the Preceptor's grace realizes the One sole
Supreme Being,
In an instant shall find liberation. (11)
W : Ignorant one ! know that thy turn to depart is at hand,
Yet the Lord[2] hast thou neglected.
This opportunity never again shall come—
Into Yama's grip shalt thou fall.[3] (12)
JH : Ignorant one ! all sorrow shall vanish
Shouldst thou just listen to the teaching of the holy Master.
No Preceptor is like the holy Preceptor;[4]
One without the Preceptor is known as evil. (13)
DH : Ignorant one ! thy restless mind restrain :
Know, inside thee lies a treasure.
One devoted to God shall quaff the Lord's nectar,
Inexhaustible through all Ages. (14)
S : Ignorant one ! on the Lord[5] meditate—
Not by word-mongering is He found.
Cherish in thy heart the Lord's holy feet—
Thus may thy past sins be forgiven. (15)
H : Meditate thou ignorant one ! on the Lord's discourse[6] :
That may bring thee eternal joy.
Learning of the egoist brings suffering abounding—
Without the holy Master's guidance liberation
shall not come. (16)

** *Note* : This is the soft 't'.
1. That is, get thee liberation.
2. Original, Vasudeo = Vishnu who fills all space.
3. That is, by being indifferent to devotion.
4. Reference is to Guru Nanak Dev and his successor Guru Angad Dev.
5. Original, Govind.
6. Lit. Story.

R : Ignorant one ! meditate on God[1] pervading all hearts.
Those realizing God[1] through the Master's grace,
Shall ultimately have realization of the Absolute.[2] (17)
Lord ! unknowable, inexpressible is Thy extent.
Saith Nanak : Those blessed with the holy Preceptor's touch[3]
Have their reckoning[4] annulled. (18) (1.2)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mündh jobani bālaṛīyei merā Piru ralīālā Rāma

Listen, Thou young woman deluded by thy youth !
The Beloved is gay-minded.
As fullness of love grows between the woman and her Lord,
In imparting joy of love is He gracious.
By the Lord's grace comes about union between the
woman and her Lord. P. 436
In bliss in the couch with the Beloved lies joy of seven
pools full of amrita.
Holy gracious Lord ! show Thy mercy and grace,
That absorbed in the holy Word your praise I chant.
Saith Nanak : In bloom of joy is the woman at sight of the
beloved Spouse :
Filled with joy is her heart.[5] (1)

Mündh sahaji salonaṛīyei ik prem benantī Rāma

Listen, lady endowed with beautiful eyes, to a supplication
of love.
Full of love for the Lord is my mind and body—
In the Lord's love am I dyed :
In love of the Lord dyed, to the Lord supplication I make :
By the Name Divine in joy may I abide.
To know His merits is of Him to have realization.
With merits in the mind abiding, demerits flee.
In separation from Thee not for an instant[6] can I live—

1. Original, Rama.
2. Original, Niraguna Rama (the Supreme without attributes).
3. Lit. those that are united to.
4. Reckoning of deeds for retribution after death is implied.
5. Mana.
6. Sesame grain.

No words giving me solace.
Nanak on the Beloved repeatedly calls—
By joy of such utterance is the heart drenched. (2)

Sakhīho sahelarīho merā Piru vaṉjārā Rāṃa

My sister-friends, loved sisters ! the Beloved is a merchant :
The Name Divine He sells, joyful beyond all value.
Of value beyond reckoning in the House Eternal
abides the Beloved :
By His will is the woman[1] ennobled.
Some there are that with the Lord have joy :
I at the doorstep wail.
The Lord of supreme power, Himself accomplishes all.
Saith Nanak : By His grace is the woman[1] made of blessed
matrimony,[2]
As the holy Lord to her mind gives prop. (3)

Ham ghari sācha sohilaṛā Prabh āiyaṛei mītā Rāma

As the Lord, true friend, has arrived, the holy paean
of joy in my home[3] is sung,
In love absorption is felt joy, as is the heart given and
His heart won.
My own heart to Him have I given thus, won the Divine Spouse :
Let Him keep me as be His pleasure.
My body and mind to the Beloved given, by the holy Word
am I blessed—
In my own home[3] have I obtained the amrita-fruit.
Not by cleverness of mind, nor by repeated recitations,
Or by devices is He obtained—
By loving devotion of heart comes union with Him.
Saith Nanak : The Lord is our sole friend;
Of the world are we not. (4) (1)

Anhado anhadu wājai rünjhünkārei Rāma

Playing the unstruck music, in tender tunes,
In love of the precious Beloved is my heart dyed.
Day after day in His love is my ascetic heart dyed—

---

1. Image for the seeker.
2. Image for realization.
3. The self.

Note : In these lyrics and elsewhere in similar compositions 'Rāma' occurs at line-ends as a euphonious refrain.

In the Void has it found lodgement.
The Primal Supreme Being, the Beloved beyond limit,
The inaccessible, by the holy Preceptor is to me made accessible.
The Lord immutable is my seat, my abode :
In contemplation of Him is my mind's abode :
Saith Nanak : Those dyed in the Name are the true ascetics.
To the tender tune of unstruck music listening. (1)

Titu agam titu agampūrei kahu kitu bidhi jāīyai Rāma

How to that City inaccessible, inaccessible abode,
may access be found ?
By discipline of truth and pure qualities;
By living the holy Word :
By living the holy Word to our *true* home may we make resort,
And the Treasure of merit obtain.
To that Root Essence are no branches or leaves—
Over all is He supreme.
Exhausted am I with recitations, austerities, self-restraint :
Nor by self-imposed restrictions of hatha is He obtained.
Saith Nanak : By spontaneous devotion[1] is obtained the
Life of the universe.
This enlightenment by the holy Preceptor is granted. (2)

Guru sāgaro ratnāgaru titu ratan ghaṉerei Rāma

The Master is the pearl-bearing ocean— P. 437
Innumerable are the pearls therein found.
In these seven pools dive thou :
Thereby shall thy mind be purified.
By Divine pleasure, in this pure water does man bathe,
And in company of the Elect[2] into contemplation enters.
Then discarding lust, wrath, fraud and poison of evil,
The holy Name in the heart he lodges.
As are egoism and waves of avarice exhausted,
Is obtained the Lord, compassionate to the humble.
Saith Nanak : Like to the Preceptor[3] is no bathing spot—
None like the Divine Enlightener. (3)

Hauṉ banu bano dekhi rahī triṉu dekhi sabāiyā Rāma

Numerous forests and the grass-blades in them have I viewed :
The three worlds, the whole universe hast Thou made.

1. By Sahaj.
2. Panch (lit. village elders).
3. Guru.

All by Thee is made; immutable art Thou—
None like to Thee.
Thou the Sole Giver; all beggars before Thee—
who else may we laud ?
Lord Bestower ! give in charity what we have not asked for—
Of devotion whereof with Thee are stores full.
Saith Nanak after contemplation :
Without devotion to the Name Divine comes not
liberation. (4) (2)

Merā mano merā manu rātā Rāma piyārei Rāma

My mind in love of the Divine Beloved is dyed.
The holy Lord, Primal Being, beyond extent in my mind
have I lodged.
Inaccessible, unknowable, transcendent,
The Supreme Being, Lord of all is He.[1]
From primal Time existing, in all time to be is He—
All else know to be transient.
I know not the way of ritual or creeds.
How may I find the way of liberation ?
Saith Nanak : By the Master's guidance by realization
of the Word;
By contemplation of the Name day and night. (1)

Merā mano merā manu māniyā Nāmu sakhāī Rāma

My mind to the Name, true friend, is attuned.
Egoism, possessiveness, Maya accompany not *the self.*
Mother, father, brothers, progeny, clever devices,
Wealth, wife—none shall last.
The goddess of wealth[2] has been cast aside, foresaken :
Now under *our* feet is she humbly lying.
A marvel has the Primal Purusha shown—
Him I behold wherever I look.
Saith Nanak : Devotion to the Lord shall I not give up—
All shall happen in due course. (2)

Merā mano merā manu nirmalu sāchu samālei Rāmā

By contemplation of holy Truth is my mind made pure.
Effaced are evil tendencies, united am I to merits.
Discarding evils is my doing made pure :

---

1. Pardhan (Pradhan).
2. (The ocean's daughter)—Lakshmi.

At the holy Portal am I *reckoned* pure.
By contemplation of the Essence by the Master's guidance,
Is transmigration annulled.
Thou our benefactor, friend, companion all-knowing.
By truth may exaltation *to me come* !
Saith Nanak : By the enlightenment by the Master given,
Is illumination of the jewel Name obtained. (3)

Sachu anjano anjanu sāri niranjani rātā Rāma

By the collyrium of truth in the Immaculate am I marked—
My mind and body in the Life of the universe,
Bestower *of bliss* dyed :
With the Life of the universe, Divine Bestower,
Spontaneously comes union.
In holy congregation, in company of devotees,
By Divine grace is obtained joy.
Those dyed in Divine devotion have turned unattached
to the world,
Their attachment and desire annulled.
Saith Nauak : Those subduing[1] the ego have found poise—
Rare are such servants, indifferent[2] to the world. (4) (3.4.3)

In the Measure Asa—Composition of Sri Guru Nanak Dev P. 438

Chhant (Lyric)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Tūṇ sabhnīṇ thāīṇ jithai hauṇ jāīṇ sāchā sirjanhāru jīo

Eternal Creator !
Everywhere pervasive art Thou wherever I go :
Annuller of suffering, His will supreme over all,
Millions upon millions of sins in a brief hour does He efface.
Swans as swans,[3] storks as of storks[4]—
Each being does He evaluate.
Everywhere pervasive art Thou, wherever I go. (1)

Jinh ikmana dhiyāiyā tinh sūkhu pāiyā tei wirlei sansāri jīo

Those that with single mind *on Thee* have meditated, have joy—
Rare in the world are such.

1. Destroying.
2. Udās.
3. Image for the God-enlightened.
4. Image for the worldly-minded.

Living the Master's Word, by Yama not approached.
Never meet they discomfiture :
Never meet they discomfiture; the Divine merit
they contemplate.
Those that at the Lord's feet make obeisance,
Annulled is their transmigration.
By the Master's teaching have they obtained joy in God,
reward[1] in God—
The Name Divine in their hearts they cherish.
Those that with single mind *on Thee* have meditated,
joy have obtained.
Rare in the world are such. (2)

Jini jagatu upāiyā dhandhai lāiya tisai wituh kürbānu jīo

To Him am I a sacrifice who the world has created
And to *various* tasks set it.
By serving Him obtain your profit,
And at the Divine Portal get honour.
Such alone at the Divine Portal are honoured
As realize *the Lord* to be One and Sole.
Such the Nine Treasures[2] obtain, and by the Master's teaching
on the Lord meditate—
Ever on the Divine attributes discoursing,
Day and night His Name they utter.
The Supreme Lord, of all pre-eminent—
To Him am I a sacrifice who the world has created,
And to *various* tasks set it. (3)

Nāmu laini si sohehṇ tinh sükh phal hovai mānehṇ sei jiṉi jāheṇ jio

Those that the Holy Name utter, in splendour shine;
Joy is theirs and honour;
And over all they prevail.
Never have they decrease of blessing;[3] as may please the Lord—
Age after age this to them comes.[4]
Lord ! with passing of ages, in their blessing[5] still
occurs no decrease.

1. Fruit.
2. See Glossary.
3. Fruit (reward).
4. Whatever the number of ages passing.
5. Fruit.

Never suffer old age or death, never into hell fall,
Such as on the Name Divine meditate.
Never have decline[1] such as the Name Divine utter :
Never feel they torment.
Those that the holy Name utter, in splendour shine :
Joy is theirs and honour,
And over all they prevail. (4) (1.4)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Chhant (Lyric)
SCORE 3

Tūṇ sūṇi harnā kāliyā kī wāṛīyai rātā Rāma

Listen, thou black buck[2] ! why in this orchard art so absorbed ?
The fruit of poison tastes sweet for a few days only,
then will it begin to torment thee;
This fruit which has intoxicated thee, will then torment :
Without the Name Divine in deep suffering wilt thou be.
Pleasure is unstable like the stormy ocean; like the flashing
lightning. P. 439
None other than the Lord is thy Preceptor—
Him hast thou forgotten.
Believe Nanak, in thy self contemplate this—
Death to thee must come, thou black buck ! (1)

Bhawaṇrā phūli bhavanteyā dūkhu ati bhārī Rāma

Thou humming bee,[3] haunting flowers,
Know that *thy way* will lead thee to severe torment.
Thus have I asked the Master to impart to me the truth—
To impart to me the truth, the Master I supplicated.
My friend the humming-bee in pleasure is sunk.
As rises the sun and the body begins to decline,
Like oil in cauldron shalt thou be boiled.
Thou unclean goblin, without the holy Word—
Know that Yama will on this way in bonds lead
and torment thee.
Saith Nanak truly : Remember my self, my black humming-bee,
Pleasure will only bring thee to death. (2)

1. Dry up, shrivel.
2. Symbol for lustly malehood.
3. Another symbol, signifying voluptuous pursuits.

Merei jīyaṛiyā pardesīyā kitu paweh janjālei Rāma

My self, stranger in the world, why into snares art
thou running ?
Lodge in heart the Eternal Lord—why run into Yama's snare ?
Like the fish separated from water shalt thou wail,
As the fisherman casts the net.
Delicious are delusions of Maya and the world[1]—
At the end alone is such delusion lifted.
Into devotion enter, to the Lord attach thy mind—
Discard fear of the world.
Nanak tells thee truly : consided this,
My self, into the world straying a stranger. (3)

Nadīyāṇ wāh vichhūnniyā melā sanjogīṇ Rāma

As rivers from their courses diverge,
By good fortune[2] alone again they meet.
In each age is the world full of sweet poison—
This to the Yogi[3] alone is known.
Those that the holy Preceptor have contemplated,
This spontaneously realize and know the Lord.
Those forgetful of the holy Name into doubt are strayed—
In the end bitterly shall wail.
Saith Nanak truly : Lord ! by the holy Word unite to Thy
self the long-separated ones. (4) (1.5)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Chhant (Lyrics)
SCORE 3

Ham gharei sāchā sohilā sāchai shabdi sūhāiyā Rāma

In our home[4] is sung the holy paean decked with the holy Word.
United are the woman[5] and her Lord—this union
by the Lord is made :
By the Lord Himself is the union made; truth in her
heart is lodged—

1. The world and Maya.
2. Sanjogiṇ—By conjunction of lucky stars.
3. Implies the enlightened one, the Jnani.
Note : As stated earlier, in these hymns and those just following, *Rāma* occurs at line-ends as a euphonious refrain.
4. The self is implied.
5. Symbol for the seeker.

With spontaneous enlightenment[1] is the woman intoxicated.
By the Master's Word decked, by truth enbelished,
Eternally in joy shall she have bliss *with her Lord.*
By discarding the ego is attained the Divine Spouse.
Then is joy in the Lord in the self lodged.
Saith Nanak : With the Master's Word is *the woman* decked—
Her entire life fruitful. (1)

Dūjaṛai kāmaṉi bharami bhūllī Hari waru na pāe Rāma

The woman that caught in duality into doubts is strayed,
The Divine Spouse shall not attain.
Such a woman, devoid of merit, of her life shall make waste,
And full of faults, into pining shall fall.
By service of the Master is attained joy everlasting.
Thus is attained the Beloved, by her side[2] ever staying.
As the Spouse she has beheld, is she in bloom,
Her heart by absorption in the holy Word in joy.
Saith Nanak : The woman devoid of the Name into
delusion is strayed—
By union with the Beloved can she attain joy. (2) P. 440

Piru sangi kāmaṉi jāṉiyā Gūri meli milāī Rāma

As by the Master united, the woman has realized the Lord
to be by her side.
In heart by the holy Word is she united—
By spontaneous devotion is her burning assuaged;
As by the holy Word is her burning assuaged, peace to her
heart has come,
And by spontaneous devotion joy in the Lord has she tasted.
In union with the Beloved is she in joy everlasting,
By the holy Word making sweet utterance.
Brahmin scholars[3] and practioners of silence[4] by their
learning helpless are grown—
Nor have those assuming sectarian garbs attained liberation.
Saith Nanak : The world devoid of devotion is mad—
By the holy Word *alone* to the Lord may it be united. (3)

Sā dhan mani anandu bhaiyā Hari jīo meli piyārei Rāma

By union with the Lord is the woman's heart joyful—

1. Sahaje.
2. Hadūrei (Hazūr—in her presence).
3. Pandit.
4. Moni (mauni).

In Divine joy is the woman absorbed, by listening to the
Master's Word illimitable;
Of the Beloved by the illimitable Word attained,
Is she ever contemplating merits;
Ever in her heart He abides,
As in couch bedecked joy with her Lord she has.
In union with the Beloved have her blemishes fled.
In the home in which the Name Divine is ever meditated on,
Paeans of joy eternally[1] are sung.
Saith Nanak : For those dyed in the Name is joy eternal.
By union with the Lord are their objectives[2]
fulfilled. (4) (1.6)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Chhant (Lyrics)
SCORE 3

Sājan merei prītamuh tūm sheh kī bhagati kareho

My loved friends ! practise you devotion to the Lord.
Serve ever the Master : acquire *thus* the blessing of devotion.[3]
To the Lord devote yourselves, that it may please Him;
Should you follow your own will, the Lord's pleasure
shall you no way win.
Hard is the path of devotion and love—
Rare is the person that finds it from the Master's door.[4]
Saith Nanak : Only such as by the Lord are favoured,
Are inspired on devotion to set their hearts. (1)

Merei mana bairāgīyā tūṇ bairāgu kari kisu dikhāwehṇ

My self, practising renunciation
To whom art thou exhibiting this renunciation ?
Those lauding the Lord, are ever raising the paean of joy,
Practise renunciation truly and give up this false show.
To the Lord all is known—
He pervades water and land.
By the Master's guidance is His Ordinance realized.
Those realizing the Ordinance are blessed fully with joy.

---

1. In all four Ages.
2. Spiritual objectives are implied.
3. Nām.
4. The image is of one begging alms at some door.

Saith Nanak : He is the true anchorite[1] who ever in the
Lord is absorbed. (2)

Jeh jeh mana tūṇ dhāwandā teh teh Hari terai nālei

My mind ! run wherever thou wilt, the Lord
ever is by thee.
My self ! all clever devices discard.
On the holy Master's Word meditate;[2]
Ever is He by thy side, even when for a moment shouldst
thou on Him meditate.
Therewith shall thy sins of successive births be annulled,
And at last the supreme state[3] shalt thou attain.
By the Master's inspiration on the Eternal meditate,
That thou mayst to Him be tied.
Saith Nanak : My mind ! in whatever direction thou run,
Ever is the Lord by thee. (3)

Satiguru miliyai dhāwatu thammhiyā nijghari wasiyā āye

By the Holy Master's contact[4] is the wandering *mind*
set at rest,
And in its own essence[5] abides;
Its commerce the holy Name; on the Name it meditates,
And in the Name is absorbed.
As by the holy Master's touch is the wandering mind
set at rest, P. 441
The Tenth Door[6] it attains.
Therein are *served* victuals of amrita, and melody of
peace arises.
Whose sound the whole world props.
Therein play innumerable instruments,
Casting perpetual unstruck harmony,
And the mind in the Eternal is absorbed.
Saith Nanak : By the holy Master's touch[4] is the
wandering *mind* set at rest
And in its own sphere abides. (4)

---

1. Original, Bairagi (Vairagi). This hymn is built round the theme of true and false Vairagya (renunciation, dispassion).
2. Lit. Remember.
3. (Implies liberation).
4. Meeting.
5. 'House'.
6. The state of unshaken *Samadhi* or perfect absorption in the Absolute. (For a parallel to the ecstasy in hymn 4 see Japuji, stanza 36 and 37).

Mana tūṉ joti sarūpa haiṉ āpṉā mūlu pachhāṉu

My self ! in aspect art thou image of Divine Light :
Thy own *exalted* origin realize !
My self ! The Lord is ever by Thee;
Listen to the holy Master's teaching and live in bliss.
He that realizes his origin shall realize too the Lord,
And gain insight into the mystery of life and death.
As by the Master's grace he realizes the Sole *Creator,*
Disappears attachment to duality.
As the mind finds rest, the fanfare of joy arises, and the self with the Creator finds acceptance.
Saith Nanak : My self ! in aspect art thou image of Divine Light—
Thy own *exalted* origin realize ! (5)

Mana tūṉ gārabi aṭṭīyā gārabi laddiyā jāheṉ

My self ! with pride art thou stuffed :
With pride ever laden.[1]
Maya the delusion-monger has deluded Thee.
Stupid self ! ever absorbed in pride,
In the end must thou repent.
The maladies of pride and desire grip thee.
Thy life wasted.
The egoist realizes not that in the Hereafter must he repent.
Saith Nanak : My self ! with pride art thou stuffed :
With pride ever laden. (6)

Mana tūṉ mat māṉu karehṉ ji hauṉ kichhu jāṉadā Gurumukhi nimāṉā hohu

My self ! be not conceited that thou knowest aught.
By the holy Master's teaching attain humility.
Inside thee is arrogant ignorant thinking—
With the holy Word wash off this impurity.
Before the holy Preceptor in humility *stand*—
Think nowise thou art anything.
Through pride is the whole world burnt—
Beware lest thou make ruin of thyself.
Act as the holy Master wishes[2] :
Obey the Master's instruction.[2]

1. Proceed along, move along.
2. Bhāṉā in the original is 'Will'.

Saith Nanak : Discard egoism; thus obtain thou joy.
My self ! in humility abide. (7)

Dhannu su velā jitu maiṇ satiguru miliyā so shahu chitti āiyā

Blessed is the moment wherein the holy Preceptor I met,
And the mind with devotion to the Lord was filled.[1]
Supreme joy and peace[2] then came over me,
And mind and body were full of bliss.
Then entered the Lord my mind and came in the self to abide :
Discarded[3] were all evil qualities.
As willed the Lord, good qualities manifested themselves,
By the holy Preceptor embellished.
Those *alone* have found approval *with the Lord*
Who repeatedly have on the *sole holy Name* meditated,
And feelings of Duality discarded.
Saith Nanak : Blessed is the moment wherein the holy
Preceptor I met,
And the mind with devotion to the Lord was filled. (8)

Iki jant bharami bhullei tini shahi āpi bhulāe

Diverse of God's creatures in delusion are lost—
The Lord Himself in delusion has involved them.
Involved[4] in the attitude of Duality, from egoism they act.
The Lord Himself in delusion has involved them,
Put them on the false path—
For such no help !
Lord ! Thou alone knowst if they fare well or ill—
Thou the Creator of this cosmos.
Mighty is Thy Ordinance.
This the rare God-directed person realizes.
Saith Nanak : What help for these poor creatures, P. 442
Whom Thou Thyself hast in delusion cast? (9)

Sachchei merei sāhibā sachchī terī waḍiyāī

My holy Lord ! holy is Thy greatness.
Transcendent Absolute, immeasurable Lord[5]
art Thou—inexpressible Thy might.

1. I was put in mind of.
2. Sahaj
3. Lit. Forgotten.
4. Lit. Wander about.
5. Combined in this affirmation are the Nirguna (unattributed) and Saguna (attributed) aspects of the Supreme, as *Par-Brahm* (Transcendent Absolute) and *Beant Swami* (Immeasurable Lord). Beant is Lit. 'limitless'.

Whoever has Thy holy might[1] lodged in mind,
For ever lauds Thee.
Those *alone* laud Thee as Thy pleasure have won;
To the holy Eternal is their mind attached.
Those by Thee united, in Thee by the Master's *guidance* are absorbed.
Saith Nanak : Holy Lord ! holy is Thy greatness. (10)

In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jīvano maiṇ jīvanu pāiyā Gurmukhi bhāe Rāma

True life have I attained; attained life,
As by the Master's guidance love for the Lord in *my heart* is formed.
As is the Name Divine in my life's breath lodged,
Gone is all doubt and suffering.
By the Master's teaching on the invisible, unknowable Lord have I meditated—
Thereby attaining the Supreme state of purity.
Ever is the unstruck music *in my ears ringing,*
As the holy Preceptor's Word I have chanted.
Saith Nanak : The Lord-Bestower on me a boon has conferred—
In His Light is my light merged. (1)

Manmukhāṇ manmukhi mūe merī kari Māyā Rāma

Egoists, ever cherishing themselves, by possession of lucre have perished.
To this foul-smelling heap of flesh are their hearts attached,
That each moment is flitting.
To this foul-smelling heap is their heart attached—
This attachment that like kasumbha-dye is seen to be frail.
Each instant is wealth shadow-like turning, now east, now west,
Revolving as the potter's wheel.
Wealth painfully is consumed, painfully garnered and used—
Painfully is it increased.
Saith Nanak : By seeking shelter with the Master
Is the terrible ocean of existence easily crossed. (2)

1. Lit. Greatness.

Merā thākuro thākuru nīkā agam athāhā Rāma

The Lord is all-goodness, inaccessible, unfathomable.
The Divine capital have I sought from the holy Preceptor,
the true banker;
The Divine capital have I sought, the Name purchased.
Thereafter sing I Divine laudation; to Divine merits am
I devoted.
Sleep and hunger have I cast off, discarded—
Now in the Absolute[1] alone am I absorbed,
Have come merchants of one category,
And profit of the Name Divine carry away.
Saith Nanak : Thy mind and body to the Master dedicate—
This blessing comes to whoever is so destined.[2] (3)

Ratnāṇ ratan padārath bahu sāgaru bhariyā Rāma

Of wealth of jewels and pearls[3] is the great ocean full—
This by such is attainable as to the Master's
Word are devoted :
Those to the Master's Word devoted this jewel[4] valuable
beyond limit attain.
The Name Divine immeasurable they attain—
Thereby are their stores of devotion to Thee filled.
The ocean of the self have we churned—
Therein a unique object did we behold.
Saith Nanak : The Master is the Lord's *image*;
The Lord in the Master *pervasive*—
Between these, brother ! no difference is.[5] (4) (1.8)

Jhimi jhim jhimi jhimi varsai amrit dhārā Rāma

In gentle showers is amrita-rain falling;
By the Master's guidance, the Master's guidance truly,
has the Beloved Lord come within sight. P. 443
By the loved Name Divine is the world saved;[6]
by the Name Divine is attained exaltation.
In Kali-Yuga is the Name Divine the ship, that by the
Master's guidance carries across.
This life and the next by the Name Divine are made joyful :

1. Sunn (shunya), vacancy; the Absolute.
2. To whomsoever available.
3. Ratan (ratna) is repeated in this line.
4. Ratan.
5. Lit. The Lord is the Master, the Master the Lord.
6. Carried across.

By the Master's guidance is performed this pure deed.
Saith Nanak : By Divine grace is this boon achieved;
By the Name Divine is attained liberation. (1)

Rāmo Rāma-Nāmu japiyā dūkh kilvikh nās gawāiyā Rāma

As is the Name Divine constantly uttered,
Annulled and effaced are suffering and sin.
By the Master's instruction, on the *Name have* I meditated.
As is the Lord in my heart made pervasive, the supreme state
By seeking shelter with the Master have I attained.
As the holy Preceptor confirmed in *my self* the Name,[1]
Was the boat sinking with load of avarice and evil extricated.
As the Master, perfectly-endowed, the Name Divine in
my mind confirmed,
The gift of *true* life on me he conferred.
Saith Nanak : As one under the Master's shelter comes,
The compassionate Lord Himself shows grace. (2)

Bāṇī Rāma-Nām sūṇī siddhi kāraj sabh sūhāe Rāma

As was listened the holy Word enshrining the Name Divine,
Achieved were all objectives;[2]
And with each hairlet on my body, by the Master's guidance
on the Name I meditated.
Purified were we by meditation on the Name Divine,
That no form or feature has.
Then solely the Name Divine pervaded my self,
And gone were all thirst and hunger.[3]
Mind and body were made joyful; came all decking,
As by the Master's guidance came Divine illumination.
Saith Nanak : The Lord Himself showed grace to me,
humble[4] slave of His slaves. (3)

Jinhīṇ Rāmo Rāma-Nāmu visāriyā sei manmūkh
mūrh abhāgī Rāma

Those that of the Name Divine are forgetful, are egoists—
thoughtless, unfortunate.
Within them rises attachment, and Maya each instant
grips them.

1. Ram, Rama-Ram.
2. Spiritual objectives are implied.
3. Used metaphorically; desire.
4. Das (slave) is repeatedly thrice here.

Soiled by Maya, unfortunate are the thoughtless ones
Who for the Name Divine no attachment feel.
Numerous ritual acts from egoism they perform,
By which to the Name Divine are they indifferent.[1]
Extremely hard and painful is Yama's path,
Darkened by gloom of worldly attachment.[2]
Saith Nanak : By the Master's guidance as is the Name
 meditated upon,
Is the Door of Liberation attained. (4)

Rāmo Rāma-Nāmu Gurū Rāmu Gurmukhei jāṉai Rāma

By the Master's guidance should *the seeker* realize
The Name Divine to be the Lord.
The wandering mind that each instant rises skyward and
 falls to nether regions,
Should he bring unto the house of state of constancy.[3]
As the mind into the state of constancy[3] he brings
The reality of the *spiritual life* shall he know,
And into joy of the Name Divine enter.
The Name Divine the devotee-servant's honour protects
As was Prahlad[4] saved.
High and exalted is absorption in God,
Whose merits beyond limit remain.
Saith Nanak : As was the Name Divine listened,
 in joy of it were we drenched,
And by the Name in the Lord were absorbed. (5)

Jinh antarei Rāma-Nāmu wasai tinh chintā sabh gawāiyā Rāma

Those in whose hearts is lodged the Name Divine,
Ended is all their anxiety.
All boons and merit of pious acts have they attained,
And heart's desire[5] fulfilled.
By meditation on the Name Divine, by lauding the
 Name Divine,
Heart's desire[5] have they attained.
Gone is their foul thinking and folly :

1. Original, steal (implying 'conceal').
2. Moha.
3. The one state, unchanging state.
4. A saint mentioned in Puranic love.
5. Spiritual desires are implied.

By devotion of heart to the Name Divine has
come illumination. P. 444
Blessed their birth and their body,
As come illumination of the Name Divine.
Saith Nanak : Day and night ever to the Lord,
by the Master's guidance be you devoted,
And in your true self[1] take lodgement. (6)

Jinh sardhā Rāma-Nām lagī tinh dūjai chitt na lāiyā Rāma

Those that to the Name Divine have formed faith,
To no other object are attached.
Should the entire earth be made golden,
Still other than the Name nothing to them appeals.
By attachment to the Name Divine, supreme joy have
they attained—
The Name Divine at their departure, at the end is their friend.
Capital of the Name Divine that they have garnered,
Is lost[2] or alienated never.
The Name Divine in the world is the raft,
That Yama, agent of death, dare not approach.
Saith Nanak : Those that by the Master's guidance
the Name have realized,
Such the Lord in His grace to Himself unites. (7)

Rāmo Rāma-Namu sattei satti gurmukhi jāniyā Rāma

The Name Divine, all-holy by the Master's guidance
is realized.
The servants that mind and body have dedicated,
To the Master's service are devoted.
By excessive faith mind and body have they dedicated :
Such servants, the Master, by devotion, to the Lord unites.
The Lord, Protector of the humble, bestower of life,
By guidance of the Master, perfectly endowed, is attained.
The disciple and the Preceptor in spirit are rendered one;[3]
Such a disciple the Preceptor's teaching disseminates.
As is formula[4] of the Name Divine in the heart lodged,
Saith Nanak, spontaneously comes union with
the Lord. (8) (2.9)

1. Own home.
2. Sunk (in idiom, lost).
3. This is one of the cardinal doctrine of the Sikh faith.
4. Mantra.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 2

Hari Hari kartā dūkh bināsanu patit pāwanu Hari-Nāmu jīo

Annuller of suffering is the Lord-Creator;
Purifier of the fallen the Name Divine.
Those that the service of the Lord have loved,
the supreme state have achieved.
The noblest of deeds is *devotion* to the Lord :
The noblest of deeds is uttering the Name Divine;
By utterance of the Lord's Name is one made immutable.
Suffering of transmigration thereby is annulled,
And joyful slumber spontaneously experienced.
Lord, Master ! show grace that the Name of the Lord
pervasive in the self[1] we utter.
Annuller of suffering is the Lord-Creator :
Purifier of the fallen the Name Divine. (1)

Hari-Nāmu padārathu kali-jūgi ūttamu Hari japīyai Satiguru bhāe jīo

In Kali-yuga noblest of all boons is the Name Divine;
By devotion to the holy Preceptor is the Lord's *Name* uttered.
By the Master's guidance must it be listened[2]—
By the utterance, by listening, of the Lord's *Name* flee
all sufferings.
By utterance of the Lord is suffering shattered.
By the Name Divine is attained the supreme bliss.
By realization by the holy Preceptor *granted,*
does light shine in the self,
And darkness lifted.[3]
Such alone to the Name Divine are devoted,
on whose forehead
The writ in primal time is recorded.
In Kali-Yuga noblest of all is boon of the Name Divine.
By devotion to the holy Preceptor is the Lord's
Name uttered. (2)

1. Atma-Rama.
2. That is, the way it is to be meditated upon.
3. Lost.

Hari Hari mani bhāiyā param sūkh pāiyā Hari lāhā padu nirbāṉu jīo

As with the Lord in love one falls, is supreme bliss attained.
By devotion to the Lord is made gain of the state of liberation.
Those that with the Lord fall in love, the Name Divine
is their friend— P. 445
Their wandering in transmigration annulled.
As Divine laudation they chant, fled is their wandering
in transmigration and fear;
Their sins and suffering of multiple births shed—
In the Name Divine are they absorbed.
Those that on the Name Divine have meditated,
from primal time is this for them recorded—
Fruitful, approved their birth.
As with the Lord in love one falls, is supreme bliss attained :
By devotion to the Lord is made gain of the state of
liberation. (3)

Jinh Hari mīth lagānā te jana pardhānā te ūttam Hari Hari log jīo

Those that devotion to the Lord find sweet,
are pre-eminent among men,
The noblest and the Lord's own.
By the Name Divine exaltation they attain;
the Name Divine their friend—
By the Master's Word, joy in the Lord they experience.
By experiencing joy in God are they made supremely immaculate—
By great good fortune comes joy in God.
Blessed, supremely holy, perfectly endowed are those,
That by the Master's guidance on the Name meditate.
Nanak, servant of God, begs for dust of feet of the holy—
Thereby is lifted sorrow and alienation *from God.*
Those that devotion to the Lord find sweet, are pre-eminent
among men,
The noblest and the Lord's especial favourites. (4) (1.3.10)

Sat-jūgi sabhu santokh sarīrā pag chārei dharamu dhiyānu jīo

In Sati-yuga were all beings content.
Intact were all four feet of Dharma,
and all in meditation *engaged.*
People by *strength* of their mind and body the Lord lauded,
And the supreme bliss attained—

In their hearts was lodged the Lord and knowledge of
Divine attributes.
By boon of knowledge of Divine attributes were they blessed,
And were reputed as men of God.
Within and without them was solely the Lord, none other.
To the Lord were they attached, the Name Divine their friend—
At the Divine Portal were they honoured.
In Sati-Yuga were all beings content.
Intact were all four feet of Dharma, and all in meditation
engaged. (1)

Tetā jūgu āiyā antari joru pāiyā jatu sanjam karam kamāe jīo
As came the Treta Age, beings acquired power of body[1]
By practising vows of celibacy and self-restraint.
Shattered was one of the four feet of Dharma, and on three
feet it stood—
In the mind and heart blazed fire of wrath.
In mind and heart was pervasive potent[2] poison—
Rulers rushing into wars, into calamities fell.
The hearts with malady of avarice were afflicted,
And egoism and pride had increased.
The Lord showed grace, this poison by the Master's
teaching and the Name Divine would be eliminated.
As came the Treta Age, beings acquired power of body[1]
By practising vows of celibacy and self-restraint. (2)

Jūgu dwāparu āiyā bharami bharmāiyā Harī Gopī Kāhn upāe jīo
As came the Dwapar Age, were *beings* in doubt strayed.
The Lord raised Gopis[3] and Krishna.
In this age did men perform austerities and enacted sacrifices
And ritual actions.
As came ritual actions, were two feet shattered,
Now *Dharma* on two feet rested.
In great battles did heroes engage,
And in egoism were totally involved.
The Lord compassionate to the humble then granted union
with the holy Preceptor—

Note : For the Yugas mentioned here, see Glossary.
1. Power within.
2. Great.
3. The milkmaids of Braj who dallied with Krishna.

By contact with the holy Preceptor was shed impurity.
As came the Dwapar Age, were beings in doubt strayed. P. 446
The Lord raised Gopis and Krishna. (3)

Kali-jūgu Hari kīyā pag trai khiskīyā pagu chauthā tikai tikāe jīo

As Kali-Yuga the Lord brought on, shattered were three of Dharma's feet;
On the fourth foot alone it rested.
In this Age came to be lived the Master's word.
Consumed was medicine of devotion to the Lord—
By Divine laudation was attained peace.
Now was the age[1] of Divine laudation; by the Name Divine came exaltation;
In the field of self was sown the Name Divine.
In Kali-Yuga whoever sows seed other than the Name,
Forfeited is all his gain.
Saith Nanak, servant of God : Was the Master, perfectly-endowed, attained.
To the mind and heart access to the Name he granted.
As Kali-Yuga the Lord brought on, shattered were three of Dharma's feet—
On the fourth foot alone it rested. (4) (4.11)

Hari kīrati mani bhāyee param gati pāyee Hari mani tani mīth lagān jīo

My mind to Divine laudation is attached; thereby the supreme state have I attained—
The Lord to my mind and body now tastes sweet.
Joy in God have I attained; by the Master's teaching on the Lord have I meditated—
This by fortune writ by the Lord on the forehead has come;
By fortune on the forehead writ, bliss of the Name Divine is attained :
By absorption in the Name Divine is Divine laudation sung.
On the forehead of such is the jewel of the Lord's abounding love shining.
By blessing of the Name Divine are they made resplendent.
As light with Divine light is merged, is the Lord attained.
By contact with the holy Preceptor is the mind settled in faith.

1. Season.

My mind to Divine laudation is attached; thereby the supreme
state have I attained—
The Lord to my mind and body now tastes sweet. (1)

*Hari Hari jasu gāiyā param-padu pāiyā tei ūttam
jana pardhān jīo*

By chanting Divine laudation is the supreme state attained—
Those attaining it are noble, pre-eminent among men.
Of those that love the Lord the feet I venerate;
each instant their feet I wash.
Those that find the Lord sweet, the supreme state have attained—
On their faces is the beautiful red glow of good fortune.
Singing by the Master's guidance Divine laudation,
necklace of the Lord is put round their heart.
Round their neck is worn the Name Divine.
In the gaze of such appears all creation one;
All they realize to be the Divine self.[1]
By chanting Divine laudation is the supreme state attained—
Those attaining it are noble, pre-eminent among men. (3)

*Sat-sangati mani bhāyee Hari rasan rasāī vichi sangati
Hari rasu hoe jīo*

Those to holy company attached, their tongues of joy
in God have taste—
In holy company alone lies joy in God.
On the Lord have they meditated, that by the Master's
Word is made manifest.
None other *in their gaze lies,*
None other lies in their gaze; the Lord alone is true ambrosia,
Of which only those quaffing it know the truth.[2]
Blessed is the Master, perfectly endowed, by whose guidance
is attained the Lord :
In holy company is the Name realized.
Such devotee shall serve solely the Name;
on the Name meditate.
Other than the Name for him nothing shall exist.
Those to holy company attached, their tongues of joy in
God have taste—
In holy company alone lies joy in God. (3)

1. Atma-Rama.
2. Bidh (Vidhi) implies way, manner, state.

Hari dayā Prabh dhāruh pākhan ham tāruh kaḍhi lewuh shabdi sūbhāe jīo

Lord ! Thy grace show : make us stones swim across.
By love of the holy Word save us.
Caught in mire of attachment, are we sinking—
Lord ! extend your arm for help. P. 447
As the Lord His arm extended, noble wisdom we attained,
And the devotee to the Master's feet was attached.
The Name Divine was uttered, meditated upon.
This by good fortune writ on the forehead came—
The Lord to His servant Nanak was gracious,
And to my mind He tasted sweet.
Lord ! Thy grace show; make us stones swim across—
By love of the holy Word save us. (4) (5.12)

Mani Nāmu japānā Hari Hari mani bhānā Hari bhagat janāṇ mani chāo jīo

By repeating the Name is love for the Lord in the heart aroused :
Brimful of ecstasy is the heart of God's devotees.
Such of God's servants as in dying to the world have found life,
Amrita have quaffed—
Devotion to the Master's teaching their hearts inspires.
Devotion in the heart is formed, as the Master shows grace—
Then is the devotee liberated while living, and attains joy.
In death and life by devotion to the Name Divine are they joyful.
In their mind and heart abides solely the Lord;
And in the mind is the Lord lodged, and by the Master's teaching joy in the Lord is found;
Divine joy in ample draughts is drunk.
By repeating the Name is love for the Lord in the heart aroused :
Brimful with ecstasy is the heart of God's devotees. (1)

Jagi maranu na bhāiyā nit āpu lūkāiya mat jamu pakrai lai jāe jīo

None in this world to dying is inclined; man all the time himself conceals,
Lest Yama should catch him and draw away.
Lord, who art equally abiding within and without,
This life from Thee can no way be withheld.

How can life be withheld, that by God is demanded back ?
He whose property it is must take it away.
Egoists wander about whirling and crying; all manner of
medicines and treatment they try.
The Lord whose property it is, must take it away—
By living the Word alone are God's devotees saved.
None in this world to dying is inclined; man all the time
himself conceals,
Lest Yama should catch him and drag away. (2)

Dhūri maranu likhāiyā Gurmukhi sohāiyā jana ūbrei
Hari Hari dhyāni jīo

From primal Time is death destined; the God-directed alone
wear aspect of beauty.
God's devotees by meditating on Him are saved.
By Divine grace exaltation they obtain, by the Name Divine
achieving honour.
At the Divine Portal with exaltation shall they be invested :
Invested at the Divine Portal, by the Name Divine shall they
achieve fulfilment;
By the Name Divine joy shall they obtain.
Their suffering of birth and death effaced,
In the Name Divine shall they be absorbed.
The Lord's devotees and the Lord *in spirit* are one—
Alike are the Lord and His devotee.
From primal time is death destined; the God-directed alone
wear aspect of beauty—
God's devotees by meditating on Him are saved. (3)

Jagu ūpjai binasai binasi bināsai lagi Gurmukhi asthiru hoe jīo

The world is born, then is shattered and meets dissolution;
By association with God's devotees[1] immutability it attains.
The Master the Divine formula in *the seeker's mind confirms;*
Joy in God to him imparts, and Divine amrita in his
mouth drops.
By attaining joy in Divine amrita are the dead brought to life,
Never again to die.
By the Name Divine is attained the eternal state—
Such in the Name Divine are absorbed.
Saith Nanak, servant of God : The Name is our sole prop,

1. Gurumukh.

Nothing but the Name.
The world is born, then is shattered, and
meets dissolution. P. 448
By association with the God-directed immutability
it attains. (4) (6.13)

Waddā merā Govindu agam agocharu ādi niranjanu Nirankāru jīo
Supreme over all is the Lord—inaccessible, unknowable,
Primal, immaculate, formless Being.
Inexpressible His state, immeasurable His greatness—
Inaccessible, without extent is the Lord.
Inaccessible, of unknowable extent is the Lord—
Without limit—His reality to Himself alone known.
What power have these poor creatures Thy might to state ?
Whoever has Thy glance of grace, by the Master's guidance
contemplates Thee.
Supreme over all is the Lord—inaccessible, unknowable,
Primal, immaculate, formless Being. (1)

Tūṇ ādi Purakhu apramparu kartā terā pāru na pāiyā jae jīo
Thou the Primal Being all-pervasive, beyond extent, Creator—
Unknowable Thy limit.
In each vessel[1] pervasive, in all without hiatus manifest,
All by Thee are pervaded.
In each vessel[1] is pervasive the Transcendent Supreme Being,
the Supreme Lord,
Unknowable His extent.
Without form and feature, invisible, unknowahle—
To the God-directed[2] is the inaccessible made made accessible.
These day and night ever abide in joy,
Spontaneously in the Name absorbed.
Thou the Primal Being all-pervasive, beyond extent, Creator—
Unknowable Thy limit. (2)

Tūṇ satti Paramesharu sadā abināshī Hari Hari gūṇī nidhānu jīo
Eternal Supreme Being, immortal art Thou,
Treasure of merit.
The Lord is Sole without a second—
Thou the Supreme Being all-knowing.
All-knowing, pre-eminent art Thou, supreme over all.

1. Being is implied.
2. Gurumukh.

In Thy Ordinance[1] art Thou solely operative;
All by Thy will happens.
In all existence is the Lord solely pervasive—
The God-directed to the Name Divine have found access.
Eternal Supreme Being, immortal art Thou,
Treasure of merit. (3)

Sabhu tūṇ haiṇ kartā sabh terī wadīyāi jiūṇ bhāvai tiweṇ chalāe jīo

All by Thy will happens; all existence of Thy greatness is expressive—
The universe Thou makest go as be Thy will.
As be Thy will, Thou makest the universe go—
All by Thy Ordinance are encompassed.
All by Thy holy Word in all places encompassed,
as may please Thee—
In obediance to Thy holy Word lies exaltation.
By casting off the ego is attained enlightenment by the
Master's guidance,
And absorption in the holy Word comes.
By the Master's guidance is attained devotion to Thy Word[2]
unknowable,
And saith Nanak, absorption in the Name.
All by Thy will happens; all of Thy greatness is *expressive.*
The universe Thou makest go as be Thy will. (4) (7.14)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 4

Hari amrit bhinnei loinā manu premi ratannā Rāma rāje

Divine King ! Lord ! with amrita are my eyes drenched;
in love is the heart dyed.
The Lord my heart[3] to the touchstone has put,
And found it purest gold.
By the Master's teaching is the heart dyed deep red—
My mind and body therein drenched.
Nanak, servant of God, in musk is dipped— P. 449
Blessed therewith his mind and body.[4] (1)

---

1. Shabda (Hukam).
2. Shabda (illumination is implied).
3. Mana.
4. Lit. Birth.

Hari prem baṉī manu māriyā aṉiyalei aṉīya Rāma rāje
Divine King ! with the Lord's words of love is my heart struck,
As with piked arrows.
One that with the pain of this love is afflicted,
alone knows its unbearable agony.[1]
Such a one is jivan-mukta[2]—finding life after destroying the ego.
Prayeth Nanak, servant of God : Lord ! to the holy Preceptor
unite me,
Whereby ocean of the world uncrossable I may cross. (2)

Ham mūrakh mūgadh sarnāgatī milu Govind rangā Rāma-rāje
Divine King ! ignorant, thoughtless are we, come to
Thy shelter—
Lord, full of joyful play ! grant us union.
By guidance of the Master, perfectly-endowed the Lord
have we attained.
Devotion to Him solely I beg.
My mind and body by the holy Word is abloom,
By endless waves[3] of its utterance.
Nanak in holy congregation, in company of devotees the Lord
has attained. (3)

Dīn dayāl sūni benatī Hari-Prabh Hari rāiyā Rāma-rāje
Celestial Lord, Divine King[4] compassionate to the humble,
To my supplication give ear.
Shelter of the Name Divine I seek;
The Name, I pray on my tongue my ever roll.[5]
To be Beloved of devotees is the Divine Lord's way—
Lord ! protect Thou my honour.
Nanak, servant of God to *the Lord's* shelter has come—
The Name Divine is the liberator.[6] (4) (1.8.15)

Gurumukhi ḍhūnḍi ḍhūnḍendīaṉ Hari sajjan laddhā Rāma-rāje
Divine King ! after prolonged search under the
Master's guidance
The Divine friend have we found.

1. Knows how hard to bear it is.
2. For this concept see Introduction.
3. Of unending waves.
4. (Here the Lord is apostrophized thrice).
5. May be put in my mouth (on my tongue).
6. Makes devotees swim across.
Note : The group of six quartets and of six hymns following are known as *Chhakke* (group of six) and form part of the morning service along with Asa-ki-Vār.

Within the golden[1] citadel of the self was the Lord attained.
The Lord is jewel most precious,[2]
That my mind and body has pierced.
By supreme good luck *ordained* in primal time is the
Lord attained—
Thereby is Nanak in joy absorbed. (1)

Panthu dasāwāṇ nit kharī mündh jobani bālī Rāma-rāje

Divine king, the woman[3] of tender years, youthful
In wait for the Lord is ever standing, scanning the way.
Holy Master ! as the Name Divine in her mind you put,
The Lord's path has she trod.
My mind and body by the Name are propped.
Burnt is poison of egoism.
Lord ! unite me to the holy Preceptor, who to the Lord[4]
is united. (2)

Gurumukhi pyārei āe milu maiṇ chirī vichhünei Rāma-rāje

Divine King ! by guidance of the beloved Master
grant me union,
From Thee long separated.
My mind and body full of deep yearning.
In joyful tears of yearning are my eyes drenched.
Master ! point to me the beloved Lord,
That my heart in devotion may be fixed.
The Lord, Nanak, a simpleton to His task has
appointed. (3)

Guru amrit bhinnī dehurī amritu bürkei Rāma-rāje

Divine King ! in amrita is the Master's self drenched,
Amrita in handfuls by him is showered.
Those whose hearts to the Master's Word are devoted
Ever are quaffing amrita.
By the Master's grace is attained the Lord,
And ended is all tossing about.
Saith Nanak : The Lord's devotee and the Lord
In spirit are one. (4) (2.9.16)

---

1. 'Golden' implies 'pure'.
2. Hira (diamond) ratan (jewel) are used, the former having the force of an epithet.
3. Image for the seeker.
4. Banwali (Banwari) one of the periphastic names of Krishna, here symbolizing God.

Hari amrit bhagati bhanḍār hai Guru satiguru pāsei Rāma-rāje

Divine King ! devotion to the Lord is treasure of amrita
that with the Master, the holy Preceptor lies.
The Master, holy Preceptor is merchant-prince of pure dealing,
Who to the disciples grants capital.
Blessed is the merchant and the commerce, blessed the
Master, the merchant-prince.
Saith Nanak, servant of God : Such alone have the
Master attained,
As have this blessing in primal time on the
forehead recorded. (1)

Sachu shāhu hamārā tūṇ dhanī sabhu jagatu vanjārā Rāma-rāje

Divine King ! Thou our holy merchant-prince, our banker—
The whole world traders.
All vessels[1] by Thee are fashioned,
And by Thee with various substances filled.
From the vessel comes out the substance lying therein—
What argument in this can avail ?
To Nanak, His servant, has the Lord granted
treasure of devotion. (2) P. 450

Ham kyā gūṇa terei witharehṇ swamī tūṇ apar apāro Rāma-rāje

Divine King ! Lord ! what power have we on Thy merits
to dilate,
Thou who art beyond end and limit ?
Day and night the Name Divine we laud—
Such alone our desire and prop.
We ignorant ones devoid of knowledge—
The other shore how may we find ?
Nanak, servant of God, is the Lord's slave,
His drawer of water. (3)

Jiūṇ bhāvai tiūṇ rākh lai ham sharani Prabh āye Rāma-rāje

Divine King ! keep us as be Thy will,
To Thy shelter have we come.
Day and night in forgetfulness we do wrong :
May the Lord our honour protect.
Children that we are, Thou the Divine Father.
In wisdom instruct us.

1. Beings are implied.

Nanak, servant of God, is reputed His slave—
May God protect his honour. (4) (3.10.17)

Jinh mastaki dhūri Hari likkhiyā tinhāṇ Satiguru miliyā Rāma-rāje

Divine King ! those on whose forehead this in primal
time is recorded,
The holy Preceptor have found.
Their darkness of ignorance annulled, Divine illumination
in their heart has blazed.
The jewel, wealth of God, have they obtained,
nevermore to be lost,
Nanak, servant of God on the Name has meditated;
By meditation to the Lord is he united. (1)

Jinhīṇ aisā Hari Nām na chetiyo se kāhe jagi āye Rāma-rāje

Those that the Name Divine have not contemplated,
What good their coming into the world ?
Hard to attain is this human birth; without *devotion* to the
Name goes it waste.
Any who in the sowing season the Name Divine has not sown,
In the hereafter famished shall remain—what sustenance
shall he get ?
Saith Nanak : Such is the Divine will—
Egoists shall again and again undergo birth. (2)

Tūṇ Hari terā sabhu ko sabhi tüdhu üpae Rāma-rāje

Lord ! all that exist are Thine : all, Divine King,
by Thee are created.
Nothing in anyone's hand lies—all move as directed.
Beloved ! such find union as by Thee are united—
These Divine acceptance have won.
Nanak, servant of God, with the holy Preceptor
has come in contact,
Who by inspiring devotion to the Name Divine saves. (3)

Koi gāweh ragīṇ nādīṇ bedīṇ bahu bhānti kari nahīṇ Hari Hari bhījai Rāma-rāje

Divine King ! some in various ways as by melodious
singing praise him;
Some by instrumental music, some by recitation of scriptures[1]—
By these devices is the Lord not pleased.

1. Vedas.

Those with hearts full of guile and fraud, their wailing
little avails.
All to the Lord-Creator is known—cure of the great malady
of egoism in God's hand may be put.
Saith Nanak : Those with pure hearts, by devotion the Lord
shall attain. (4) (4.11.18)

Jinh antari Hari Hari preet hai te jana sūghaṛ siyaṇei Rāma-rāje

Divine King ! Those bearing in heart love for the Lord are
truly accomplished, wise :
Even though outwardly[1] an erroneous Word they utter,
The Lord cherishes them still.
For God's devotees no other resting-place is : the Lord
alone to the humble is source of honour.
Saith Nanak, servant of God : The Name is their Master[2] :
The Lord their mightly strength. (1)

Jithai jae bahai merā Satigurū so thānu sūhāwā Rāma-rāje

Divine King ! there where the holy Preceptor takes abode,
With beauty is the spot invested.
The Master's disciples that spot have discovered,[3] its dust
to their face they apply.
The Master's disciples who on the Name Divine
have meditated,
Fruitful[4] is their endeavour.
Saith Nanak : Those that the holy Preceptor have venerated,[5]
Such by the Lord get venerated. (2)

Guru-sikhkhāṇ mani Hari preet hai Hari-Nām Hari Terī Rāma-rāje

Divine King ! in the heart of the Master's disciples is P. 451
lodged love for the Name Divine, for the Lord.
As with their hands the holy Preceptor they serve,
Annulled is their hunger of avarice.
Satisfied is hunger of the Master's disciples—
Many by their favour too are filled.

1. I.e. not from the heart.
2. Diban (Diwan), a high official of the royal court, serving often as chamber-lain to the king.
3. May imply 'chosen'.
4. Has reached the right place.
5. Worshipped. Also 'those that the holy Preceptor Nanak have venerated'.

Saith Nanak, servant of God : Those sowing merit,
Never are starved of devotion to the Lord. (3)

Guru-sikkhāṇ mani wadhāīyān jihn merā satiguru ḍiṭṭhā Rāma-rāje

Divine King ! worthy of felicitation are the Master's disciples,
Who the holy Preceptor have beheld.
Whoever on the Name Divine discourses,
To the mind of the disciples is delightful.[1]
At the Divine Portal are robed in honour the disciples
That the holy Preceptor's pleasure have won.
Saith Nanak, servant of God : With the Lord are identified in spirit
Those in whose heart is lodged the Lord. (4) (5.12.19)

Jinhāṇ bhetiyā merā pūrā Satigurū tinh Hari-Nāmu driṛhāvai Rāma-rāje

Divine King ! those that with the holy Preceptor, perfectly endowed in contact have come,
In them *devotion* to the Name Divine he confirms.[2]
Anyone on the Name Divine meditating shall have his thirst and hunger eliminated.
Yama approaches not such as on the Name Divine meditate.
Lord ! to Nanak, servant of God, show *this grace* :
The Name Divine may he ever utter :
May the Name Divine bring him liberation[3] : (1)

Jinhīṇ Gurmukhi Nāmu dhiyāiyā tinhāṇ phiri bighan na hoī Rāma-rāje

Divine King ! those that by the Master's guidance, on the Name have meditated,
No impediment they find any more.
Those that the holy Preceptor's favour have won,
Are by the whole word venerated.[4]
Those that the cherished holy Preceptor have served,
Joyful ever remain.
Those that with the holy Preceptor Nanak have come in contact,
To the Lord are united. (2)

1. Tastes sweet.
2. Used symbolically.
3. Make Him swim.
4. Worshipped.

Jinhāṇ antari Gurumukhi preeti hai tinh Hari rakkhanhārā Rāma-rāje

Divine King ! those that by the Master's guidance heart's love for the Lord have formed,
The Lord their succourer becomes.
Those that the Name Divine cherish,
How can any traduce them ?
Those that in the Lord have reposed faith of heart,[1]
Evil-doers babble in vain against them.
Saith Nanak, servant of God : Those that on the Name have meditated,
The Lord *Himself* is their protector. (3)

Hari jūgu jūgu bhagat upāiyā paij rakhdā āiyā Rāma-rāje

Divine King ! age after age has the Lord raised His devotees—
Their honour has He *Himself* protected.
The evil-doer Harnakash,[2] has He destroyed,
And saved Prahlad :
Turning His back on the arrogant traducers,
To Namdev[3] did He turn His face.
Nanak, servant of God, has served the Lord
Who at the end must grant liberation.[4] (4) (6.13.20)

In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 5
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merei mana pardesī ve pyārei āo gharei

My self estranged *from the Lord* ! to thy home return.
Beloved Lord ! to the Master unite me,
That in my self the Lord take lodgement.
Cherished one ! as Guru Nanak grace shows,
To the Lord he unites *the seeker.* (1)
Cherished one ! with devotion have I not tasted love *for the Lord.*

1. Love within (the heart).
2. Hrinyakashyapu, a king who was an atheist, and was destroyed by the Lord as Nar-Singh (Man-Lion). Prahlad was his saintly son, whom thus the Lord protected from his father's wrath.
3. A Marashtrian bhakta, whose *Bani* is included in the holy Granth Sahib.
4. Lit. Rescue (from Yama's chastizement).

Cherished one ! my heart's thirst[1] not assuaged,
Ever is it full of yearning.
Cherished one ! youth is passing each instant[2] :
Yama my breath is stealing. P. 452
Cherished one ! saith Nanak : Wearer of the jewel of good
fortune is the wedded woman,
Who the Lord in heart cherishes. (2)
Chrished one ! My eyes with yearning for the
Beloved are dyed,
As the chatrik's[3] for the drop *of rain.*
Cherished one ! as is the drop *sought after* sipped,
Joyful is the heart.
Pangs of separation are ever keeping my body awake;
No way is sleep coming.
Chrished one, saith Nanak : By devotion to the Master
Is attained the Lord, true friend. (3)
Cherished one ! I pray that Chet,[4] month of spring
Rise and the joyful season bring.
Cherished one ! without the Beloved in my courtyard
is dust flying.
In sadness of yearning, cherished one ! are my eyes involved.
On beholding Guru Nanak have I become joyful
As the mother on beholding her son. (4)
Cherished one ! the Lord's discourse[5] has the holy
Preceptor related.
To the Master, cherished one ! am I a sacrifice who to the
Lord has united me.
Fulfilled, cherished one ! are all my desires, as cherished
objective[6] I have achieved.
Cherished one ! by favour of the Lord is Nanak,
servant of God, in the Name absorbed. (5)
Cherished one ! with other than the Lord,
shall I not enter the sport of love.
How may I attain the Master, following whom the Lord
I may behold ?

1. Used symbolically.
2. Ever, constantly.
3. A tiny bird (Skt. Chatak) symbol of yearning in love.
4. The Indian month, spanning half April and half May.
5. Stories, tales.
6. Fruit implies desire for devotion, union with God.

Lord, bestower of boons, to the Master pre-eminent
unite me,
By whose aid with the Lord may I find union.
Cherished one ! by the writ on my forehead recorded,
Have I attained to Guru Nanak. (6) (1.14.21)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE I

Anado anadu ghaṇā maiṇ so Prabhu dīthā Rāma
Excessive joy I feel on beholding the Lord.
Sweet Divine elixir have I now tasted :
As the sweet Divine elixir in my mind is settled by grace
of the holy Preceptor, has poise[1] come.
The Lord in my self is lodged : paean[2] of joy have I sung :
Fled are the five evil ones.
Joyful and fulfilled have I become,
The devotees of God, mediators[3] with Him, of ambrosial
speech, have befriended me.
Saith Nanak : As with eyes the Lord I have beheld,
In Him is my faith fixed. (1)

Sohīyaṛei sohīyaṛei mere bank dūarei Rāma
The aspect of beauty my elegant protals bear,
As the beloved devotees of God, my guests[4] have become.
The wedding ceremonial[5] these beloved devotees have
accomplished—
Making obeisancce, in their service am I engaged.
Himself is the Lord of the wedding party, Himself of the
bride's group.
Himself is He the Lord Spouse, Himself blessing the nuptials.
Himself His tasks He accomplishes, Himself the
creation props.
Saith Nanak : As the Bridegroom in the home is settled,
With beauty are invested my elegant protals. (3)

1. Sahaj
2. Mangal = song of joy with implication of a wedding occasion.
3. Basith = mediator, with implication of one arranging a betrothal.
4. 'Guests' also here bears implication of wedding-guest.
5. Karaj, lit. task, with implication of wedding ceremonial.

Nav-niddhei nau-niddhei mere ghar mehṇ āyee Rāma

The Nine Treasures now into my home have come :
By meditation on the Name all have I achieved.
As on the Name I meditate, the Lord, spontaneously
has become my friend, never to leave me.[1]
Effaced is reckoning of deeds, ended is rushing
in restlessness—
Nevermore anxiety enters the mind. P. 453
Rising is the Lord's note : playing are the unstruck
instruments,
Evoking wondrous beauty.
Saith Nanak : As is the Beloved by me, have I achieved
the Nine Treasures. (3)

Sarsiyaṛei sarsiyaṛei merei bhāī sabh mītā Rāma

Joy-filled are all my brethren, all friends.
This hard contest by aid of the Master have I won—
By the Master's guidance repeating the Name Divine.
As this contest have I won,
Shattered is the wall of fortress of illusion.
As the Lord for my help is by me standing,
A great treasure, a vast store have I found.
He alone is truly enlightened, pre-eminent, whom the
Lord his own has made.
Saith Nanak : As has the Lord by me stood,
Joyful are my brethren, my friends. (4) (1)

Akathā Hari akath kathā kichhu jāe na jāṇī Rāma

Inexpressible is the Lord's truth,[2] unknowable.
This by gods and men, godly men, by sages, with spontaneous
inspiration is stated.
Their ambrosial words spontaneously are uttered,
As to the Lord's lotus feet are they devoted.
These by contemplating of the sole inaccessible Lord,
immaculate,
Their heart's desire[3] have achieved.
Discarding pride, attachment, evil doing and duality,

---

1. Lit. For ever.
Note : In these lyrics at the end of most lines occurs 'Rama' which is to be treated as a euphonious refrain.
2. Story.
3. Desire for devotion, liberation.

In Divine Light is their light merged.
States Nanak : By the Master's grace
Eternally joy in the Lord they have. (1)

Hari santān Hari sant sajan merei mīt sahāī Rāma

The Lord's devotees are my friends, companions, helpers.
By great good fortune is achieved holy company.
Should by great good fortune anyone achieve it and on the
Name meditate,
Gone is all his suffering and agony.
As to the Master's feet is man devoted, fled are his
doubt and fear,
And effaced is egoism.
As by grace the Lord unites him, never again
occurs separation.
Thus states Nanak prayerfully : Thy servants, Lord,
Ever under Thy shelter abide. (2)

Hari darei Hari dari sohani Terei bhagat piyārei Rāma

At the Lord's Portal shine in beauty the devotees
beloved of Him.
To such am I perpetually a sacrifice :
Perpetually a sacrifice to those am I, ever to them bowing,
By whose contact is the Lord realized.
The Lord, all-perfection, all-pervasive, creator,
Each vessel[1] fills.
As is obtained the Master perfectly-endowed,
is the Name meditated upon—
The life of such on a gamble not forfeited.
Thus prays Nanak : Thy shelter I seek;
in Thy grace succour me. (3)

Beantā beant gūṇa Terei ketak gāwāṇ Rāma

Lord ! endless are Thy merits—how many of these
may I sing ?
Dust of Thy feet by great good fortune is obtained.
By bathing in dust of the Lord's feet is shed impurity,
And suffering of birth and death annulled.
The Supreme Lord, Master, within and without,
Is ever before us, ever by us.

1. Being is meant.

By Thy laudation, Thy praise, is gone all suffering—
Nevermore into birth shall I fall.
Thus humbly states Nanak : By seeking the
Master's shelter
Is found the Lord's pleasure and liberation
achieved. (4) (2)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
Score 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari charan kamal manu bedhiyā kichhu ān na mīthā Rāma-rāje

Divine King ! my heart by the Lord's lotus feet is pierced :
Nothing else now pleases.[1]
Divine King ! as in company of the holy is
He meditated on, P. 454
In each vessel[2] is His Presence beheld.
As in each vessel[2] is the Lord beheld, has amrita rained,
And gone is suffering of birth and death.
As is praise of the Treasure of Merit sung, effaced is all suffering,
And snapped is knot of egoism.
The Beloved now is ever with me, never leaving my side—
The heart in fast red[3] of love dyed.
Nanak by the Divine lotus feet is penetrated :
Nothing else now pleases.[1] (1)

Jiūṇ rātī jali māchhulī tiūṇ Rāma ras mātei Rāma-rāje

As is the fish of water enamoured, so Divine King,
With joy in God are we intoxicated.
As instructed by the Master, perfectly-endowed,
Was found the way to achieving true life.
The Lord, controller of the inner self, the way of
true life showed—
Himself to His sash He attached us.
The Lord, precious[4] jewel manifest, perfect,
The devotee foresakes never,

1. Appears sweet.
2. Being is implied.
3. Majith.
4. Padarath (substance).

The Lord of noble beauty, all-enlightenment—
Ineffaceable are His gifts.
Nanak with the Lord is intoxicated as is the fish to
water devoted. (2)
Chātriku jāchai būnd jiūṇ Hari prān adhārā Rāma-rāje
Divine King ! the Lord is my life's prop as the drop that
the Chatrik quests after.
The Lord, Divine King, to me is dearer than wealth, treasure,
Progeny, brothers, friends—
Beloved over all is the immaculate Supreme Being—
His true state unknowable.
May the Lord for a single breath, or with a single morsel
be not forgotten—
Then by the Master's Word is felt joy in Him.
The Lord, Supreme Being, life of the universe, whose joy
His devotees quaff—
By contemplation of Him have they shed doubt,
attachment, suffering.
To Nanak is the Lord beloved as the drop that the
Chatrik quests after. (3)
Milei Narāyan āpnei mānortho pūrā Rāma-rāje
Divine King ! as is the Lord met, are my objectives fulfilled.
Divine King ! as is met the Master, heroic in spirit,
Shattered is the wall of illusion.
Lord compassionate to the humble ! by contact with
the Master, perfectly endowed, as in primal time recorded,
Are obtained all treasures.
The Lord all-beauty, Master, preserver of the universe
In primal Time, at end of time and in middle
time is pervasive.
Dust of feet of the holy is purifier of the fallen—
Therein lie multiple joys and equable bliss.
Saith Nanak : As is met the Lord, are all objectives
fulfilled. (4) (1.3)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 6
In the Name of Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jā kau bhaye kripāl Prabh Hari Hari seī japāt

Sloka

Such alone the Lord contemplate as have Divine grace.
Saith Nanak : To the holy Name are they devoted,
By contact with company of devotees. (1)

Chhant (Lyrics)

Jal dūdh niyāīṇ rīti ab dūdh ānch nahīṇ mana aisī preeti Hare

To the Lord make such love as between water and milk :
Water lets not milk by heat to be oppressed.
With Him am I involved as the humble-bee in the lotus—
That in it is absorbed, not for a moment moving aside :
For an instant move not away from love of the Lord—
All embellishment in the Lord's love lies.
When hearing of what is reported of Yama's path,
In holy company be not afraid of it.
As are Divine merits lauded,
Are sins and suffering carried away entirely.
Sing thou Nanak, songs of the Lord—
Form love for the Lord; to Him devote thy heart.[1] (1)

Jaisī machhulī nīr iku khinu bhī na dhīrei mana aisā nehu karehu P. 455

My self ! to the Lord bear such love as the fish,
That without the water not for an instant finds peace.
Or, as the Chatrik that each instant in thirst
For the drop cries,
And is happy as the rain falls.
With the Lord be in love; to Him give your heart;
With the Lord form excessive attachment.
All pride shedding, His shelter seek—
To His sight may I be a sacrifice.
Those having the Master's pleasure,
To the Spouse long-separated are united—
Through them the wife[2] sends to Him message of holy love.

1. Mana.
2. Image for the seeker.

Nanak ! utter Thou songs of the Lord illimitable :
With the Lord form love—
Such love shouldst thou form. (2)

Chakwī sūr sanehu chitwai ās ghaṉī kadi dinīyaru dekhīyai

The chakwi in love with the sun, with strong
yearning is filled
To have sight of him.
The kokila in love with the mango utters sweet[1] sounds—
My self ! to the Lord bear such love :
With the Lord be in love, all pride discard—
Know each is a night's guest,
What is this love of the world ? this attachment
by you formed ?
Man comes into the world unclad, and thus too goes out.
Immutable is company of the holy : at their feet fall—
All attachments formed shall break.
Nanak, utter thou songs of the Supreme Being gracious.
With thy heart form love for the Lord,
Yearning to behold the Lord, the sun. (3)

Nisi kūrank jaisei nād sūni sravaṇī hīyo ḍivai mana aisī preet kījai

My self ! with the Lord form such love as the Deer,
That hearing sound of the vessel at night gives heart to it.
Such love as the youthful wife that with the husband is
involved in love and serves him—
To the Beloved thou give.
To the valued[2] Beloved give your heart,
With Him have bliss and all joy and pleasure.
As is attained the Beloved, the friend, after long separation,
Have I assumed the red garb *of joy*.
As the Master my witness[3] has become, the Beloved
incomparable with my eyes have I beheld.
Nanak ! utter thou songs of the gracious Divine Enchanter[4] :
My self, touch thou the Lord's feet—
For Him cherish such love. (4) (1.4)

---

1. Beautiful, pleasing.
2. Lal (a ruby) expressive of high value.
3. Implies mediator.
4. Mohan.

Banu banu phirtī khojatī hārī bahu awagāhu

Sloka

Seeking after the Lord in forests, in making much quest
am I exhausted :
Saith Nanak : As was met the holy man, in my self
I found Him. (1)

Chhant (Lyrics)

Jā kau khojehṇ asankh munī anek tapei

He whom innumerable sages by numberless austerities
are seeking;
He on whom millions of Brahmas[1] meditate,
And the enlightened by reciting holy texts seek;
Who by recitations, austerities, self-discipline,
Ritual actions, worship, self-purification and prayer
is sought after;
To be united to whom, the immaculate,
Many wander over earth and at holy spots bathe—
Thou whom human beings, forests, grasses, birds and
beasts[2] all propitiate—
Gracious, precious Beloved ! in holy company meet Nanak,
That the supreme state he may enter. (1)

Koti bishan avatār shankar jaṭādhār

Millions of Vishnu[3]-incarnations and Shiva[4] of matted locks,
Gracious Lord ! seek after Thee with endless devotion.
Limitless, inaccessible Lord, Master !
Preserver of all, of wealth abounding !
Gods, accomplished, Yogis, Shiva's disciples, celestial
choristers,
Musicians of deities—
All on Thee meditate, Thy merits recounting.
Millions of Indras,[5] numberless deities
Proclaim with ovations the Lord's Name.
Cherisher of the helpless, gracious, P. 456
Save Nanak by uniting him to holy company. (2)

---

1. Brahma is the creator aspect of the Godhead.
2. Beasts and birds.
3. Vishnu's incarnations include Rama and Krishna.
4. The destroying aspect of the Godhead.
5. King of the gods.

Koti Devī jā kau sevehṇ Lakhimi anik bhānti

He whom millions of goddesses and Lakshmi[1] in endless
ways serve,
On whom beings visible and invisible, air and water,
Day and night meditate;
Whom the constellations, moon, sun,
Earth and sky in musical supplication propitiate;
To whom all forms of creation[2] by their various tongues
make supplication;
Whom Puranas and the four Vedas contemplate,
Whose Name the six systems[3] utter—
That purifier of the fallen, beloved of devotees,
saith Nanak,
In holy company is met. (3)

Jetī Prabhū janāī rasnā tetī bhanī

The creation raised by the Lord have we by our tongue
mentioned :
Those that unknown to us serve Him,
We have not power to mention.
The Lord beyond our knowing and computation,
beyond limit,
Pervasive in all, yet from all distinct—
All before Him beggars; He alone the Bestower.
Not remote, but ever with us manifest—
To His devotees is He compliant, to beings grants union.
How may His praise be recounted ?
Pray grant to Nanak this boon and honour :
May his head at the feet of the holy rest ! (4) (2.5)

Uddamu karahu waḍ-bhāgiho simruh Hari Hari Rāi

Sloka

You that are endowed with good fortune ! endeavour in the
way of contemplation of the Divine King.
Saith Nanak : Contemplate Him whose contemplation
brings all joys,
And whereby suffering, pain and illusion vanish. (1)

---

1. Goddess of prosperity.
2. Four forms of creation are mentioned : The ego-born, the womb-born, perspiration-born and atmosphere-born.
3. The Six Shastras of Indian philosophy.

Chhant (Lyrics)

Nāmu japat Gobind na alasāīyai

Be not slothful in uttering the Lord's Name.
By entering holy company shall you not have to enter[1]
Yama's demense.
By contemplation of the Name afflicts not suffering,
pain and fear,
And comes everlasting joy.
With each breath supplicate the Lord, with heart and tongue.[2]
Lord gracious, compassionate, repository of joy,
treasure of merit !
By your grace in your service engage me.
Nanak thus supplicates, contemplating God's holy feet :
In contemplating the Name Divine be not slothful. (1)

Pāvan patit punīt Nām niranjanā

The Name of the Lord immaculate is holy, purifier of the fallen.
The collyrium of the Master's illumination is shatterer of
darkness of illusion.
By this collyrium of the Master's illumination is beheld the
Lord pervasive on water and land and in between.
Effaced is his anxiety in whose heart for an instant
He is lodged.
Of the Lord Almighty, unfathomable is the knowledge;
Of all is He shatterer of fear.
Nanak thus supplicates, contemplating God's holy feet;
Purifier of the fallen is the Name of the Lord immaculate. (2)

Ote gahī Gopāl dayāl kripānidhei

Lord compassionate, treasure of grace ! Thy shelter have I sought.
At Thy feet I take shelter; in Thy shelter lies my fulfilment.
Purifier of the fallen are the holy feet of the Lord almighty.
Pray take me across the ocean of existence.
Numbers by contemplation of the Name are saved.[3]
Innumerable are such as after Thy beginning and end quest.
It is heard by the device of holy company comes liberation.
Nanak thus supplicates, contemplating God's holy feet;
With the Lord compassionate, ocean of grace have
I sought shelter. (3)

---

1. Go towards.
2. Mouth.
3. Have swum.

Bhagati vacchal Hari birdu āpi banāiyā

The Lord has assumed Himself the way of being His
devotees' beloved.
Wherever His devotees supplicate Him, Himself He manifests.
The Lord spontaneously His devotees to himself unites, P. 457
And their purposes fulfils.
In chanting Divine laudation lies bliss and supreme joy,
And effaced[1] is all suffering.
In all directions is manifest His wonder—
Solely is He thereby visible.
Nanak thus supplicates, contemplating God's holy feet;
The Lord has assumed Himself the way of being
His devotees' beloved. (4) (3.6)

Thiru santan sohāgu marai na jāvae

Immutable is wedding bliss[2] of God's devotees—
Their Spouse dies never, nor from their side departs.
One in whose home the Lord is the Spouse, eternally has
bliss with Him.
Immortal, eternal is the Lord—ever youthful, holy;
Never straying far, ever-present is the Lord,
All ten directions filling ever.
Lord of life, imparting wisdom to attain the supreme state—
Pleasing to Him is love of those loving Him.
Saith Nanak : By the Master's teaching[3] is He realized.
Immutable is wedding bliss of God's devotees—
Their Spouse dies never, nor from their side departs. (1)

Jā kau Rāma bhatāru tā kai anadu ghaṉā

Great bliss has the wife, who has the Lord for spouse :
Happy is such wife, high her repute.
Honour, exaltation, weal is hers in chanting laudation of the
noble Divine *person,* the Lord.
Of all fulfilment, the Nine Treasures, never is her home empty.
Sweet of speech, by her Lord is she honoured—
Immutable her wedding bliss.
Saith Nanak : By the Master's teaching is He realized;
Immutable is wedding bliss of such as have the Lord for Spouse—
Exceeding joy in theirs. (2)

1. Forgotten.
2. Union with God is implied, according to the imagery used in this context in Gurubani.
3. Word.

Āo sakhī sant pāsi sevā lāgīyai

Come sister-friends ! to God's devotees we repair and in their service engage.
Discarding egoism, grind we grain and wash their feet.
By discarding egoism is suffering ended;
The ego should one not display.
Take shelter with God, thus acquiring honour.
In what the Lord does, find joy.
Discarding pessimism[1] handmaids of God's servants we become—
Folding our hands day and night we keep awake in prayer.
Saith Nanak : By the Master's teaching is He realized.
Come sister-friends ! to God's devotees we repair,
And in their service engage. (3)

Jā kai mastaki bhāg se seva lāiyā

On the forehead of whoever is recorded good fortune,
In service of the Lord is engaged.
Fulfilled are objectives of such as company of the holy attain.
Such in holy company, in joy in God,
In Divine contemplation are engaged.
All such delusion, attachment, evil-doing and duality have discarded.
In their minds rains peace and temper of poise,
And in holy Divine laudation they sing.
Saith Nanak : By the Master's teaching is He realized.
On the forehead of whoever is recorded good fortune,
In service of the Lord is engaged. (4) (4.7)

Hari Hari Nām japantiyāṇ kachhu na kahai Jam-kāl

Sloka

Yama, agent of death, oppresses not one while in contemplation of the Name Divine engaged.
Saith Nanak : Therewith are mind and body made joyful,
And at last is found union with the Lord. (1)

Chhant (Lyrics)

Milauṇ santan kai sangi mohi ūdhāri lehu

Company of the holy shall I join, praying that I be saved.
With folded hands shall I supplicate, the Name Divine to me be imparted;

1. Udāsī (dispassion) here implies pessimism.

For the Name Divine shall I make supplication;
their feet shall I touch
Discarding egoism, their compassion shall I seek.
Nowhere shall I stray. Thy shelter pray I may attain.
Lord compassionate, to me show compassion.
Lord almighty, inexpressible, beyond limit, holy,
To my supplication give ear. P. 458
With folded hands this gift Nanak seeks :
My transmigration pray annul. (1)

Aprādhī matihīnu nirgunu anāthu nīchu

A sinner, devoid of understanding, without merit, helpless,
low am I :
Thoughtless, hard-hearted, low of lineage, in mire of
attachment caught :
Soiled by impurity of doubt, foul deeds, egoism and avarice—
Thought of death never my mind enters.
In pleasure of woman, delight of wealth, ignorance involved.
Slipping by is youth; advancing is old age;
Death for the day to catch me is in watch.
Thus prays Nanak : In Thee lies my hope.
Keep me who am lowly, under shelter of saints. (2)

Bharmei janam anek sankaṭ mahā jon

In endless births have we wandered, bearing heavy
torments of birth :
In pleasures of indulgence and wealth have I
remained involved.
Burdened by immeasurable sins have I in transmigration
wandered.
Over numerous lands[1] have I wandered.
Now with the Lord have I sought shelter—
In devotion to the Name Devine lie all joys.
Beloved Lord, Saviour ! nothing by my power is accomplished.
Saith Nanak : In Thy grace lies joy and bliss in poise[2] :
Thereby shall the ocean of existence be crossed. (3)

Nām dhārīk ūdhārei bhagtah sansā kaun

Even those nominally adopting devotion to the Name are saved—
So what fear may God's devotees have ?

1. Births is implied.
2. Sahaj-anand.

By whatever means be possible, with your ears listen
to Divine laudation.
By listening to the teaching of the enlightened does man
find riches of devotion in the *self*.
Those dyed in devotion to the Lord-Creator,
Divine laudation chant :
Should the earth turn paper, all vegetation pens,
the air to scribe—
Still would the Lord's laudation be unending with end
undiscoverable—
So has Nanak sought shelter of the Lord's feet. (4) (5.8)

Pūrakh-patei Bhagvān tā kī sharani gahī

With the Lord, master of creation, have I sought shelter :
Thereby is my life rendered fearless, and all anxiety gone.
In Him have I seen mother, father, progeny, companion,
noble being, dear friend.
The Master to the Lord has united me, caught me by the arm :
to His bosom[1] clasped me,
Whose pure laudation God's devotees have uttered.
Immeasurable His merits, beyond count His greatness,
Inexpressible His worth.
The Sole Lord, yet of immeasnrable aspects, inaccessible—
Nanak His shelter has sought.[2] (1)

Amrit banu sansāru sahāī āp bhaye

As the Lord became my helper, the universe to me was
amrita filled :
As the Name Divine round my heart was borne,[3]
ended were days of indulgence in worldly pleasures.
Gone were illusion and attachment; shattered was evil-doing,
And transmigration annulled.
Cooled was the ocean of fire, as the holy man's sash[4]
I grasped.
You devotees of God ! cry Hail, Lord ! Divine Being,[5]
Cherisher of the universe,
Gracious, almighty.

---

1. Neck.
2. Grasped.
3. (As a necklace).
4. 'Grasping the sash' is to seek shelter.
5. Gobind (Govind).

Nanak by meditation in holy company, on the Name of that
Being, all perfection,
The supreme state has achieved. (2)

Jeh dekhouṇ teh sangi eko ravi rahiyā

Wherever I look, the sole Supreme Being is by me,
And everywhere pervasive.
In each heart[1] is He lodged; rare spirits alone have had
access to Him.
Pervasive over water and land, worm and elephant
He fills alike.
In the beginning of time, at the end of time and in the middle
Is His presence by the Master's grace realized.
The Supreme Being is all-pervasive; all is the Supreme
Being's play—
God's saints have called Him Lord, treasure of merit.
Nanak, contemplate thou the Lord, controller of the inner self,
The Sole Being pervasive. (3)

Dinu rayni suhāvaṛī āyee simrat Nāmu Hare

In contemplation of the Lord are days and nights become
pleasant.
By falling in love with the Lord's lotus feet, are all
evils and sins shed. P. 459
Fled are suffering, hunger, penury,
As is shown to me the clear path to God.
In holy company by devotion to the Name is achieved
heart's desire.
At sight of the Lord are my desires fulfilled,
And saved are all my forebears.
Saith Nanak : In contemplation of the Lord,
Are days and nights all made blissful. (4) (6.9)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE 7

Shübh chintan Gobind raman nirmal sādhū sang

Sloka

Lord of bliss ! to Nanak show grace, that not for a
brief hour should he of the Name be forgetful.

1. Vessel.

With mind full of noble thinking
Should he utter laudation of the Lord,
In holy saintly company. (1)

Chhant (Lyrics)

Bhinnī raynaṛīyai chāmkani tārei

In the dew-drenched night shine the stars.
The holy, those beloved of God, at this hour are awake :
Ever awake are those loved by God, day by day
contemplating Him.
In their hearts is borne contemplation of God's
lotus feet,
Praying, Lord ! be not forgotten for an instant.
Discarding pride, attachment, evil tendencies and
sins of mind,
Their sufferings burn away.
States Nanak prayerfully : Ever awake are the devotees,
beloved of God. (1)

Merī sejaṛiyai āḍambar baniyā

Decked with embellishments is the couch *of my self* :
Joyful is my mind, as of the Lord's arrival I have heard.
As is met the Lord, disporting in joy,
My self with ecstasy, bliss and joy is filled.
As to my limbs was He clasped, fled was suffering,
And joyful were life, mind and body.
Fulfilled was heart's desire as was the Lord meditated on.
Auspicious was the hour of union.
States Nanak prayerfully : By union with the Lord,
Was achieved all joy and bliss. (2)

Mili sakhīyāṇ pūchhehṇ kahu kant nīsānī

My sister-friends meeting me ask for signs of the Spouse.
Filled with joy of love, nothing can I utter in reply.
Richly dyed, esoteric, endless are the Creator's merits—
The Veda His extent realizes not.
In devotion His devotees are on Him meditating,
His merits ever chant.
Such a wife accomplished by enlightenment in all qualities,
The Lord's pleasure wins.
Thus prayerfully states Nanak : Dyed in joy of God,
Such a wife in spontaneous devotion is absorbed. (3)

Sūkh sohilaṛei Hari gāwaṉ lāgei

As paeans of joy in the Lord we took to singing,
Joyful are our friends,[1] fled are suffering and foes.[2]
By Divine grace are friends with spontaneous joy filled,
With the Name Divine made happy.
Ever awake are God's saints, to the Lord's feet clinging—
With the Lord[3] finding union.
As have come auspicious times,[4] is spontaneous
enlightenment found,
And the Lord, treasure of all joys attained.
Thus prayerfully states Nanak : In shelter of the Lord
Are God's devotees ever fixed. (4) (1.10)

Ūth wanj watāūṛiyā tāiṇ kyā chir lāiyā

Rise, thou traveller ! why this delay ?
Thy time is approaching—why by this false show art attracted ?
Attracted by this false show, by Maya deluded, in endless
sins art involved.
The body a heap of ashes, by the hunter Yama marked out. P. 460
Death thy poor body shall overthrow.
Leaving behind property and youth shall the body depart—
Pleasures of raiment and food all shall be left behind.
Saith Nanak : Thy deeds alone shall accompany thee;
The accumulated deeds noway can be effaced. (1)

Phāthuh mirg jivaiṇ pekhi rayṉi chandrāiṉu

Caught art thou like deer as at night moonlight he beholds.
By perpetually committing sins, shall pleasures into
suffering turn.
Sins to which thou dost cling, shall draw thee away
by the neck.
Indulgence in couch of false pleasure
Is like illusion of false city of mirage.[5]
Intoxicated by greed, avarice, pride,
In arrogance art thou absorbed.
Saith Nanak : Man like the deer in ignorance is destroyed,
His transmigration not annulled. (2)

1. The sources of enlightenment in the self.
2. The five evil tendencies.
3. Prabhu Banwari.
4. Days.
5. Hari-chandauri = a mirage city, an illusion.

Miṭhai makhu mūā kivn lāe uḍārī

How may the fly caught in molasses[1] fly away ?
How may the elephant fallen into the pit swim ?
In a moment has liberation[2] become hard,
As man the Lord has not contemplated.
Endless are sufferings and penalties—
The self reward of its own doing gets.
What in secret was done has become open,
Bringing ignominy in this life and the next.
Saith Nanak : Without the holy Preceptor's teaching
Is the egoist prideful ruined. (3)

Hari ke dās jīvei lagi Prabh kī charnī

God's servants by clinging to the Lord's feet find life;
As under the Lord's shelter they come, to His bosom[3]
He clasps them.
On them He confers strength, wisdom, realization and
meditation,
And to utterance of His Name inspires them.
Himself becoming holy congregation, the world He saves.[4]
Those with pure deeds by the Divine Saviour are saved.
Saith Nanak : God's devotees who come under His shelter,
Into hell do not fall.[5] (4) (2.11)

Wanju merei ālasā Hari pāsi benantī

Depart thou sloth, that before the Lord I lay my supplication :
Then with the Spouse[6] shall I have bliss,
And in the Lord's company feel exalted :
In company with the Lord finding exaltation,
Day and night with Him shall I have bliss.
Contemplating Him with each breath find I life;
As the Lord I behold, His laudation I sing.
Separation itself felt ashamed, so the Lord's sight I beheld,
His ambrosial sight ever reviving[7] us.
Thus prayerful states Nanak : Fulfilled is my desire :
With Him whom I sought have I union. (1)

---

1. Anything sweet.
2. Swimming (across the ocean of existence).
3. Neck.
4. Takes across the water.
5. Go.
6. The Lord God, as elsewhere is implied.
7. Lit. Irrigating (with life-giving water).

Nasi wanjuh kilvikhuh kartā ghari āiyā

Flee you sins, the Creator to my home[1] has come.
As is the Lord manifested, are agents of evil destroyed.
The beloved Lord, discoursed on in holy company has
become manifest.
At His wondrous sight has rained amrita,
As by the Master's grace is He realized.
Peace to the mind has come : the concert of joy is rung—
Beyond knowing is His extent.
Thus prayerfully states Nanak : Union in spontaneous joy
Is by the Lord Himself brought about. (2)

Nark na dīṭhaṛiyā simrat Narayan

By contemplation of the Lord is hell not experienced.[2]
Victorious is righteousness[3] ! agents of evil fled.
Those on the Lord in holy company meditating
Attain righteousness,[3] poise and spontaneous joy.
The Lord by His grace has saved us,
And discarded are attachment[4] and possessiveness.
By the Master united, the Lord to His bosom
has clasped us :
By contemplation of the Lord is our hunger[5] satisfied.
Thus prayerfully states Nanak : Contemplate the Lord—
Thus shall thy desires be fulfilled. (3) P. 461

Nidhi siddhi charan gahei tā kenā kāṛā

The Nine Treasures and all accomplishments by clasping
the Lord's feet are obtained—
What worry is now left ?
He in whose power all lies, is our Master.
By the arm has He grasped us, and the holy Name granted :
With His hand on our forehead resting,[6] has He saved us.
As amrita of joy in the Lord we have tasted,
The ocean of existence overwhelms us not.
As in holy company in the Name we are dyed,
A great contest have we won.

1. The self is implied.
2. Seen.
3. Dharma.
4. Moha.
5. Used symbolically.
6. (A mark of blessing).

Thus prayerfully states Nanak : As under the Lord's
shelter we have come,
Yama no more shall destroy us. (4) (3.12)

Dinu rāti kamāeṛo so āiyo māthai

The deeds day and night thou dost, on thy forehead
are borne as writ.
He from whom thou dost conceal these watches them close.
The Creator ever by thy side watches these;
why accumulate[1] sins ?
Do you good, the Name contemplate—then shall you not
enter hell.
Day and night on the Name meditate that shall
accompany thee.
Saith Nanak : Ever in holy company on the Lord meditate :
Thus shall your accumulated sins he effaced. (1)

Walwanch kari ūdar bharehṇ mūrakh gāwārā

Stupid ignorant man ! with guile dost thou provide
for thyself[2] !
Know, that the Lord, bestower, is Himself providing
everything.
The benevolent, ever-compassionate Lord—
Why put Him out of mind ?
In holy company casting off doubt, on Him meditate—
Thus to your forebears bring liberation.
Accomplished yogis, adepts, gods, savants,
Human beings, devotees—all in the Name find their prop.
Thus prayerfully states Nanàk : Ever on the Sole Lord,
Creator meditate. (2)

Khoṭu na kīchai Prabhu parkhaṇhārā

Do not evil—the Lord is the judge.
Those acting falsely, deceitfully, again and again
into the world are born.
Such alone the ocean of existence cross as on the Sole
Lord meditate,
And discarding lust, wrath, adultation and calumny
Under the Lord's shelter come.
On water and land is pervasive the Lord,
All-high, inaccessible, limitless.

1. Earn, garner.
2. Fill thy belly.

Thus prayerfully states Nanak : The devotee's prop
his suport,
Are the Lord's lotus feet. (3)

Pekhu hari-chandaurarī asthiru kichhu nāhīṇ

Look at the world : it is a mirage.[1] Nothing is lasting.
Maya-pleasures accompany not man in death.
Love of the Lord alone is thy constant companion—
Day and night contemplate Him.
Nothing other than the Lord is real—
Burn away duality.
In your mind know the Lord alone to be thy friend,
Thy youth and beauty,[2] wealth, family *shall not last.*
Thus prayerfully states Nanak : By great good fortune
is the Lord attained,
Whereby is one in joy with poise[3] absorbed. (4) (4.13)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 8
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

*Kamlā bhram-bhīti kamlā bhram-bhīt hei tīkhan mad
biprīt hei avadh akārath jāt*

Maya is a wall of illusion, a wall of illusion :
Sharp is its intoxication, perverting the senses—
In involvement with it is life going waste.
Dense and terrifying is the forest of the world;
in it are thieves robbing house of the self,
And the sun day after day consuming life.
In alienation from the Lord is the sun eating
away our days. P. 462
Passing is life : Pray, Lord compassionate ! grant me union.
Immeasurable times have birth and death to me come—
Without union with the Beloved is not attained liberation.
Devoid am I of lineage, beauty, lustre[4] and illumination
of mind—

1. Hari-Chandauri.
2. Joban.
3. Sūkh sahaj.
4. Sunshine.

Other than Thee, Lord ! who is my protector[1] ?
With folded hands to Thy shelter has Nanak come;
Beloved Lord, puissant,[2] grant liberationi ! (1)

Mīnā jal-hīn mīnā jal-hīn hei uhu bichhrat mana tan khīn hei kat jīvanu priya binu hot

Like a fish am I of water bereft, in separation therefrom
is my life[3] in agony—
How without the Beloved may I find life ?
Like the deer am I that bears the arrow shot from before it,
And pierced by the pleasing sound of the hunter,
Its life yields.
Beloved ! in love of Thee am I forlorn.[4]
Without Him to live even for an instant is a curse,
My eyelashes involved in love of the Beloved close not in sleep.
Day after day Him the mind contemplates.
Of me, dyed in love of the Lord, intoxicated by the Name,
Are fear, doubt and dnality gone.
Perfectly compassionate Lord ! show compassion and grace.
That Nanak in love of the Lord may remain involved. (2)

Alīyal günjat alīyal günjāt hei makrand ras bāsan māt hei preeti kamal bandhāvat āp

Humming is the humming-bee, by the fragrance of flowers
intoxicated,
In love of the lotus getting caught.
Thirsty is the chatrik's heart, bearing wondrous desire for
a drop from the thundering clouds—
Sipping which, is its thirst assuaged.
Thou shatterer of maladies and suffering,
Grant union—my mind and body in great love of Thee
are involved.
Lord so beautifully wise, enlightened !
By what tongue Thy merits may I recount ?
By the arm grasp me; grant devotion to the Name—
By Thy sight are sins annulled.
Saith Nanak : Purifier of the fallen is the Lord,
By whose sight is all suffering eliminated.[5] (3)

1. Mother.
2. Nar-Hari (the man-lion avatar of Vishnu).
3. Mind and body.
4. Bairagi.
5. Ceases to exist.

Chitvouṇ chit Nāth chitvouṇ chit Nāth hei rakhi lewuh sharaṉi anāth hei mili chāo chāĩlei prān

Lord ! by my inmost mind am I contemplating Thee :
This helpless one in Thy shelter keep.
Grant union : my life with love for Thee is brimful.
My self ever Thy beauty is contemplating; by realization of the Lord attracted.
Lord ! you are protector of the devotees' esteem,[1] shatterer of suffering,
Fulfiller of all desires.
May the auspicious day arrive when the Lord to my bosom[2] be clasped.
As the Spouse in couch bedecked grants union, are all sins destroyed.
Thus supplicates Nanak : Fulfilled is my desire,
As the Lord, treasure of merit has met me. (4) (1.14)

In the Name of the Sole Supreme Being, Eternal Manifestation,
Creator—Immanent Reality, Without Fear,
Without Rancour, Form Eternal, Unincarnated,
Self-existent, *Realized by the holy Preceptor's Grace*[3]

In the Measure Asa—Composition of Sri Guru Nanak Dev

Vār along with Slokas—inclusive of Slokas of Guru Nanak Dev's Composition.
To the Tune of the ballad of *Tūnda Asrāja.*[4]

Sloka (Guru Nanak Dev)

Balihari Guru āpane deohāṟi sad vār

A hundred times each day am I a sacrifice to my Master,
Who into gods has turned mere men, without a moment's delay.

Sloka (Guru Angad Dev)

Should a hundred moons rise and a thousand suns— P. 463
With all this illumination, without the Guru's guidance all remains pitch darkness. (2)

---

1. You that protect his heart's esteem.
2. Neck.
3. This is Mul Mantra, recorded at opening of a new Raga or any important section.
4. This is a musical direction. The ballad of Tunda-Asraja dates from early times. It was commonly sung by minstrels.

Sloka (Guru Angad Dev)
Nanak ! those that bear not the Master's teaching in mind,
And in their own presupposition[1] think they are wise—
Are like to the seedless sesame plants,
That in the field are left standing alone.
While in the field left, saith Nanak, all wish to despoil them.[2]
Despite flowering and blossoming, these poor ones
are with ashes filled. (3)

Pauri (Stanza)*

Āpīnai āpu sājiyo āpīnai rachiyo Nāuṇ

His self He created, and manifested His Name.[3]
Then the second object, expanse of the universe He made;
Settled on His cushion, in joy He beheld it.
Thou solely the Bestower and Creator; in Thy pleasure dost
grant boons and show grace.
All to Thee is known; by Thy command dost confer life and
take it back;
Seated on Thy cushion, creation dost Thou behold in joy. (1)

Sloka (Guru Nanak Dev)

Sachchei Terei khanḍ sachchei barhmanḍ

True and holy are Thy continents and universes;
True and holy are Thy worlds and the forms created by Thee;
True and holy are Thy doings and Thy contemplation;
True and holy is Thy Decree and Thy Court;
True and holy is Thy Ordinance, Thy Command;
True and holy is Thy Grace and the mark thereof.
Holy Lord ! millions upon millions supplications
of Thee utter.
By the might and strength of the holy Lord subsist all.
Holy is Thy laudation, holy Thy praise.
Holy King ! true and holy is Thy creative might.
Saith Nanak : Those that on the holy Eternal meditate,
holy are rendered.
Those that in transmigration[4] are caught, are unbaked,
worthless. (1)

---

1. Mind, thought.
2. Original : 'May have no master' or 'have a hundred masters'.
* *Note* : All Pauris (Stanzas) in this Vār are of Guru Nanak Dev's composition.
3. Implies His Presence or manifestation.
4. Die and are born.

Sloka (Guru Nanak Dev)
Great is the Lord's exaltation, whose Name is mighty.
Great is the Lord's exaltation, whose justice is true.
Great is the Lord's exaltation, of station immutable.
Great is the Lord's exaltation, who of each being's
utterance is aware.
Great is *the Lord's* exaltation, who creation's *love for Himself* knows.
Great is the Lord's exaltation who of His own will
confers boons.
Great is the Lord's exaltation who is the sole existence.
Saith Nanak : Beyond our expression are His doings.
All He does is by His own will. (2)

Sloka (Guru Angad Dev)
This world is the holy Lord's chamber; in it is His abode
Some by His command into Himself He absorbs;
Some by His command He destroys.
Some by His will from Maya He extricates;
Some into Maya He keeps absorbed.
Impossible it is to say whose endeavour He shall approve.
Saith Nanak : Such alone are the God-directed,
As by Himself are enlightened. (3)

Pauri (Stanza)

Nanak jīya upae kai likhi nāvaiṇ Dharamu bahāliyā

Saith Nanak : As beings He created, to record their deeds
Dharma[1] He set up.
There truth alone is determined;
All that with leprosy *of falsehood* are infected, are cast aside.
The false find no place there; with faces blackened to hell
are they sent.[2]
Those that to Thy Name are attached, win through;
The fradulent lose;
Dharma to record deeds is set up. (2)

Sloka (Guru Nanak Dev)

Vismādu nād vismādu veda

Marvellous are the varied forms of speech in the universe;
Marvellous the scriptures recorded :

1. Dharmaraja is implied.
2. Go.

Marvellous the multiplicity of creation, wonderful their
distinctions :
Marvellous creation's forms, wonderful its variety.[1]
Strange the sight of creatures going about naked.
Marvellous the motions of air, wonderful is water; P. 464
Marvellous is fire with its strange pranks;
Marvellous the earth, wonderful the sources of life;
Astounding the pleasures in which are human beings involved.
Wonderful is union, wonderful separation.[2]
Inexplicable is hunger afflicting some :
Strange is indulgence of others.
Wonderful is God's laudation, wonderful His praise.
Strange the way some are straying.
Wonderful the sight of others following the straight path.[3]
Wonderful some that are close to God;
Strange others though far off.
To see much marvels with wonder am I struck.
Saith Nanak : By supreme good fortune only is this
mystery resolved. (1)

Sloka (Guru Nanak Dev)

All that is visible is His might; all that is heard
too is His might.
By His might is inspired fear and the essence of joy.
In the neither regions and skies is the manifestation
of His might;
Of His might are all forms the manifestation.
In the Vedas, Puranas and Semitic scriptures is expressed
Divine might,
And by Divine dispensation comes all contemplation.
Our eating, drinking and wearing of apparel is all Thy play,
So is the love inspiring humanity.
By Thy might are created groups, species and forms,
And living beings all the world over.
By Thy might are created good and evil,
honour and dishonour.

1. Distinctions.
2. 'Union' and 'separation' bear the spiritual signification.
3. 'Straying' and 'straight path' too bear a similar signification.
4. In these couplets kudrat (Ar. Qudrat) occurs in each line. This means might, and implies Maya, lila and such other philosophical coucepts.
5. Kudrat.

By Thy might are created air, water, fire,
And the earth, dust-laden.
All is *manifestation* of Thy might, Thou wielder
of this might.[1]
Holy Thy greatness, by all this unalloyed.
Saith Nanak : All creation operating under His Ordinance
He watches;
Yet from it is He separate, sole. (2)

Pauri (Stanza)

Apīnai bhog bhog kai hoe bhasmaṛi bhauru sidhāiyā

After bearing consequences of deeds, the self[2]
Turning dust, this life departs.
Given much[3] to worldly concerns, bound by chains
round the neck is he marched.
In the hereafter is read out his accompt of deeds,
That to Him at a sitting is explained.
As comes chastizement, no place of rescue he gets—
Who would now listen to his wailing ?
His self in blind ignorance its life has wasted. (3)

Sloka (Guru Nanak Dev)

Bhay vich pavanu wahai sad wāo

In fear of the Lord moves the air in a hundred gusts.
In fear of the Lord flow millions of streams.
In fear of the Lord does fire perform its labour.
In fear of the Lord is the earth placed under its burden.
In fear of the Lord do clouds[4] roam about bearing
burden of water on the head
In fear of the Lord Dharamraja at His Portal dispenses justice.
In fear of the Lord move sun and moon,
Roaming millions of miles without end.
In fear of the Lord stand Siddhas,[5] enlightened ones,[6]
gods and Yogis.[7]
In fear of the Lord are spread the skies;
In fear of the Lord stand the mighty heroes.

---

1. Here *Kadir* (Qadir) agent-noun from *Qudrat* (Kudrat) is used.
2. Bhaur (humming-bee), symbol for the self.
3. Also interpreted as "Dead is this man of worldly concerns."
4. Indra, god of rain.
5. A Siddha is an accomplished Yogi.
6. Original, Buddha.
7. Nath.

In fear of the Lord arrive and depart swarms of beings.
Over the head of all has been recorded the writ of fear.
Saith Nanak : The formless Eternal solely is from
fear exempt. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : The formless Supreme Being alone is without fear.
Other than Him innumerable deities like Rama,
dust of His feet have been.
Many are Krishna legends; many systems of Vedic thought.
Many dance and whirl about to tunes.
Street-performers in public places their shows enact :
Made up as kings and queens, must they babble.[1]
Some wear earrings and necklaces costing lakhs of rupees.
Saith Nanak : The limbs over which are these, worn,
Must one day turn to ashes.
Not by idle chatter is enlightenment obtained : P. 465
Hard as steel is its discourse.
By Divine grace alone is it obtained—
All clever devices and force bring only ignominy. (2)
Pauri (Stanza)

Nadar kareh je āpaṇī tāṇ nadrīṇ satiguru pāiyā

*Should the Lord show grace, by His grace is attained
the holy Preceptor.
After the self over multiple births has wandered,
Has the holy Preceptor his teaching[2] imparted.
All that are in the world, listen ! None is bestower of
boons as the holy Preceptor.
By touch of the holy Preceptor is obtained Truth,
By such as the ego have discarded.
The holy Guru is he who enlightenment of Eternal Truth
has imparted. (4)
Sloka (Guru Nanak Dev)

Ghaṛīyāṇ sabhei gopīyāṇ pahar Kannh Gopāl

The hours are the milkmaids of Krishna; The pahars[3]
Krishna and his cowherds.

1. These imply performers of Vaishnavite mimes, enacting stories of Rama and Krishna.
* *Note* : In the Slokas to this Pauri is a repudiation of the mimes enacted on the lives of the avatars, Rama and Krishna. These mimes no way can be called religion. True religion is defined further on.
2. Shabda.
3. A period of three hours.

Sun and moon are as *Vishnu's* incarnations,
To whom, air, water and fire are as decking ornaments.
The whole world is wealth[1] and property—
Attachment to it[2] leads to *involvement* in Yama's snare.
Saith Nanak : Mankind bereft of enlightenment
is being robbed
By Yama, agent of death, who destroys it. (1)

Sloka (Guru Nanak Dev)

In the Krishna-theme the disciples play on instruments,
Their mentors enact dances,
By moving of the feet and movement of the head.
Flying dust into their hair falls :
The people watching the fun, amused, go back home.
All these mime-makers for bread tune their instruments,
Their feet on the earth striking.
Sing those acting milkmaids and Krishna;
Sing Sita and King Rama.
Know, God is without fear, without form, of the holy
manifestation,[3]
Who the entire universe has created.
God's devotees by accession of His grace serve Him.
In the dew-drenched cool night are their hearts
filled with ecstasy.
Such teaching from the Master's contemplation comes—
Those receiving it by the Master of Grace are liberated.[4]
The oil-press, the spinning-wheel, the quern and the
potter's wheel,
Innumerable whirlwinds,
Tops, churning-rods, grain traders,
The winged creatures wheeling without pause;
Living beings whirled on the pike—
All these whirl about; endless is their enumeration.
All bound is bonds of their deeds are whirling along,
enacting a kind of dance.
Those that dance for fun, in the end have to wail.

1. Māl is Punjabi idiom stands for live-stock as well a property in general.
2. Use.
3. Nām.
4. Are carried across the water.

To no destination can they rise[1] nor achieve fulfilment.
Such dancing and capering is only expression of the
mind's passion.
Saith Nanak : Those that bear fear of God in mind,
alone have love for God. (2)

Pauri (Stanza)

Nāuṇ Terā Nirankāru hai Nāeṇ laīye nark na jāīye

Formless is Thy Name : those contemplating this Name
to hell are not haled.
This life and body all is His. Receive what He grants—
To argue further is of no avail.
Shouldst thou seek thy own good, do good and
bear a humble appellation.
Shouldst thou seek to ward off death by force,
Know that old age with its *new* attire[2] is approaching.
None remains after the hour-pot[3] is filled. (5)

Sloka (Guru Nanak Dev)

Müsalmānāṇ sifati shar̄iati paṛh paṛh karehn bīchāru

Muslims of their Shariat code are enamoured,
Which they study and contemplate.
God's true devotees however, are those who to have sight of Him.
On themselves put restraints.
Hindus laud God, and according to the Shastras,
Describe Him as of endless aspect.
Yet at holy spots they bathe, making offerings to
idols and worshipping them,
Burning aloe fragrance.
The Yogis seeking to enter nescience, meditate on the
Creator with the name Alakh.[4]
He who is of subtle aspect, whose name is the
Immaculate,[5] P. 466
Him in embodied form they contemplate.
The charitable when giving away charity, should feel content :
A thousandfold reward for their benefactions they seek
And acclaim from the world.

1. Fly.
2. Implies greying hair.
3. A pot with a hole in the bottom to measure the hours each time it is filled with water. A kind of hour-glass.
4. Lit. Inaccessible.
5. Niranjan.

Thieves, lechers and evil-doers in worthless destructive
actions engage.
Whatever capital they had have they spent;
What worth is all their doing ?
In water, on land, in worlds are creatures, form upon form—
What they think, to Thee is known—even these have
awareness of Thee.
Saith Nanak : God's devotees hunger to perform
Divine laudation :
The Name Eternal their prop.
Day and night in joy they abide;
Of these bearing noble qualities dust of feet they
make themselves. (1)

Sloka (Guru Nanak Dev)

The Mussalman's dust after burial may by the
potter be kneaded.
Into vessels and bricks may it be moulded, wailing in flames.
In flames this poor earth cries, as burning cinders over it fall.
Saith Nanak : The Creator who made all causes.
Alone knows the truth of our life after death. (2)

Pauri (Stanza)

Binu Satiguru kinai na pāiyo binu Satiguru kinai na pāiyā

None without the holy Preceptor's guidance,
Without the holy Preceptor's aid,
The Lord has attained.
The *message* that in the holy Preceptor has He lodged,
This the Preceptor has manifestly proclaimed.
By union with the holy Preceptor, who our evil of
attachment has annulled.
Is attained everlasting liberation.
Noble is this contemplation,
One that to the holy Eternal in heart is attached,
To the Life of the universe, Bestower of boons has attained. (6)

Sloka (Guru Nanak Dev)

Hauṇ vich āiyā hauṇ vich gaiyā

In egoism does man come into the world; in egoism departs.
In egoism is man born; in egoism he dies.
In egoism he gives away, in egoism receives.
In egoism he makes gain, in egoism incurs loss.
In egoism seeks he to be truthful; in egoism remains false.

In egoism he enters hell and heaven.
In egoism his joy and sorrow.[1]
In egoism is he sin-covered; in egoism tries to wash it off.
In egoism his human birth[2] he lays waste.
From egoism proceeds his folly, from egoism comes what
wisdom he has—
Of liberation knowing not the essence.
From egoism under Maya and Maya-shadow *he falls.*
By egoism impelled does creation take birth.
Should man realize egoism, would the Divine Portal to him
be revealed.
One bereft of enlightenment, in disputation indulges
in discourse.
Saith Nanak : By Divine Ordinance has the writ run.
As is thy view of the world, so shalt thou thyself be seen. (1)

Sloka (Guru Angad Dev)

By egoism is man's individuality fixed : involved in egoism
in actions he engages.
Bound in egoism's bonds, man again and again takes birth.
Wherein does egoism arise ? by what discipline is it eliminated ?
Egoism by Ordinance has arisen :
Caught in accumulated deeds, man in transmigration is caught.
Egoism is a malady malignant; yet to cure
it is there a medicine.
By Divine grace should man live the Master's Word.
Saith Nanak : Listen, mankind ! by such discipline is
egoism's malady eliminated. (2)

Pauri (Stanza)

Sev kītī santokhīyīṇ jinnhīṇ saccho sach dhiyāiyā

Those who have attained contentment, alone have
rendered service;
On holy Truth alone have they meditated. P. 467
Towards evil have they never taken a step;
By doing good, righteousness have they practised.
Worldly ties have they snapped;
Little of the world's substance[3] have they consumed.

1. Laughing and weeping.
2. Species. Also rendered as : "In egoism turning ascetic, i.e. Sanyasi his caste he obliterates."
3. Food and drink.

Lord ! Thou art the Bestower abounding—
Ever bestowing and increasing furthermore Thy bounty.
By laudation of Him is the Supreme Being attained. (7)

Sloka (Guru Nanak Dev)

Pūrkhāṇ birkhāṇ tīrathāṇ taṭṭāṇ meghāṇ khetāṇh

Of men, trees, bathing-spots and river-banks, clouds and fields, of islands, worlds, continents and universes;
Of the creatures born of sources in eggs, placenta, atmosphere and sweat :
Himself saith Nanak, He knows the extent of oceans and mountains.
Saith Nanak : Having brought forth creatures all He looks after.
The Creator who made them is also mindful of them :
The Creator who raised the world, for them shall feel concerned.
To Him I bow, Him I hail whose court is eternal.
Saith Nanak : Without devotion to the holy Name
What worth the paste-make and the sacred thread ? (1)

Sloka (Guru Nanak Dev)

Performance of millions of good deeds, beneficent actions and approved charities;
Millions of austerities performed at holy bathing-spots and search after enlightenment through Yoga in wild places;
Millions of heroic deeds ending in death on the battlefield;
Millions times absorption, acquisition of learning and meditation;
Recitation of Puranas—
Of little avail are all these.
Saith Nanak : The Creator who made all and ordained transmigration,
True and holy is the mark of His grace—
Man's intellectual devices all are false. (2)

Pauri (Stanza)

Sacchā sāhibu eku Tūṇ jini saccho sacch vartāiyā

Thou art the holy Lord who Truth solely hast dispensed.
Such obtain Truth as by Thee are so endowed—
Thereafter truth they act.
By contact with the holy Preceptor is Truth by such obtained,
In whose heart truth Thou hast lodged.

The ignorant of truth arc unaware.
The cgo-directed their human birth have wasted—
For what into the world did they come ? (8)
Sloka (Guru Nanak Dev)

Paṛhi paṛhi gaḍḍīṇ laddīyeh paṛhi paṛhi bharīyeh sāth

Man may read cartloads of books : of books packs he my study;
Boatfuls of books, books filling cellars he may read;
All the years of life, months to study of books he may devote;
His whole life with each breath he may study—
Despite all this, saith Nanak, with God only one deed,
contemplation of the Name, shall be approved.
All the rest is effort wasted in egoism. (1)
Sloka (Guru Nanak Dev)
The more a man writes and acquires learning,
the more by anxiety is he overcome.
After wandering much over bathing-spots all the
more he chatters.
By assuming numerous sectarian guises he only
torments his body;
Suffer thou for thy own doings.
By abjuring food, only his own pleasure he forfeits,
And involved in duality, much suffering undergoes.
By abjuring clothing, day and night is he full of wrath.
In stubborn silence lost, how may he wake from his ignorance ?
Without the Master's guidance is he as asleep.
Going barefoot, consequences of his own doing he undergoes.
By consuming filthy substances, on himself he brings ignominy[1]—
Purblind stupid fool, his respect has he forfeited.
Without devotion to the Name, no placc with God is obtained.
The blind man, living in wild places and cremation grounds,
In the end has to regret his ways.
Only the man coming in contact with the holy Preceptor,
joy obtains,
As the Name Divine in his self lodges.
This, saith Nanak, is obtained by whosoever has
Divine grace. P. 468
Such a one, exempt from desire and anxiety,
By the holy Word is his egoism destroyed.[2] (2)

1. Lit. Throws dust over his head.
2. Lit. Consumed.

Pauri (Stanza)

Bhagat Terei mana bhāvandei Hari sohani kīrati gāvandei

Lord ! to *Thy* mind are Thy devotees pleasing,
At Thy Portal lauding Thee.
Saith Nanak : Those unfortunate find not shelter at
that Portal,
And keep rushing about.
Such their origin not realizing,
With their non-existent merits are conceited.
God's ministrel am I, low of caste[1]—
Others of high caste get called.
The company of such I seek as on Thee meditate. (9)

Sloka (Guru Nanak Dev)

Kūṛu rājā kūṛu parja kūṛu sabh sansāru

Evanescent[2] is *show of* kingship, evanescent the subjects—
Evanescent the whole world.
Evanescent are gorgeous theatres, evanescent bowers of ease.
Evanescent those occupying them.
Evanescent are gold and silver and the wearers thereof.
Evanescent is the human frame, the raiment and the
unique beauty over which this is thrown.
Evanescent is the relationship of husband and wife,
in which exhausted, in ignominy they abide.
The evanescent with the evanescent has formed attachment,
Putting the Creator out of mind.
With whom to form attachment, when the whole word
is evanescent ?
The false worldly objects are sweet like sugar, like honey—
Boatfuls in attachment to it are ruined.[3]
Nanak thus prayerfully states : Lord ! other than Thee,
all is false. (1)

Sloka (Guru Nanak Dev)

True should be known such a one as in heart bears truth—
His impurity of falsehood cast off, his person should be
washed[4] clean.

---

1. (Minstrels are traditionally of castes reckoned low).
2. For 'evanescent' and 'false' the original is kūṛ, bearing both shades of signification.
3. Sunk.
4. Used symbolically.

True should be known such a one as to truth is devoted in love.
Should a person on listening to the Name Divine feels joyful,
The Door of liberation he attains.
True should be known such a one as knows the device of
union of the self with the Absolute.
Preparing soil of his body, the Creator in it should he sow.
True should be known such a one as truthful instruction receives;
Should be compassionate to creation[1] and something in
charity give away.
True should be known such a one as at the bathing-spot
of the self takes abode;
Seeks the holy Preceptor's guidance and takes his fixed
abode there.
Truth is the universal remedy, washing off evils.
Nanak lays his supplication before such as to truth
hold on.[2]

Pauri (Stanza)

In charity seek I dust of feet of the holy;
Which should I receive, to my forehead would apply.
Discarding false, greed, with single mind
Should one on the inaccessible Lord meditate.
Such shall be the reward as the deed performed.
By writ of primal Time alone is obtained dust of
feet of *the holy.*[3]
One with small discrimination makes waste of service. (10)

Sloka (Guru Nanak Dev)

Sachi kālu kūṛu vartiyā kali kālakh betāl

In Kali-Yuga has occurred famine of truth,
falsehood spread :
Beings by sable colour of evil into goblins are turned.
In former times was seed of truth planted which
obtained respect.
Now is that seed crushed,[4] how may it sprout ?
It may sprout were it whole, and the weather be suitable.
Saith Nanak : Without the proper chemical on plain cloth
dye will not catch.

1. Living creatures.
2. Carry truth tied by their scarf.
3. Of such.
4. Has become dal (crushed grains).

The mind in vat of God's fear should be steamed,
And chemical of modesty applied.
Saith Nanak : Should the mind in devotion be dyed,
No touch of falsehood to it shall cling. (1)

Sloka (Guru Nanak Dev)

Greed and evil are king and counsellor; falsehood their officer.
Lust the officer who is called for advice—all three hold conclave to chalk out plans.
The subjects, bereft of understanding, are carcases full of straw. P. 469
The learned[1] dance, play on instruments,
And in histrionic poses, deck themselves.
Shouting aloud, tales of past heroes, flights and contentions they sing.[2]
Foolish scholars, whose philosophy consists mainly in contentions,
To garnering of wealth are attached.
The religious-minded, practising charity who seek the Door of liberation as reward,
Wasted is their endeavour.
Those known as celibates knowing not the right device,
Discard house and home.
Each considers himself perfect; none is willing to make a modest claim.
Saith Nanak : A person would be reckoned of the right weight,
Should he be weighed against faith. (2)

Sloka (Guru Nanak Dev)

Nanak, what the Lord has ordained, must be made manifest—
That the holy Eternal is watching.
All have made endeavours—that which the Creator wills must come to pass.
In the hereafter is valued neither caste not power—
There a new species of creation abides :
Only those whose devotion in God's reckoning is entered,
Shall be considered pure.[3] (3)

---

1. Giani (Jnani), those instructed in religion. (Reference, as earlier, to Vaishnavite mimes. May refer to stories of Ramayana and Mahabharata enacted on the popular stage).
2. Contemplate.
3. Good, holy.

Pauri (Stanza)

Dhūri karamu jinhāṇ kau Tüdhu pāiyā tāṇ tinnhīṇ khasamu dhiyāiyā

Those in primal time by Thee granted good fortune,
In meditation on the Lord engage.
Nothing in the power of these creatures lies—
The variegated world by Thee is created.
Some hast Thou to Thyself united; others from
Thyself hast alienated.
As by Thee granted enlightenment,
By the Master's grace art Thou realized.
Such spontaneously in holy truth are merged. (1)

Sloka (Guru Nanak Dev)

Dükh dārū sükh rogu bhaiyā jā sükh tāmi na hoī

Suffering is turned the medicine, pleasure the malady;
Where pleasure is, *devotion* is not.
Thou the Creator, no power to do anything have I.
Nothing by my will comes to pass. (1)
A sacrifice am I to the Lord, in His creative might[1]
manifested.
Unknowable is Thy extent. (I-Pause)
In beings is pervasive Divine Light;
Inside this Light abide all beings :
By unmanifest might art Thou pervasive.
Thou the holy Lord; beauteous Thy merits—
Whoever devotion has practised, has swum across.
Nanak ! discourse thou on the Creator,
Whose will in all He does is supreme. (2)

Sloka (Guru Angad Dev)

The Yogi's creed[2] in seeking enlightenment is expressed.
The Brahmin's in following the Vedas.
The Kshatri's creed[2] is heroism; the Shudra's service of others.
Should one, however, realize this secret,
One creed[2] all should *inspire.*
Nanak is a slave to one with such realization—
In him is manifest the immaculate Lord.[3] (3)

---

1. Original, Kudrat (Qudrat, Ar.) Lit. Might.
2. Shabda (Lit. Word).
3. (This is devotion, practice of the Name).

Sloka (Guru Angad Dev)
The Supreme Lord[1] is God of all gods and beings
other than gods;
And their inspiring self.
This self is all-pervasive, should one realize this secret.
Nanak is a slave to one with such realization—
In such is manifest the immaculate Lord. (4)
Sloka (Guru Nanak Dev)
By the pitcher is confined water.
Without water may the pitcher not be made.
The self bound by enlightenment remains steady—
Enlightenment without the Master comes not. (5)
Pauri (Stanza)
Paṛhiyā hovai gūnahgār tāṇ omī sādh na mārīyeh
Should the learned be found to be sinful,
A good man for mere lack of learning should not be chastized.
As are man's deeds, such shall his appellation be.
Enact not the kind of play whereby at the Divine Portal
comes discomfiture.
In the hereafter the learned and the illiterate,
Shall be considered and judged.
The headstrong in the hereafter chastizement
shall receive. (12) P. 470
Sloka (Guru Nanak Dev)
Nanak meru sarīr kā iku rathu iku rathwāhu
Saith Nanak : To the valued bead[2] of the self is
provided a chariot and a charioteer.
In each Age are these changing—
This the enlightened shall understand.
In Sati-Yuga[3] was this chariot of contentment,
With righteousness as charioteer.
In Treta was this chariot of continence with might as charioteer.
In Dwapar was this chariot of austerity with truth as charioteer.
In Kali-Yuga is this chariot of the fire *of passion,*
with falsehood[4] as the charioteer. (1)

1. Krishna : Has a two-fold meaning—the god who enunciated the Gita, and the Supreme Creator.
2. (The meru is the principal bead in the rosary; here symbolizing some valued object).
3. For the Yugas (Ages) see Glossary.
4. Implies evil.

Sloka (Guru Nanak Dev)
Sam-Veda designates the Lord as white-robed,[1]
Who is true and true abides.
All in truth were then absorbed.
Rig-Veda describes the Lord as pervasive in all creation.
The Name Divine[2] is mightiest of all.
By uttering this name are annulled all sins.
Thereby, saith Nanak, beings liberation obtain.
In Yajur-Veda is mentioned the forcible seduction
of Chandraval,
And appearance of Krishna of the Yadava race.
For the milkmaid *Satyabhama* he brought down the
with-fulfilling tree,[3]
And in Brindaban[4] in dalliance engaged.
In Kali-Yuga appeared Atharva-Veda, when God was given
the name Allah.
In this age people wear blue[5] and is established the rule
of Turks and Pathans.
Each of the four Vedas have expressed *some* truth.
Those studying and expounding them realize what is
appropriate action from what is inappropriate.
Whoever by practice of love and devotion takes a humble
appellation,
Saith Nanak, liberation obtains. (2)
Pauri (Stanza)
Satiguru vittonh wariyā jiti miliyai khasamu samāliyā
To the holy Preceptor may I be a sacrifice,
By whose contact the Lord to my mind was brought;
Who by his teaching provided the collyrium
of enlightenment,
Whereby with these eyes *truth* of the universe have I beheld.
Ruined are such of the merchants[6] as abandoning the
Lord elsewhere are attached.
The holy Preceptor is the ship—

1. Known as Hamsa-avatar (the Swan Incarnation). Sam-Veda was manifested in Sat-Yuga.
2. Rāma is used synonymously for the Supreme Being.
3. Parijat.
4. The forest glade along the Yamuna where Krishna disported.
5. Blue is the Muhammadan colour.
6. Symbol for the human self.

This rare ones alone have realized :
By his grace the seekers he takes across. (13)

Sloka (Guru Nanak Dev)

Simmal rūkhu sarāirā ati dīragh ati mūchu

The wool-tree[1] that is straight, tall and thick—
Those that come to it with hopes of fruit, how disappointed they depart !
Its fruit tasteless, flowers brackish; leaves of no use.
Saith Nanak : In sweetness and humility lies the essence of merit and virtue.
Bowing and reverence is done to one's own self—
To others is not reverence directed.
Weighed in the balance, the weightier pan dips lower.
Evil-doers too bow low, as do deer-stalkers :
What good bowing merely the head when the heart to impurity is inclined ? (1)

Sloka (Guru Nanak Dev)

Hypocritical Brahmin priests recite Scriptures and prayers-texts, and in contentions engage;
Worship stones and like the heron into false absorption pose to go;
Uttering falsehood, they show iron to be ornaments *of gold.*
Thrice daily the Gayatri[2] they contemplate.
Around their neck, necklace of beads they wear;
And on the forehead draw the paste-mark.
They keep two *dhotis* and a cloth-piece for the head.
One that knows the way of godly actions,
Regards all such as mere husks.
Saith Nanak : Right it is to meditate on God with full faith.
This path without the holy Preceptor's guidance is not found. (2)

Pauri (Stanza)

Kappaṛi rūpu suhāwaṇā chhaḍ dunīyā andari jāwaṇā

Fine-looking raiment man in the world leaves behind.
Recompense for evil and good done he himself must obtain.
In this world man may have issued commands to others at will; P. 471

1. *Simmal,* a tree bearing wool-like flowers.
2. A Vedic mantra of three lines, held extremely sacred.

Yet in the end a narrow path he must tread.
As naked to hell he marches, horrible is his appearance :
Evil-doing ultimately to repentance leads. (14)
Sloka (Guru Nanak Dev)

Dayā kapāh santokhu sūtu jatu gaṇḍhī satu waṭṭu

Make compassion the cotton, contentment the yarn;
Continence the knot and purity the twist;
Such is the true sacred thread of the self.
Thou Brahmin-priest ! put this on me shouldst thou have it.
This thread neither snaps nor is soiled;
Neither burnt nor lost.
Saith Nanak : Blessed are the beings that around their
neck put this.
For four cowries is the thread bought, and inside the
cooking-space put on.
With it some teaching into the wearer's ear is whispered,
By the Brahmin turned preceptor.
When the wearer dies, the thread falls off—
To the next world without the thread he departs. (1)
Sloka (Guru Nanak Dev)
Man is guilty of immeasurable acts of thieving and lechery,
Falsehood and abusive language;
Guilty is he of immeasurable acts of deceit, of evils
done in secret,
That night and day to the self cling.
The sacred thread of cotton is spun, that the Brahmin twists.
A goat they slaughter to celebrate the event,
And then all exhort him to put it on the neophyte.
When worn out is it thrown away.
Saith Nanak : Had the thread any power in it,
snap it would not. (2)
Sloka (Guru Nanak Dev)
By veneration of the Name Divine arises faith;
From Divine laudation arises the true thread.
Such sacred thread at the Divine Portal worn snaps not. (3)
Sloka (Guru Nanak Dev)
The Brahmin throws not the sacred thread over his passions
and lust for woman.[1]

---

1. Nāri (woman) here more appropriately yields this meaning.

Each morning is his face covered with shame.[1]
His feet and hands by the thread are not restrained;
Nor his tongue and eyes.
Unrestrained by the thread *he* moves along.
Through twisting yarn, others with the thread he invests.
On hire weddings he solemnizes,
And consulting astrological tables[2] directs the auspicious
path of journeys.
Listen thou world ! to this wonder :
This man, blind in mind is called[3] wise. (4)

Pauri (Stanza)

Sāhibu hoe dayālu kirpā karei tāṇ sāī kār karāisī

Should the Lord be compassionate and gracious,
Man He inspires to the tasks approved of Him alone.
Such of the servants alone serve Him,
As He induces to obedience to the Ordinance.[4]
Should man by obedience to the Ordinance find approval,
The Lord's Mansion shall he attain.
One that acts as pleases the Lord,
Shall obtain heart's desire,
And at the Divine Portal honourably be invested. (15)

Sloka (Guru Nanak Dev)

Gaū Brahman kau karu lāwuh gobari tarani na jāī

You tax cows and Brahmins, yet *plaster your kitchen with cowdung*—
Cowdung shall not get you liberation.[5]
Dhoti,[6] the paste-mark and the rosary you adopt,
Yet the sustenance you receive from those *you call* 'unclean'.[7]
In your home the Hindu service you perform,
But *outside* read books of Muslims,
And adopt their ways.
Discard hypocrisy !
By devotion to the Name alone shall one get liberation. (1)

---

1. 'Spittle falls over his beard'.
2. Paper, writ.
3. Bears the name.
4. Hukam.
5. Make you swim across.
6. Dhoti, a sheet worn over the loins is part of the Brahminical ritual.
7. Mlechh (inclining to evil) was the opporbrious term used by Hindus for Muslims.

Sloka (Guru Nanak Dev)
Those who gorge on human beings perform namaz.[1]
Those wielding the butcher's knife wear the sacred thread
round their neck :
In the homes of such the Brahmins blow the conch[2]
for worship;
They too get taste of sin from their food.
False the capital, false the commerce of such.
From falsehood is their sustenance derived.
Far from these is the abode of modesty and righteousness.
Saith Nànak : Falsehood everywhere is pervasive.
These Brahmins put the paste-mark on their foreheads,
And assume the *dhoti* with end stuck up; P. 472
Yet holding the knife, the world they butcher.
Wearing blue[3] the rulers' approval they seek;
With money derived from mlechhas[4] the Puranas they worship.
Goats slaughtered over the unapproved Muslims texts[5]
they eat,
Yet in their kitchen they allow no one entry.
Plastering their kitchen with cow-dung the line they draw,
Over which sit these hypocrites.[6]
Crying, foul not our kitchen, foul it not !
Lest our food he made impure.
With bodies sinful hypocrisy they practice;
With false hearts their mouths they rinse with water.
Saith Nanak : The truth ever you meditate;
By purity of heart alone is the holy Eternal attained. (2)
Pauri (Stanza)

Chittai andari sabhu ko vekhi nadrīṇ heṭh chalāindā

In the Lord's consciousness is all creation held;
Within His gaze *movement* of all He directs.
Himself guiding actions, Himself exaltation He directs.
Supreme over all, the vast creation all to various
tasks He sets.

---

1. The Muslim prayer.
2. Blowing the conch is part of the Hindu sacred ritual.
3. Blue was the Muhammdan colour.
4. (See note 7 ante).
5. Implies goats slaughtered with the Muslim Kalima recited. This form of meat is called hālal (approved) by the Muslims.
6. Of false conduct.

Should He turn away His gaze of favour, kings he reduces
to a blade of grass;
So that from door to door they beg,
None to them throwing charity. (16)

Sloka (Guru Nanak Dev)

Je mohākā gharu mühai gharu muhi pitrī dei

Should a burglar rob some house, and out of his booty
offer charity in his manes' name;
In the hereafter shall the offering be recognized,
And the manes be branded as thieves;
And judgement shall be that the mediator's[1] hands be
chopped off.
Saith Nanak : In the hereafter is received reward for
what man from his own earning offers. (1)

Sloka (Guru Nanak Dev)

As occur the woman's periods again and again,
making her unclean,
So in the mouth of the liar abides falsehood
That brings him ignominy ever.
Call not pure such as wash their bodies clean.
Saith Nanak : Those alone are pure in whose mind is lodged
the Lord. (2)

Pauri (Stanza)

Türei palāṉei pauṉ veg har rangī haram sawāriyā

Those that possess horses fast as wind
And harems colourfully decked;
Have chambers, halls and bowers,
And in shows[2] of these are absorbed,
Indulge in pleasures after heart's desire,
Realizing not the Lord—
Lost are such.
Those that from authority have derived wherewithal,[3]
At sight of their mansions death have laid away from mind.
As comes old age is youth forfeited. (17)

---

1. The Brahmin priest, ministering to these charities is implied.
2. Expanse.
3. Have consumed food.

Sloka (Guru Nanak Dev)

Jekari sūtaku mannīyai sabhtai sūtaku hoe

Should sūtak[1] impurity be believed in, *then know,*
Such impurity occurs everywhere.
Inside cowdung[2] and wood are found worms.
No single grain of cereals is without life in it.
The first of living things is water, whereby is each
object sustained.[3]
How may sūtak impurity be believed when even in the
kitchen it is occurring ?
Saith Nanak : The sūtak impurity goes not thus—
Enlightenment alone washes it off. (1)

Sloka (Guru Nanak Dev)
The mind's sūtak is avarice, the tongue's falsehood;
The eye's sūtak coveting others' womenfolk's beauty and
others' wealth.
The ear's sūtak is listening to slander.
Saith Nanak : By such practices selves of human beings caught,
To Yama's demense in bonds are taken. (2)

Sloka (Guru Nanak Dev)
All belief in sūtak is illusion, that induces in man
worship of other than God.
Birth and death by Divine Ordinance occurs;
By the Divine will beings come and go.
Food and drink that the Lord to creation has granted,
is all pure.
Saith Nanak : Those that by the Master's guidance
have realization,
By sūtak are not affected. (3) P. 473

Pauri (Stanza)

Satiguru waḍḍā kari sālāhīyai jisu vichi waḍḍīyāṇ wadīyāiyāṇ

Render praise to the holy Preceptor for his greatness,
Who such great merits possesses.
By the union Divinely ordained are these made visible.
As be the Lord's pleasure, these in the seeker's mind are fixed.

1. Sūtak : Impurity believed by orthodox Hindu to stick to a home for a number of days after a birth has occurred.
2. (Cowdung is used as fuel).
3. Green, fresh.

By Divine Ordinance as the Master his hand on the seeker's
forehead places.[1]
Cast out are evils.
By the Lord's pleasure are obtained the Nine Treasures. (18)
Sloka (Guru Nanak Dev)

Pahilāṇ succhā āpi hoe succhai baithā āye

First man makes himself ritually pure, and in the purified
cooking place settles.
Then before this person ritually pure is placed food,
That none has polluted.
As specified, of it he partakes,
And over it recites holy texts.
Subsequently this food turned offal, in a foul spot is thrown—
To whom does the sin of desecration attach ?
Food, water, fire, salt and the fifth, ghee—
All are considered holy beings.[2]
With these was the food rendered pure.
In conjunction with the foul body got it spat upon.[3]
The mouth that utters not the Name
And without devotion to the Name partakes
of pleasant foods—
Saith Nanak, that mouth shall be spat upon. (1)
Sloka (Guru Nanak Dev)
From woman is man born, inside her is he conceived;
To woman is man engaged, and woman he marries.
With woman is man's companionship.
From woman originate new generations.
Should woman die, is another sought;
By woman's help is man kept in restraint.
Why revile her of whom are born great ones[4] of the earth ?
From man is born woman, no human being without
woman is born.
Saith Nanak : The holy Eternal alone with woman
can dispense.
The tongue[5] by which is the Lord praised,

1. (This is a form of blessing).
2. Deities.
3. (That is, as offal).
4. Lit. Kings.
5. Mouth.

Is fortunate and rendered beautiful.
Saith Nanak : Such a face in the court Divine is
found radiant. (2)

Pauri (Stanza)

Sabhu ko ākhai āpṉā jisu nāhīṇ so chūṉi kaddhīyai

All claim God to be their own;
Show one that does not so claim.
Of the deeds each has to render the reckoning himself.
As in this world we are not to last, why strnt abont in pride ?
Call no one foul—this you should realize by your learning.
With a stupid person enter not in argument. (19)

Sloka (Guru Nanak Dev)

Nanak phikkai boliyai tanu manu phikkā hoe

Saith Nanak : By unpleasant words spoken are body
and mind turned foul.[1]
One foul-spoken[1] foul[1] is called; bad is his repute.
One foul of tongue[1] from the Divine Portal is cast off.
The mouth of such a one is spat upon.
The foul of tongue[1] is reputed foolish,
And in ignominy[2] is chastized. (1)

Sloka (Guru Nanak Dev)

Those that are false within, but outwardly keep pose of virtue
And deceive the world,
Should they bathe at all the sixty-eight holy bathing-spots,
Their impurity goes not.
Those that within are pure as silk,
Even though outwardly clad in rough quilts,
Are the good ones on this earth.
To God are they attached in love.
To have a sight of Him.
In devotion now they laugh, now weep, and fall also
into silence.
Other than the holy Lord for none else have they care.
Sitting at the Lord's doorstep provision[3] I beg.
As He grants it, shall I consume it.
In the hereafter as are all gathered,

---

1. Tasteless (phikka, phīka in Hindi).
2. Struck with slippers.
3. (The holy Name is implied).

One sole court shall judge all, one pen record decree.
As is reckoning called at the Portal
Shall evil-doers be crushed, like sesame grains
yielding oil. (2)

Pauri (Stanza)

Āpe hī karṇā kīyo kal āpei hī tai dhāriyai

All by Thee is accomplished, Thine is the might.
Thy handiwork dost Thou watch,
With chess-pieces raw and pipe. P. 474
All that into the world have come, must depart hence—
All shall by turns go.
Why put out of mind the Lord, master of life and death ?
By one's own hands is one's affair set straight.[1]
(20)

Sloka (Guru Angad Dev)

Eh kinehī ashakī dūjai laggai jāe

What kind of love is this that to another can shift ?
Saith Nanak : True lovers are those that for ever in the
Beloved are absorbed.
Whoever discriminates between treatment held
good or bad,
Is not a true lover—he rather is caught in calculations.

Sloka (Guru Angad Dev)

One that makes a show of obeisance and is defiant[2]
at other times,
Is from the beginning deluded.
Saith Nanak : Both his reponses are false—
With God find such no place. (2)

Pauri (Stanza)

Jit seviyai sūkhu pāīyai so sāhibu sadā samālīyai

Contemplate the Lord in whose service is found joy.
Why endeavour in the way of evil,
As therefrom is received evil retribution ?
By taking a long view, evil you would not practice at all.
Throw your dice in a manner
That with the Lord you lose not the game.
To profit direct your endeavour. (21)

---

1. (Implies destiny made by one's deeds).
2. Makes reply (jabab = jawab, in idiom implies refusal).

Sloka (Guru Angad Dev)

Chākaru laggai chākarī nālei gārabu wādu

Should man engaged in service, show pride and into
disputation enter,
And should chatter excessively—
The Master's pleasure shall he not win.
One shall obtain honour only by sacrifice of self and
rendering service.
Saith Nanak : By union with Him to whom is the devotee
attached, shall such find approval. (1)

Sloka (Guru Angad Dev)

Whatever is in the mind, alone has effect[1] :
Mere outward utterance is of little worth.
Look at the justice of such as sow poison,
And seek to raise crop of amrita ! (2)

Sloka (Guru Angad Dev)

Attachment formed with the immature[2] never is fruitful.
Try and test : As is someone's understanding,
Such shall his conduct be.
In the Supreme Reality[3] is the self absorbed,
When duality gets smashed.[4]
With the Master is not commanding effective;
Right it is to make supplication.
By practice of falsehood shall evil grow.
Saith Nanak : Divine laudation in joy[5] shall result. (3)

Sloka (Guru Angad Dev)

Attachment with the ignorant or with one of a
higher status,[6]
Is fragile as a line drawn on water,
That noway is traceable. (4)

Sloka (Guru Angad Dev)

Should he that is ignorant, attempt something,
To successful completion can be not bring it;
Should a stray attempt of his be good,
The next shall go awry. (5)

---

1. Grows, bears fruit.
2. Iyāna (Lit. Ignorant) implied meaning, a child an immature person.
3. Lit. Substance.
4. Pās = Pāsh; smashed.
5. Blossoming.
6. Wadāru (Lit. great).

Pauri (Stanza)

Chākaru laggai chākarī je challai khasamai bhāe

A servant engaged in service,
Should he the Master's pleasure follow,
Honour shall be his and redoubled recompense.
Should he presume with the Master to claim equality,
Estrangement[1] shall occur;
His recompense lost, chastizement shall he receive.[2]
One should cry blessing on Him by whose favour sustenance
one receives.
Saith Nanak : With the Master is not appropriate defiance.[3]
Rather with Him is appropriate supplication. (22)

Sloka (Guru Angad Dev)

Eh kinehī dāti āpas te jo pāīyai

What one by one's own effort achieves, how is it to
be called a boon ?
Saith Nanak : Merit lies in what by the Master's pleasure
is received. (1)

Sloka (Guru Angad Dev)

What service is this in which is not lifted the
Master's fear ? P. 475
Saith Nanak : Such alone are true servants called as in
the Master are absorbed. (2)

Pauri (Stanza)

Nanak ant na jāpaṇī Hari tā ke pārāvār

Saith Nanak : The end and extent of the Lord noway is visible.
Himself creation He makes, himself destroys it.
Some have chains thrown round the neck;
Others have no end of horses to ride.
All He does by His own will—
To whom to carry our complaint ?
Saith Nanak : He who made creation,
Shall also cherish it. (23)

Sloka (Guru Nanak Dev)

Āpe bhāṇḍei sājīyanu āpe pūraṇu dei

Himself has he fashioned the vessels;[4] himself shall he fill them.

---

1. Also interpreted as : "He shall have to feel ashamed".
2. Be struck on the face with slippers.
3. Command, attitude of superiority.
4. Beings is implied.

Some with milk are filled; others on the hearth-
fire are placed.
Some with quilts sleep *comfortably*;
Others over them stand guard.
Saith Nanak : Such alone He exalts as have His glance
of grace (1)
Sloka (Guru Angad Dev)
Himself He fashions and creates beings;
Himself keeps them in their appropriate stations.
Creating beings, He makes and unmakes them.
To whom, saith Nanak, should we carry the complaint ?
All power in His hand lies. (2)

Pauri (Stanza)

Waḍḍei kīyāṇ waḍīyāīyāṇ kichhu kahṉā kahaṉ na jāe

The Supreme Lord's might beyond our description lies.
He the Creator, almighty, gracious[1]
To creation sustenance provides.
Each accomplishes what in primal time to each He has assigned.
Saith Nanak : Other than the Sole Lord no place of
shelter is for us.
He acts as in His will lies. (24)

In the Name of the Sole Supreme Being; Eternal Manifestation;
Creator Immanent; Without Fear; Without Rancour;
Form Eternal; Unincarnated; Self-Existent; Realized by the
holy Preceptor's Grace.

In the Measure Asa—Composition of the Bhaktas
The Venerable Kabir, the Venerable Namdev and the
Venerable Ravi Das.

In the Measure Asa—Composition of the Venerable Kabir

Guru charaṉ lāgi ham binvatā pūchhat keh jīo pāiyā

Touching the Master's feet for *this knowledge* I supplicate :
For what purpose is the self created ?
For what purpose is the world born and for what it dies ?
This pray, to me expound. (1)
Illuminated Master ! in your grace set me on the path where
fear-inspiring attachments may get snapped.
The torment of birth and death as result of deeds done *comes* :
Happiness in emancipation from the cycle of births lies. (I-Pause)

1. Karīm (Ar. master of grace).

Because of the Maya-noose are bonds not snapped;
And the self in the Absolute State does not merge,
Its doubt comes not to an end. (2)
Should man realize the self that apparently has taken birth,
to be without beginning,
And free from existence and destruction;
Should his mind be freed from considerations of *the self's*
rising and disappearing—
In eternal absorption in enlightenment[1] shall he be merged. (3)
As the *moon's* reflection on the pitcher's smashing,
into its substance merges,
Saith Kabir, when such quality of illusion vanishes,
The mind then in the Absolute[2] merges. (4) (1)

Gaj sāḍhei tai tai dhotīyāṇ tihrā pāen tagg

These that wear dhotis three and a half yards long,
And ritual threads[3] in three plies,
Round their neck wearing rosaries,
Hold in hand shining jugs—
Know these not to be God's devotees, but cheats[4]
of Banaras. (2)
To my liking are not such *claimants* to piety : P. 476
These along with the branches swallow whole trees.[5] (1-Pause)
Scrubbing utensils on the fireplace they place them,[6]
And wash firewood before burning;
Digging the earth they make two fire-places—
Yet human beings they swallow whole. (2)
In sinfulness, evil-doing they remain engaged,[7]
Yet claim to be uncontaminated.[8]
Ever they go about wrapped in pride—
Their whole tribe they bring to perdition.[9] (3)
As by *the Creator* guided, man acts—
Such also be his deeds.

---

1. Sahaj.
2. *Sūnn* (Shunya = nescience, void).
3. This is the janeu, yagyopavit.
4. Thug (a cheat, as also a robber).
5. Also interpreted as : "Consume basketfuls of milk-balls (*peda*)."
6. This is a description of extreme Hindu orthodoxy, making a fetish of ritual cleanliness.
7. Wander, move about.
8. Apars (lit. untouched, a sect).
9. Get Sunk.

Saith Kabir : One that the holy Preceptor has met,
Never again shall enter birth. (4) (2)

Bāpi dilāsā mero kīnā

The *Divine* Father of *good provision* has assured me :
Granted me sleep of comfort, and put amrita in my mouth.
Why put that father out of mind ?
Thus shall the game[1] in the hereafter not be lost. (1)
The *Maya*-mother is dead; that has great joy give me.
Now I feel not the cold,[2] and wear not a
cotton-lined vest. (I-Pause)
A sacrifice am I to the father who brought me forth;
And from the five *Evils* got me released.
These five were destroyed, trampled under foot :
Now by contemplation of the Lord is my mind and body
joy-drenched. (2)
A great lord is our father—
How to that father may I have access ?
As is met the holy Preceptor, the way has he shown;
Thereby the universal father has become beloved
of my heart. (3)
Thy child am I, Thou my father :
In one spot[3] do we both have our abode.
Saith Kabir : As this servant of God the identical
reality of God and the self has realized,
By the Master's grace complete illumination on him
has dawned. (4) (3)

Ikkatu pattari bhari ūrkaṭi kūrkaṭi ikkati pattari bhari pānī

*In one vessel is lying cooked chicken-meat,
In one wine.
Around these sit the five *Sakta*-yogis;[4]
Close to them sits *Maya,* their queen without modesty.[5] (1)
To the shameless[5] woman is the way shown by a ringing bell :
Only a rare enlightened one has rejected[6] thee. (I-Pause)

---

1. The game of chess, implying life's game to win or lose against evil.
2. Said metaphorically—discomfort of evil-doing.
3. The self.
* *Note* : This hymn is variously interpreted. Its symbolism is capable of being explicated differently.
4. Implies the five evils.
5. One with nose chopped off (in idiom, a shameless woman).
6. Lit. cut off.

In all beings abides this shameless woman;
Vanquishing[1] all,she *triumphantly* robs them.
To all is she related,[2] of those wedding[3] her is she the handmaid. (2)
Our *Divine* Spouse is enlightened, known to be holy.
As He is our protector, none else dare come close to us. (3)
Māya is mutilated[4] by the holy,
And battered, thrown off.
Saith Kabir : Of the holy is she foe, though of the three worlds beloved. (4) (4)

Jogī jatī tapī sannyāsī bahu tīrath bhramnā

Be one Yogi, celibate, ascetic, sannyasi,
Or wander over numerous bathing-spots;
Be one a *Jaina monk* with hair plucked or a Bairagi with girdle of straw,
Wear matted hair or observe woes of silence—
All ultimately must meet death. (1)
Serve you therefore, God.
He whose tongue loves to utter the Name Divine,
What can Yama to him do ? (I-Pause)
Be a man learned in Vedas and Shastras, astrology and grammar;[5]
Know all spells, incantations and drug formulas—
At the last must he meet death. (2)
Should a man wield royal power with umbrella[6] and throne,
And enjoy beauteous females;
Enjoy betel-leaf, fragrance of comphor, aloe and sandalwood— P. 477
Ultimately must he die. (3)
Vedas, Puranas and Simritis have we studied—
By none of these comes liberation.
Saith Kabir : As the Lord I contemplate,
Effaced shall be birth and death.[7] (4) (5)

---

1. Killing.
2. Is their sister and niece.
3. 'Wedding' would imply domination as by a husband.
4. Her nose and ears are lopped off (punishment to a woman of bad character).
5. Implies language in general.
6. The umbrella (chhatar) was a symbol of royal authority.
7. That is, transmigration.

Fīlu rabābī baladu pakhāwaj kaũwwā tāl bajāwai

As impossible as these is the belief in eternity of the world :
The elephant has turned instrumentalist, the bullock
drummer,
The crow time-beater;
The ass donning gown is executing a dance,
The he-buffalo enacting a temple-mime; (1)
The Divine King of alkaline sand has fried pies,
That only one with realization has tasted. (I-Pause)
The tiger settled in the home pastes betel leaf;
The dormouse packing them into mouthfuls.[1]
In their homes are mice singing songs of felicity;
The tortoise blowing the conch. (2)
The barren woman's son[2] has set out to wed,
With golden canopies erected overhead.
The lovely maiden beauteous has he joined to himself
in wedlock;
The hare and the tiger jointly have sung paeans of praise. (3)
Saith Kabir : Listen, devotees of God ! the ant the mountain
has swallowed;
The tortoise utters desire for burning cinders—
*A hidden parable have I related. (4) (6)

Baṭūa eku bahattari ādhārī eko jiseh duāra

The pure Yogi is one who carries the pouch of his body for
ashes supported by the seventy-two thousand arteries;
One single Door is there to this *frame*.[3]
The earth with the nine continents[4] should he beg as alms. (2)
Such a Yogi the Nine Treatures attains :
The lower self to the higher regions shall he carry.
His patched quilt enlightenment; meditation his needle;
The holy Word the thread to stitch it.

---

* *Note* : As expressed in the last line, this hymn is a hidden parable, a kind of riddle of the marvellous reversal of the usually maya-bound propensities of various objects. Each symbol has been interpreted differently by the scholars who have written exegetical notes on this, But the general trend of the experience embodied is clear, as stated above.

1. Betel is chewed after pasting with lime etc. rolled into mouthfuls.
2. This is another image illustrating the impossible in the common world of experience.
3. (This Door is Dasam Duār—the 'tenth door' of absorption in the Absolute).
4. The body with the nine joints is so symbolized.

Of the five elements of the body making his deer-skin,
The Master's path should he thread. (2)
Compassion his ash-roller, his body his fire-pile,
That with the gaze of *enlightenment* he should light.
In his heart should he lodge love *for* God—
This his eternal[1] samadhi should be. (3)
Know, all yoga-praxis in *contemplation of* the Name of the Lord consists,
Who is Lord of our body and life.
Saith Kabir : Should He show grace
To the true objective He guides. (4) (7)

Hindū Türk kahāṇ tei āyei kini eh rāh chalāyee

How[2] did Hindu and Muhammadans[3] originate ?
Who initiated this path ?
Thou maker of disputations ! consider in thy mind—
Who are those that shall get paradise and hell[4] ?
Kazi,[5] what strange scripture hast thou expounded ?
All that study and expound *these* thus are destroyed—
None knowing what to them has happened. (I-Pause)
For love of woman is circumcision done;
Any other reason shall I not acknowledge.
Whenever God makes a Muhammadan[3] of me, the limb *concerned* shall itself be amputated. (2)
Should one with circumcision turn Muhammadan,[3] what then may we do to woman ?
Woman that is our other half can we not desert—
Better therefore one remains Hindu. (3)
Mad man ! leaving scriptures contemplate thou God—
Thou that art practising great tyranny.
Kabir with God has taken shelter—
Muhammadans[3] at sight of that, are discomfited.[6] (4)

Jab laga telu dīvei mükh bātī tab sūjhai sabhu koī

While oil lasts in the lamp, and the wick at its mouth rests,
All is visible.

1. Of (lasting) four Yugas.
2. Lit. Wherefrom ?
3. Turks.
4. That is, following the codes is not the basis of these.
5. Muslim theologian.
6. Exhausted.

As is burnt out the oil and extinguished the wick,
Deserted is the house. (1)
Madman ! *after death* not for an hour shall any keep thee :
Contemplate *therefore,* the Name Divine. (I-Pause) P. 478
Who is whose mother, who whose father ? Who is whose husband or wife ?
As is smashed the pitcher,[1] none gives *man* any care—
All cry to push him out. (2)
At the doorstep cries the mother,
As brothers[2] of the dead carry away his cot *to the cremation ground*—
The wife, hair dishevelled, wails—
Alone the self departs. (3)
Saith Kabir : Listen, devotees of God !
On the ocean of existence man terrible things suffers.
Lord ! Yama leaves him not alone. (4) (9)

(Couplet Hymns)*

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

In the Measure Asa—Composition of the Venerable Kabir

Couplet-Quartets

Sanak Sanandan antu nahīṇ pāiyā

Sanak and Sanandan, *Brahma's sons,* extent *of the Creator* have not realized.
Brahma in study of the Vedas of his life has made waste. (1)
Brother ! churn you milk[3] of *devotion* to God.
Churn it with poised[4] mind, that its essence be not lost. (4)
Making your body the churning-pot, in your mind do the churning.
Into this pot gather the *holy* Words. (2)
Divine churning in the mind's contemplation consists.
Therefrom, by the Master's grace is obtained stream of amrita. (3)
Saith Kabir : Should the Lord cast His glance of grace,
By the Name Divine does one go across to the other shore. (4) (1.10)

1. Symbol for the human life.
2. Relations and friends is implied.
* *Note* : (This note is in the original and refers to the foregoing composition).
3. Lit. What is to be churned.
4. Sahaji.

Bātī sūkī telu nikhūṭā

Dried is the wick, ended the oil;
*As silenced is the drum, sleeping is the dancer. (1)
As is extinguished the fire, smoke rises not.
Now is viewed the sole Reality pervasive, no second. (I-Pause)
As is broken the string, the rebab[1] sounds not.
In forgetfulness our objective had we lost. (2)
All talk by mouth and utterance, all chatting,
As dawns realization, is with singing[2] forgotten— (3)
Saith Kabir : Whoever the five[3] has smashed,
The supreme state from him is not far. (4) (2.11)

Sūtu aprādh karat hai jetei

Any misbehaving by the child made,
The mother remembers not. (1)
Lord, Thy child am I.
Why my faults dost Thou not annul ? (I-Pause)
Should the child in extreme anger *even* run off,
The mother still in mind bears not that. (2)
Our mind in the whilpool[4] of anxiety is fallen—
How without devotion to the Name may it swim across[5] ? (3)
Pray grant me[6] pure understanding in perpetuity,
That Kabir in poise may contemplate Divine attributes. (4) (3.12)

Hajj hamārī Gomatī tīr

Our place of pilgrimage[7] is the edge of the river
of holy song;[8]**
Where abides the Divine Master.[9] (1)

---

* *Note* : Through symbols is expressed the attainment of poise in devotion, as the mind's restlessness is silenced.
1. A well-known musical instrument, symbolizing the mind echoing to stimuli of the world.
2. Implies expression to stimuli of carnal feelings.
3. The five evils are meant.
4. *Bhavan* is capable of this interpretation.
5. I.e. find liberation (note *bhavani* above implying whirlpool).
6. Lit. To this body.

* *Note* : In this hymn certain terms from the Muslim practice of faith are used side by side with those from the Hindu (Vashnavite) faith.

7. Hajj = the Muslim pilgrimage to the Kaaba.
8. Gomati (name of a river in Uttar Pradesh). Here implies 'river of song'.
9. Lit. The Master wearing yellow. (Pir = Muslim holy man and Pitambar = Yellow robes, characteristic of Krishna or Vishnu).

** *Note* : The opening couplet also interpreted as : Our place of Hajj and our Gomati tirtha is where the Master who is both Vishnu and Pir, abides.(Herein are mentioned the Muslim Hajj and the Hindu Gomati tirtha, as also Pitambar = Vishnu and Pir = Muslim holy man).

What wonderful melody is raised there !
The Name Divine to my heart is pleasing. (I-Pause)
There Narad[1] and Sharada[2] are servitors;
Sitting close by is the Lady Maya,[3] acting as handmaid. (2)
Round my neck is worn the rosary; on my tongue the
Name Divine.
With a thousand names to *the Lord* I pay homage.[4] (3)
Saith Kabir : The Lord's praise I sing; P. 479
And to Hindus and Muhammdans expound
my teaching. (4) (4.13)

In the Measure Asa—Composition of the Venerable Kabir
Nine Quintets in five couplet groups
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Pātī torai mālinī pātī pātī jīo

Flower-girl plucking petals, *know* in each petal abides life.
The stone-*image* for which these petals art thou plucking,
is lifeless. (1)
Deluded is the flower-girl.
The Lord is the living God. (I-Pause)
Brahma is the petal, Vishnu the twig,
Shiva is the flower;
These three gods art thou visibly plucking—
Whom dost thou worship ? (2)
A stone to make an image was chiselled,
Its chest pressed under foot.
Were this image real, the sculptor would it destroy.[5] (3)
It is offered boiled rice, lintels, sweet pudding
and fried flour.
These by those that eat[6] are consumed;
Nothing but ashes into the mouth of this image goes. (4)
Deluded is the flower-girl, deluded the world; not we.
Saith Kabir : The Divine King in His grace
has saved us. (5) (1.14)

1. A deity.
2. The goddess of learning.
3. Original, Kanvala.
4. Salaam (Muslim term for salutation).
5. Eat up.
6. That is, the priests.

Barāh baras bālpan bītei bīs baras kachhu tapu na kīyo

Twelve years *of man's life* in the juvenile state are passed;
Till twenty has he not practised religious discipline.[1]
Till thirty has he not worshipped God :
In old age falls he into regrets. (1)
In seeking possessions his life has he wasted;
His ocean of arm's strength dried up.[2] (I-Pause)
Man's effort is fatuous as erecting a dam against a dry pond,
Or making a hedge around a reaped field.
The thief *of old age* has carried away in an instant
What the fool has been guarding as his. (2)
His feet, head and hands shaking,
His eyes, watering unrestrained.
His tongue uttering not words clearly—
What hope of doing meritorious[3] deeds then ? (3)
Should the Lord show grace, man to devotion He attaches,
That profit of the Name he may reap.
By the Master's grace is attained wealth of *devotion to* God,
That at the time of departure accompanies man. (4)
Saith Kabir : Listen, devotees of God !
None has carried with him wealth and grain-stores.
As has come the call from the Divine King,
His wealth and mansions has he left behind. (5) (2.15)

Kāhū dīnei pāṭ paṭambar kahū palangh nivārā

To some are given vestures of silk, to some
woven bedsteads;
Some have not even an old quilt;
Some have huts of straw. (1)
My self ! raise not contentions born of envy.
Do good, and *the reward* receive. (I-Pause)
As the Potter kneaded the clay, various colours to it
He applied.
To some has He attached wreaths of pearls,
Some has He afflicted with maladies. (2)
The miser is given wealth to hoard;
The fool calls it his own.

---

1. Tapa = austerity.
2. In the Puranic legend Agastya rishi drank up the ocean.
3. Dharma.

As falls on his head Yama's baton, in an instant is
the true nature of possession decided. (3)
The men of God are known as noble devotees; P. 480
In obedience *to God* find they joy.
Whatever pleases God, they accept as right—
His will in heart lodging. (4)
Saith Kabir : Listen, devotees of God—
False is possessiveness.
Death tearing the cage carries away the bird of life—
Snapped is the loin-cloth and the string.[1] (3.16)

Ham maskīn khūdaī bandei Tūm rājasu mani bhāvai

We are humble creatures of God; to you appeals ambition.[2]
The Lord is primal guardian of the humble—
He sanctions not aggression. (1)
Kazi ! thy words sound not appropriate. (I-Pause)
Thou dost observe fasts, perform *namaz*[3] and recite the Kalima[4]—
Yet mayst not attain Paradise.
Within the self lies the Kaaba's sheath—
Should one this realise. (2)
True *namaz*[3] is contemplation of justice;
The true Kalima[4] realization of *God* uncreated.[5]
One that spreads the prayer-carpet of conquest[6] of five *evils,*
Shall *truly* realize faith. (3)
Realizing God, in *thy* heart bear compassion;
Subduing egoism, of egoism divest it.
Should any realize the self and guide others to such realization,
Shall he enter Paradise. (4)
In one universal clay of innumerable aspects have I
realized the Lord.
Saith Kabir : The way to Paradise do I reject,
And towards hell incline.[7] (5) (4.17)

---

1. *Tari tagari* is variously interpreted : may imply also strings of the cage or strings of the blood-vessels and nerves etc.
* *Note* : In this hymn is rejection of the orthodox Muslim ritual that cove hypocrisy and inhumanity. The person addressed is obviously as a (Muslim magistrate-cum-theologian).
2. Rajas = State position. Also the 'quality' known by that name.
3. The Muslim prayer.
4. The Muslim creed of affirmation.
5. Akal (Beyond contemplation; not fashioned by any device).
6. Robbing.
7. According to orthodox Muslim doctrine the unbelievers, even through good, cannot escape hell.

Gagan nagari ik būnd na barkhai nādu kahaṇ ju samānā

From his celestial centre[1] oozes not a single drop;
Where is the mystic sound[2] vanished ?
The transcendent Brahm, Supreme Lord the pure self has carried off. (1)
Holy one,[3] you that did speak before, where have you disappeared,
You that lived with the body, and dancing in consciousness, related discourses ? (I-Pause)
Where is the player *on this instrument* gone—
He who erected this mansion ?
Now arises not the sound that beckoned consciousness—
Death all his power has drawn away. (2)
The ears that accompanied thee have turned functionless;
Powerless the senses.
Staggered are the feet, and without utterance the mouth. (3)
The five minions of evil, thieves that rushed about, are exhausted.
Exhausted is elephant of the mind,
Exhausted the heart—
That by power of the master of the show were moving along. (4)
With death are the ten knots[4] untied;
All companions *of the body* desert it.
Saith Kabir : Whoever on the Lord meditates,
Even in life shall his bonds be snapped. (5) (5.18)

Sarpanī tei ūpar nahīṇ balīyā

None is mightier than the She-serpent,[5]
That has deluded Brahma, Vishnu and Mahadeva. (1)
The She-serpent, vanquishing[6] all around, even in the pure water *of the enlightened* has settled.
The three worlds has she bitten :
This by the Master's grace is realized. (I-Pause)
Brother ! why mention[7] the She-serpent *in such terror* ?

1. Gagan nagar (the Dasam-dūar of the yogic centre of super-consciousness, from which amrita is believed to drop).
2. Nād (mystic sound heard in samadhi).
3. Baba = Honorific for a holy man.
4. These are the ten kinds of breath, enumerated in hatha-yoga.
5. Throughout 'She-serpent' is symbol for Maya.
6. Lit. Killing, overthrowing.
7. ('She-serpent' is repeated to yield this sense).

Those realizing truth the She-serpent have overthrown.[1] (2)
Yet none is powerless as the She-serpent :
Whoever the She-serpent has overthrown, what can Yama
to him do ? (3)
This She-serpent by Him has been created;
Why talk of its power or powerlessness ? (4)
Human selves[2] live while she in them abides.
Kabir by the Master's grace spontaneously has
swum across. (5) (6.19) P. 481

Kahā suān kau simriti sünāe

What good expounding simritis[3] to a dog ?
What good chanting Divine praise to a reprobate[4] ? (1)
Keep absorbed in uttering the Name Divine immanent.
To the reprobate[4] mention it never. (I-Pause)
What good feeding a crow on camphor ?
What good feeding a venomous snake on milk ? (2)
By joining holy company has *our* understanding
acquired discrimination :
By touch of the philosopher's stone is iron turned gold. (3)
The reprobate[4] and the dog do what for them is ordained.
What in primal time *for them* is writ, they act. (4)
Irrigate *neem*[5] with amrita :
Saith Kabir, its innate nature[6] still will not go. (5) (7.20)

Lankā sā koṭ samünd sī khāī

Fortified with a citadel such as Lanka[7] and a moat
such as the sea,
Of Ravan's[8] house no trace now is visible. (1)
What to seek ? Nothing *in the world* lasts.
This world before our very eyes is disappearing. (I-Pause)
Despite one lakh sons and a lakh and a quarter[9]
of grandsons,
In Ravan's home *was lit* neither lamp nor wick.[10] (2)

1. Consumed.
2. Body.
3. Codes of ritual piety.
4. Sakta.
5. The bitter-tasting margosa tree.
6. Sahaj.
7. Lanka (presently Sri Lanka) reputed kingdom of Ravan.
8. The Rakshasa King, who was overthrown by Rama.
9. (These numbers imply vastness of his family).
10. (In idiom this implies utter ruin).

Such was Ravan whose cooking by fire of moon
and sun was done,
And whose clothes fire washed. (3)
Whoever by the Master's teaching in the Name Divine is fixed,
Is immutable, imperishable. (4)
Saith Kabir : Listen, people of the world !
Without *devotion to* the Name Divine comes not
liberation. (5) (8.21)

Pahilā pūtu pichhai rī māī

First *appeared* the son,[1] then the mother.[2]
The preceptor[3] the disciple's[4] feet touches. (1)
Brother ! listen to a marvel :
A tiger[5] is seen grazing kine.[6] (I-Pause)
The fish of water[7] on the tree[8] has spawned.
Within our view has the cat[9] carried off the dog.[10] (2)
A tree that has branches[11] below and roots[12] above :
Its root has brought forth fruit and flowers.[13] (3)
A buffalo[14] goes out grazing, riding a horse.[15]
While the bullock[16] is still outside, the pack[17] in the
home is arrived. (4)
Saith Kabir : Whoever *meaning of* these couplets solves,
In Divine contemplation all to him shall
be visible. (5) (9.22)

(Twenty-two Quartets and Quintets).*

---

* *Note* : This hymn presents a string of riddles, each with a deep spiritual meaning.
1. Implies the self, born of God.
2. Maya.
3. The illumined self.
4. The faculties, senses are implied.
5. The purified mind, powerful as a tiger.
6. The senses.
7. The purified understanding.
8. The tree of senses and temptations.
9. Desire.
10. The enlightened consciousness (chitta).
11. Implies the higher tendencies.
12. The lower tendencies.
13. Actions (karma).
14. Material understanding.
15. Senses are implied.
16. The self in transmigration.
17. The pack of desire that accompanies the self even before a new birth in transmigration. (The above interpretation is the most likely. There are other parallel interpretations).

* *Note* : This note is in the original text.

In the Measure Asa—Composition of the Venerable Kabir
Eight Triptychs; seven Duos; one Couplet
In the Name of the sole Supreme Being, Realized
by the holy Preceptor's Grace.

Bindu te jini piṇḍu kīyā agni kunḍ rahāiyā

The Lord from a drop fashioned thy body, and in the fiery
pool of the womb placed it;
For ten months in the mother's womb kept it—
Later was it by Maya gripped. (1)
Thou creature of God ! why involved in greed hast thou
forfeited thy valued life ?
In *thy* previous birth in the soil of good deeds didst
thou not plant the seed. (I-Pause)
From Child's state to old age hast thou grown—
In this life has happened *to thee* what was inevitable.
As Yama by the tuft grips thee, why now wail ? (2)
Full of hope for more life art thou—Yama of thy breaths
is keeping count.
Saith Kabir : the world is a juggler's show—
Carefully make thy throw. (3) (1.23) P. 482

Tanu rainī manu pūn rapi karihauṇ pānchauṇ tatt barātī

The body have I made the dyer's vat, in which my self I
again and again dip.
Five of the holy faculties that have illumination of the
essence are the wedding-party;*
With the Divine King have I gone round in
wedding circumambulations—
In His love is my self dyed. (1)
Sing, sing you bridesmaids, paeans of felicity,
As into my home has come the Divine Bridegroom. (I-Pause)
In the lotus of the navel[1] is set-up the wedding-altar;
Thus are chanted hymns of Divine illumination.
Supremely fortunate am I, as the Divine King for
Bridegroom I have got. (2)
Holy men, savants and thirty-three crore deities this
wondrous spectacle have come to behold.

---

* *Note* : This is a continuing symbol of a wedding—the wedding of the self with the Divine Lord in devotion. Pertaining to the wedding are new dresses dyed, the wedding-party, bridesmaids etc.

1. This has a reference to Yoga-praxis. The 'lotus' located in the navel is equated with the heart, seat of feeling.

Saith Kabir : The Supreme Lord of felicity, in wedlock
is carrying me off. (3) (2.24)

Sās kī dūkhī sasūr kī pyārī jeṭh kei nām ḍarauṇ rei

*Harassed by the mother-in-law,[1] have I formed affection
for the father-in-law,[2]
In fear of the husband's elder brother[3] standing.
Sisters of my soul,[4] the husband's sisters[5] have me in their grip;
In separation from the husband's younger brother[6]
am I in agony. (1)
In my senselessness the Lord I put away from mind :
How may I now pass life ?
In my couch[7] is lying the *spouse,*
Yet my eyes behold him not.
To whom shall I relate my suffering ? (I-Pause)
My step-father[8] is all the time pestering me—
So ever in Maya-pursuit am I involved.
When with my elder brother[9] I lived, was I my Lord's beloved. (2)
Saith Kabir : In wrangling with the five[10] is my life wasted.
Maya that is false, the whole world has gripped—
In contemplation of God have I attained joy. (3) (3.25)

Ham ghari sūtu taneh nit tānā kanṭhi janeū tūmharei

In our homes is yarn ever carded;
Yet you wear the janeu[11] made *therefrom.*
You only recite the Vedas and Gayatri[12]—
In our hearts abides the Lord Himself. (1)
On my tongue abides Vishnu,[13] in my eyes Narayan,[13]

---

* *Note* : The symbolism here is drawn from the relationship in an Indian home. All these symbols point to some aspect of the spiritual experience. These symbols are variously interpreted.

1. To a woman an unpleasant relation. Here symbolizing avidya (spiritual ignorance).
2. Implies the physical body.
3. Another relation who is unpalatable. Implies Yama.
4. Implies companions on the spiritual path; devotees.
5. These are unsympathetic to their brother's wife. Here symbolizing the five sources of sense.
6. He is the favourite of the elder brother's wife. Symbolizes the discriminating understanding.
7. The self.
8. The body.
9. This is Jnan (gian) = illumination.
10. The five sources of evil.
11. The sacred thread (Yagyopavit) made by twisting yarn.
12. A Vedic hymn addressed to the sun-god.
13. Both stand for Vishnu, symbolizing God.

In my heart the Lord.[1]
Thou Mukand,[2] demented man !
When at Yama's door art thou questioned, what answer shalt thou make ? (I-Pause)
We are herds of kine, you the cowherds,
In each age our guardians :
Never have you taken us across to *liberation*—
What kind of guardians are you ? (2)
Thou a Brahmin, I only a weaver[3] of Kashi[4]—
Learn this wisdom from me.
You ever beg at the doors of masters of lands and rulers—
In the Lord have I my contemplation fixed. (3) (4.26)

Jagi jīvanu aisā sūpnei jaisā jīvanu sūpan samānam

Life in this world is like a dream; like a dream is life.
Taking this to be real, by a knot have we secured it,
Discarding the supreme wealth.[5] (1)
Friend[6] ! with Maya-attachment are we in love :
This the jewel of illumination has snatched. (I-Pause)
The moth, ignorant creature, seeing the flame with the eye,
With it is involved,
Not realizing it is fire :
So ignorant man to gold and woman attached,
Remembers not death's noose. (2)
By contemplation cast off evil courses—
This is the way to liberation.[7]
Saith Kabir : *Bringer of liberation*[8] is God, life of the world—
None else like Him. (3) (5.27)

Jau maiṇ rūp kīyei bahuterei ab phūni rūpu na hoī

Many were the garbs[9] that I assumed; now no more of these can I put on. P. 483
Benumbed are the strings and guts of my instrument[10] :
Under the spell of the Name Divine am I now come. (1)

1. Gobind = The Lord.
2. Likely name of the Brahmin addressed in the hymn.
3. Weavers are considered low-caste people.
4. A part of the holy city of Banaras (Varanasi).
5. That is, devotion.
6. Bāba.
7. That which makes one swim.
8. Such.
9. Sectarian garbs are implied.
10. Implies ritual temple music, as well as metaphorically the practice of such religion.

Now have I lost skill in dancing;[1]
My mind now plays not on the drum. (I-Pause)
Maya *manifesting* in lust and wrath have I burnt away;
Smashed is the pot of desire.
Old and tattered is the cloak of lust;
Discarded is all doubt. (2)
All beings have I realized to be of one *essence*;
Gone are disputations.
Saith Kabir : God, all-perfection have I by His
grace attained. (3) (6.28)

Rozā dharai manāwai Allahu suādat jīya sanghārai

Listen, Kazi[2] ! you observe fasts and propitiate Allah,
Yet for the pleasure of *your tongue* slaughter living creatures.
Of your ego are you mindful and of none else—
Why engage in worthless pursuits ? (1)
Listen, Kazi ! one and sole is the Lord of all;
in you too is He *manifest*—
Only you see not this by contemplation.
You who are a fanatic after faith, this you realize not—
For that reason your life to no purpose goes waste. (I-Pause)
The Book[3] declares truly : True and holy is Allah—
He neither is woman nor man.
Madman ! you study not and contemplate not *this*—
For that reason is your mind unenlightened. (2)
Allah who is invisible, in all beings is pervasive—
This in your heart realize.
Thus proclaims Kabir : In Hindu and Muslim[4]
abides one Sole God. (3) (7.29)

Follows a Couplet-Triptych

Kīyo singāru milan kei tāiṇ

*To find union with the Divine Spouse have I decked myself—
But *thus* has not the Lord, Life of the universe been met. (1)
The Lord is my husband, I His wife.
The Lord is immensely great, I so small. (I-Pause)

---

1. Used literally for temple-dancing as well as metaphorically for restlessness of the practice of ritual.
2. Kazi = Muslim divine and magistrate. This is implied in the next verse.
3. Implies the Koran.
4. Turk (This was the usual word for Muslim).
* *Note* : In this hymn is the wife a symbol for the seeker. This is a well-known mode in mystic poetry.

Wife and Husband are together living—
In one couch lying, yet so hard is their meeting. (2)
Blessed is the wedded wife that to her Lord is pleasing.
Saith Kabir : Never after falls she into birth. (3) (8.30)

In the Measure Asa—Composition of the Venerable Kabir
Duos
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Hīrai hīrā bedhi pawan manu sahajei rahiyā samāī

The Divine jewel the jewel of my self has penetrated;
The mind, restless like the wind, in poise is absorbed.
By this *Divine* jewel is all *other* light penetrated—
This by the Master's Word is attained. (1)
Divine discourse is the unstruck sound :
One only by turning swan[1] this jewel can realize. (I-Pause)
Saith Kabir : A jewel have I beheld that the entire
world pervades—
This hidden jewel access to the Master *to me*
has shown. (2) (1.31)

Pahilī karūpi kūjāti kūlakhani sāhurai peīyai būrī

*My first wife was ugly, low-caste, ill-behaved—
In her parents' and husband's home reckoned foul.
The new one is comely, wise, of manner graceful,
With poise fruitful.[2] (1)
Fortunate it was that my first wife died :
May the new bride live age after age.[3] (I-Pause)
Saith Kabir : With the arrival of the younger wife,
Is the *tie of* wedlock with the older one broken.
Now that the younger one with me lives,
The first one has taken another *man*. (2) (2.32) P. 484

Merī bahurīyā ko dhanīyā nāuṇ

***Saith Kabir's mother* : My daughter-in-law was named Dahniya,[4]
But now is she called Ram Janiya.[5] (1)

---

1. Symbol for the enlightened self.
* *Note* : In this hymn the two wives symbolize foul thinking and enlightened devotion respectively.
2. The original would imply, one who with poise (sahaj) is in the family way.
3. In idiom, for ever, long.
** *Note* : This hymn gives a loving, intimate glimpse of Kabir's home-life.
4. One that is endowed with wealth.
5. God's handmaid, a temple dancer etc.

These close-cropped ascetics have brought my home to ruin,
As my son to devotion to Rama have they induced. (I-Pause)
Saith Kabir : Listen, mother !
These very close-cropped ascetics have obliterated
my *low* caste.[1] (2) (3.33)

Rahu rahu rī bahurīyā ghūngaṭi jini kāḍhai

* *Listen my* daughter-in-law ! draw not the veil over thy face;
In the last moment *this modesty* shall not be valued
at a cowrie. (I-Pause)
The one that preceded you drew the veil—
Beware lest thou follow suit after her (1)
All the merit in the veil is this,
That people will say for a few days—
This bride comes of a good home. (2)
The veil shall then be held holy,
When singing Divine praise thou in *ecstasy* shalt dance. (3)
Saith Kabir : My daughter-in-law !
Then shalt thou be reckoned triumphant,
When thy life in singing Divine praise is passed. (4) (1.34)

Karwatu bhalā na karwaṭ terī

The saw[2] *that cuts me asunder is more* pleasing to me than
Thy face turned away.
Listen to this my supplication : in Thy embrace close me. (1)
Beloved, I am a sacrifice to Thee; turn Thy face *my way.*
Why torture[3] me with turning away Thy face ? (I-Pause)
Shouldst Thou cleave me in twain, a single limb shall I not stir.
Should this body perish, I still shall not break off
love for Thee. (2)
Between us twain none other intervenes—
Thou the Husband, I Thy wife. (3)
Saith Kabir, Listen, world[4] !
Now in thee have I no faith. (4) (2.35)

---

1. (His caste was weaver, that is reckoned low. In holy company he turned saint).
* *Note* : The shy Indian bride particularly before her elders used to keep her face veiled. The saintly Kabir evidently would prefer devotion in a woman with no veil. The female in the veil may also be a symbol for the seeker, newly entered upon the path of devotion.
2. Refers to the holy saw at Banaras by which to be sawn was held meritorious.
3. Lit. Kill.
4. Loi is said to have been the name of Kabir's wife. It implies also *lok* = the world. There are also other interpretations.

Korī ko kāhū maramu na jānāṇ

None the secret of the *Divine* Weaver has realized,
Who the universal warp and woof has spread. (I-Pause)
While you *Brahmins* to the Vedas and Puranas listen,
I behold this universal warp and woof spread. (1)
The earth and sky its carding comb,
That by sun and moon is operated.
Sitting with feet joined this realization have I attained. (2)
In that Divine Weaver is my mind's faith fixed.
As I the weaver in my own self contemplated,
In it the Lord have I realized. (3)
Saith Kabir : My weaver's loom have I smashed[1] :
The *Divine* Weaver my yarn into His yarn
has merged. (4) (3.36)

Antari mailu je tīrath nhāwai tisu Baikūnth na jānaṇ

With the mind full of impurity, should a man at holy
spots bathe,
Into paradise[2] finds he not entry.
By pleasing the world is nothing achieved—
God is not an ignorant child.[3] (1)
Worship God, the sole Divine Lord.
The true ritual and bath is service to the Master. (I-Pause)
Should the supreme state by dipping in water
be achieved,
Know frogs are ever bathing.
As the frog, so is such a person born again and again. (2)
Should a hard-hearted person die in Banaras,[4]
From hell can he not escape.
God's devotee, even dying in Haramba,[5] to all *his tribe*
shall bring liberation. (3)
The formless Lord abides where is neither day nor night,
Nor exist Vedas and Shastras.
Saith Kabir : Mad people of the world. P. 485
On Him alone you meditate. (4) (4.37)

1. That is, given up worldly concerns.
2. Baikunth.
3. Iyana, ignorant; child (applied sense).
4. Varanasi.
5. A place across the Ganga, away from Varanasi, held to be cursed.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

In the Measure Asa—Composition of the Venerable Namdev

Ek anek biyāpak pūrak jat dekhauṇ tat soī

One and sole is He, manifest in the many, immanent in all—
Wherever I cast my eyes, Him I behold.
Maya with its wonderful pictures deluded—
This a rare one alone realizes. (1)
All *that exists* is the Lord; all is the Lord :
Nothing other than the Lord[1] is real.
As on one string are strung hundreds and thousands of beads,
In all existence is He pervasive.[2] (I-Pause)
The waves of water, foam and the bubble,
From the water are not distinct.
As thus is the Supreme Being's[3] play :
On contemplation nothing else is found *real.*
What is false and delusive and dream-like,
That have we thought real.
The Master the understanding to perform good deeds imparted.
As *were we* awakened, did we have true realization. (3)
Saith Namdev : With contemplation in your heart behold the
Lord's creation.
In all beings, without a hiatus is pervasive the Lord. (4) (1)

Ānīle kūmbh bharāīle ūdak Thākur kau isnānu karouṇ

Brought was the pitcher, fetched was water,
The Lord's[4] *image* to bathe.
In water are found forty-two lakh creatures[5]—
How then, beloved Lord, to bathe you *in pure water* ? (1)
Wherever I go, there the beloved Lord[6] I find pervasive,
Disporting in joyful play ever and ever. (I-Pause)
Flowers I brought and strung a galand,
To offer worship to the Lord.[4]
These flowers the humming-bee first has smelt—
Pervasive in these is the Lord, what shall I do ? (2)

---

1. Gobind.
2. Is as warp and woof.
3. Par-Brahm (transcendent Brahman).
4. Thakur.
5. (This is the belief in the Indian tradition).
6. Bithal (Vithal), Marathi name for God, Vishnu.

Milk I brought and cooked in it *khir*-pudding,[1]
To the Lord to make offering.
The milk first by the calf was tasted.[2]
Lord all-pervasive ! what shall I do ?
On this side and on that is the Lord;
Without the Lord is *no place* in the world.
States Namdev humbly : In all places, in all beings,
Art Thou pervasive. (4) (2)

Mana mero gaz jihvā merī kātī

My mind is the yard-stick, my tongue the scissors;[3]
In measures am I cutting off Yama's noose. (1)
What care I for caste and fraternity,[4]
I who day and night the Name Divine contemplate ? (I-Pause)
Clothes I dye and stitch;[5]
Nor for an hour without *remembrance* of the Lord
can I live. (2)
Entering on devotion, the Lord's praise I sing;
Day and night[6] on the Lord meditate. (3)
My needle is of gold, my thread of silver;[7]
Nama's[8] heart to the Lord is attached. (4) (3)

Sāppu kunch chhoḍai bikhu nāhīṇ chhāḍai

The snake casts off his skin, but not his venom;
He is like the heron that *standing* in water his attention
on the fish keeps fixed. (1)
What point meditation and utterance of holy texts,
When one's mind be not pure ? (I-Pause)
One that like the tiger on aggression makes living,[9]
The lord of murderers[10] may be called. (2) P. 486
Nama's Lord his affliction has removed :
Quaff thou Divine elixir—this is the *true* way.[11] (4)

1. (This is made by cooking rice in milk).
2. The original word implied, touched to make ritually impure (jūtha).
3. The tailor's tools are mentioned, as reputedly this Bhakta was of the tailor-dyer caste.
4. Pāti goes with jāti (caste), implying the line in which members of the same fraternity sat in village gatherings.
5. Refers to his caste-trade.
6. All eight pahars.
7. Used symbolically for devotion.
8. Nama, diminutive for Namdev.
9. Singhach bhojan = the tiger's food.
10. Thug.
11. Also interpreted as : Thou dissembler ! the Divine elixir quaff.

Pār-Brahmu ji chīnasī āsā tei na bhāvasī

Whoever the transcendent Brahm contemplates,
Other desires to him shall not appeal.
Contemplation of Divine devotion shall keep the mind
from anxiety free. (1)
My self ! how shalt thou swim across the ocean of the world,
Full of the water of evil ?
The mind at sight of Maya's alse show is deluded. (I-Pause)
In a dyer's home was I given birth, but the Master's
teaching by me was received :
So by grace of the holy has Nama met the Lord. (2) (5)

In the Measure Asa—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mrig mīn bhring patang kūnchar ek dokh bināś

The deer, the fish, the humming-bee, the moth and the elephant,
Each by one evil are ruined.
He that has the five incurable evils.
What hope for such a one ? (1)
Lord ! to ignorance have I been inclined—
Dim is my discrimination's lamp. (I-Pause)
Creeping creatures, devoid of contemplation have been created
Unconscious of evil and good.
With the human birth hard to attain, yet is man's
company worthless. (2)
Creatures as long as they under control of their actions lie,
The unbreakable noose of death to them clings,
No effort against it availing. (3)
Ravidas, thou God's servant, to the world turned indifferent,[1]
Discard illusion; practise by the Master's teaching the
supreme austerity.
Lord annuller of fears of devotees !
Grant me at the end supreme joy. (4) (1)

Sant tūjhī tanu sangati prān

Devotees[2] are Thy image; their company *is my* life.
By the holy Preceptor's teaching have I realized
The devotee to be supreme among gods.[3] (1)

1. Udās = Indifferent.
2. Sant.
3. God of gods.

Supreme Lord, grant to me company of devotees,
Joy in *listening* to their discourse,
Devotion to them. (I-Pause)
Grant me too the way of life of devotees,
Pursuit of their path,
Zeal to be servant of servants of the holy. (2)
Another boon I beg is the wish-fulfilling jewel, devotion.
Show me not the face of evil-doers, sinners. (3)
Saith Ravidas : Let others think of *the holy* as they may—
Between the holy and the Lord without limit no
distance lies. (4) (2)

Tūm chandan ham irand bāpūrei sangi tūmhārei bāsā

You the sandalwood tree, we the poor castor-plant—
Close to you we abide.
From a lowly plant have I become a noble[1] tree,
As in me is your fragrance abiding. (1)
Lord ! in your holy company have I taken shelter,
I that am fault-laden.
Gracious are yourself. (I-Pause)
You are *like* twisted[2] pale white silk,
We as the poor worm.[3]
Lord ! grant that in holy company I abide as bees in
honeycomb. (2)
Low is my caste, low my rank; low my birth.
The Divine King have I not served,
Saith Ravidas the cobbler. (3) (3)

Kahā bhaiyo jau tanu bhaiyo chhinu chhinu

What matters if this body to tatters be reduced ?
Only of vanishing of loving devotion would Thy servant
be afraid. (1)
Thy feet are the lotus, my heart the humming-bee.
While quaffing of *Thy feet* have I found wealth of
Divine *devotion.* (I-Pause) P. 487
Property, wealth and misfortune are veils by Maya
thrown down :
Not in these is Thy servant absorbed. (2)

1. High, lofty.
2. *Makhtūl* is variously interpreted.
3. The silk-worm is implied.

Thy servant by the string of love is bound.
Saith Ravidas : What merit in making escape from that ? (3) (4)

Hari Hari Hari Hari Hari Hari Harei

By constantly repeating the Lord's Name,[1]
Do God's devotees attain liberation.[2] (I-Pause)
By *devotion to* the Name Divine Kabir[3] found fame,
Whose recorded *deeds* of multiple births were annulled. (1)
In his father's place did Namdev[4] offer milk to the *deity.* *
Thereafter entered he not the torment of transmigration.[5] (2)
Thy servant Ravidas in the dye of love is immersed :
Thus, by the Master's grace escapes he entering hell. (3) (5)

Māṭī ko pūtrā kaise nachat hai

How this marionette of clay is dancing !
Glancing sideways, hearing, speaking, *everywhere*
is he rushing about. (I-Pause)
When something he attains, prideful he becomes.
When his possession he loses,[6] wails. (1)
By *the movements* of his mind, by his words, actions,
By various kinds of pleasures,[7]
In he attracted.
When shattered, wherein is he absorbed ? (2)
Saith Ravidas : Brother ! this world is a play.
With the Master of this play am I in love. (3) (6)

In the Measure Asa—Composition of the Venerable Bhakta Dhanna
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhramat phirat bahu janam bilānei tanu manu dhanu nahīṇ dhīrei

In wandering are numerous births passed,
Yet body and mind with wealth feel not satisfied.
In attractions of poison of avarice and lust is man involved,
His mind forgetful of the Lord, the *supreme* jewel. (I-Pause)

---

1. (Herein Hari, i.e. the Lord is repeated seven times).
2. Swim across.
3. The great saint of Banaras, whose *Bani* has appeared earlier.
4. The Maharashtrian saint, whose *Bani* has just preceded He offered milk to the deity in place of his father.
5. Birth.
* *Note* : This line also interpreted as : "Out of devotion did Namdev offer milk....."
6. When wealth departs.
7. Substances sweet and sour (bitter).

To the maddened man's mind the fruit of poison
tastes sweet,
Unmindful of noble contemplation.
Casting merits aside, with other objects is his attachment
increased;
The warp and woof of transmigration remaining spread. (1)
In his heart has not taken abode the way[1] of liberation;
In the flaming snare and noose of Yama caught.
In gathering fruit of poison is his mind absorbed,
Of the Supreme Creator becoming forgetful. (2)
As the Master to wealth of illumination granted me access,
By meditation did my self become one with the *object of*
meditation.
Adopting loving devotion did I find joy;
Feeling fulfilled, liberation I found. (3)
In whomsoever is Divine light pervasive,
The Lord, undeluded *by Maya,* has realized.
Dhanna wealth of *the Divine* Prop of the earth[2]
has attained;
In company of the holy[3] in *that wealth* absorbed. (4) (1)
Composition of Sri Guru Arjan Dev

Gobind Gobind Gobind sangi Nāmdeo manu linā

In the Lord was Namdev's heart deeply absorbed :
So that the Dyer worth half a farthing[4] was immensely
exalted.[5] (I-Pause)
Kabir, discarding weaving and carding yarn,
Into love of *God's* feet was absorbed :
The low-caste weaver *thus* became store of merit. (1)
Ravidas who carried carcases always, his worldliness[6] discarded.
In holy company becoming prominent, the Divine sight
he beheld. (2)
Sain[7] the barber was running errands, as known to all :
The Lord in his heart taking abode, among the saints
found he mention. (3) P. 488

1. Device, Jugati (yukti) is used for (*praxis*) of a creed.
2. Attributive name of God.
3. Sant.
4. Dām, as insignificant copper coin of old times.
5. Lit. Became worth lakhs.
6. Maya.
7. A Bhakta.

Listening to such happening, the poor Jat[1] *Dhanna*
too in devotion engaged.
The Lord to him manifested Himself—
Such was Dhanna's good fortune. (4) (2)

Re chit chetasi kī na dayāl damodar bibeh na jānas koī

My self ! why dost not contemplate the gracious Lord[2] ?
Know not another.[3]
Shouldst thou even scour over the whole universe,
What the Creator ordains alone must happen. (I-Pause)
In the water of the mother's womb thy body with ten apertures
did He fashion. (1)
In *that* fire providing thee sustenance, has He preserved[4] us—
Such is our Master.
The female tortoise lives in water; her offspring *live* outside :
They have protection neither of her wings nor get milk.
Their Provider is the Supreme Bliss, Charmer of Hearts,[5]
perfection incarnate—
This in your heart realize. (2)
In the stone lives hidden the worm, without passage for exit.
Saith Dhanna : Even him does God preserve—
Be not afraid that He might neglect thee. (3) (3)

In the Measure Asa—Composition of the Venerable Sheikh Farid
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Diluh mūhabhati jinh seī sacchiyā

Those alone are true *devotees* whose heart with
God is sincerely in love :
The ones whose heart is belied by their tongue are known
to be inconstant.[6] (1)
The true devotees—soaked in God's[7] love are ever in
ecstasy of realization;
Those forgetful of the holy Name are a burden on earth. (I-Pause)
Those that He to Himself has attached, are the true devotees.
Blessed is the mother that bore them; fruitful their life. (2)

1. An agriculturist caste.
2. Damodar.
3. Also rendered as : "None else knows as He *the state of thy mind.*"
4. The tense in the original inclines to the Present.
5. Manohar.
6. Lit. Raw, as of unbaked clay.
7. Beholding (*the Lord*).

Thou art the Cherisher—unfathomable, inaccessible;
I kiss the feet of such as the holy Truth have realized. (3)
Lord ! in Thee I seek shelter.
Thou the Bestower of forgiveness.
Grant to Sheikh[1] Farid the charity of *Thy*
devotion. (4) (1)

Bolai Sheikh Farīdu piyārei Allah lagei

Thus saith Sheikh Farid : My loved friends, to Allah
attach yourselves.
This body must *one day* turn to dust,
And in the lowly grave lodge.
Listen, Sheikh Farid ! union with *Allah* may immediately[2]
come about,
Shouldst thou restrain the cries of these cranes of desire,
frisking about in thy mind. (I-Pause)
Should one realize, death is inescapable,
After which no return occurs,
One will not then ruin oneself in pursuit of this
worthless[3] world. (2)
Speak ever what is truthful and pure;
shun what is false.
Let the disciple tread the path shown by the Master. (3)
Splendid heroes[4] cross over the stream;
The *faint-hearted* female[5] *from their sight* takes heart.
Those indifferent to God shall have their golden frames
sawn through. (4)
Listen, Sheikh ! none ever in this world got eternal life.
Many before our day have *warmed* this seat.[6] (5)
The cranes of autumn,[7] the forest-fires of summer,[8]
The lightning-flashes of Savan[9]—
Not these last ever, nor embrace with the beloved in
winter *nights.* (6)

1. This is the honorific by which Sufis were known.
2. Today.
3. False.
4. Implies God's devotees, saints.
5. The beginner in devotion (a symbol).
6. Lit. Cushion.
7. Of Kattak (Kartrik, the month corresponding to Oct.-Nov.).
8. Chet (Chaitra, the month corresponding to April-May).
9. The rainy month, corresponding to July-August.

Consider in your mind : what is evanescent, must go *hence.*
The body's formation in the womb takes six months.
A moment may see it break asunder. (7)
Saith Farid : Asked the earth the sky, tell over count of the
guides to faith who have been.
The graves hide them, bearing burden of reproaches
of God's angels. (8) (2)

RAGA GUJARI

In the Name of the Sole Supreme Being, Creator Immanent, Without Fear, Without Rancour; Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace. P. 489

In the Measure Gujari—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Terā Nāmu karī charnāṭhīyā jei manu ūrsā hoe

Thy Name shall I make sandalwood, were the mind
to become the rubbing-slab;
Were in that mingled saffron of good doing, then would
worship within the self be performed. (1)
By meditation on the Name should worship be performed—
Without meditation on the Name is not true worship
performed. (I-Pause)
Washing deities from outside would have point,
Were one to cleanse also the mind.
By scrubbing clean the self is impurity removed,
And one steps on the path of liberation. (2)
Praised be animals that consuming grass, yield amrita[1] :
Men without *devotion* to the Name—
Cursed is their life and cursed their actions. (3)
The Lord is near; consider Him not far;
Ever *the creation* He cherishes.
Saith Nanak : What He provides, we consume.
True, holy is He. (4)

Nābhi kamal tei Brahmā ūpajei bed pareh mūkhi kanthi sawāri

Out of the lotus risen from Vishnu's navel, was Brahma born,
Who with tongue[2] and throat attuned, recited the Vedas :

---

1. Implies here milk, one of the 'jewels' churned out of the ocean.
2. Mouth.

The extent *of the Lord* still *by him* could not be realized—
In movements up and down the *stalk* he still in darkness
remained *involved.*[1] (1)
Why be forgetful of the Beloved, prop of my life;
Of Him in whose worship men perfectly-endowed engage;
Whom sages by meditation inspired by the
Master serve ? (I-Pause)
Why forget Him whose lamps sun and moon the three
worlds *light,*
Whose sole Divine effulgence everywhere is spread ?
The God-directed abide day and night pure;
The egoists in the dark night[2] *involved.* (2)
Siddhas that enter meditation in disputations remain involved—
What behold they with their two eyes[3] ?
When by concentration[4] on the holy Word is inner
illumination aroused.
Then does the holy Preceptor their disputation annul. (3)
Lord, Master of God-like men ! without extent, unincarnated,
In the eternal measureless mansion abiding !
Grant that to Nanak may come union with Life of the
universe spontaneously.[5]
By your glance of grace liberate him.[6] (4) (2)

In the Measure Gujari—Composition of Sri Guru Amar Das P. 490

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhrigu iwehā jīvaṉā jitu Hari preeti na pāe

Cursed be life devoid of love for the Lord;
Cursed be activities leading away from[7] the Lord,
And engaging *the mind* in Duality. (1)
My self ! the holy Preceptor serve, whose service love for the
Lord inspires,
And takes the mind away from all else.

---

1. (This about Brahma is an established legend).
2. Used symbolically.
3. Implies, they behold only duality.
4. *Dhun* yields this meaning.
5. Sahaji.
6. Lit. Carry him across the water.
7. Lit. Bringing about forgetfulness of, neglect of.

All pleasures in a *kind of* dream are enjoyed;
Sweet-tasting is worldly attachment.
Saith Nanak : Without *devotion to* the Name is Maya's
attraction a deception. (2)

Pauri (Stanza)

Sūpnei señ chitt mūrakh laiyā

Thoughtless *man* his heart on a dream has fixed;
On waking[1] he babbles, as joys and pleasures of
kingship are forgotten.
In running after worldly concerns is his life passed.
In Maya-illusion involved, unfulfilled his objectives remain.
What power has this poor creature, cast off from mind by
God Himself? (8)

Sloka

Basanti swarg lokah jit-te prithvi nav-khanḍaṇāh

Those living in palaces *attractive* as paradise,
And conquering the earth's nine continents,
Saith Nanak, should they of the Lord, preserver of
the earth, be unmindful,
Are *as* those wandering in wild places. (1)
Involved in millions of wonders, and displays,
The *place where* man *brings* not the Name into mind,
Saith Nanak, equals a million hells :
Ruined shall that place be. (2)

Pauri (Stanza)

Mahā bhaiyān ūdyān nagar kari māniyā

A terrible forest[2] has *man* thought of as a city;
Viewing unreal objects, has he taken them to be real.
Involved in lust, wrath and pride *man* in madness wanders along.
As falls on his head Yama's baton, has he regrets. P. 708
Without *guidance of* the holy Master, perfectly-endowed,
In diabolical thoughts he wanders along. (9)

Sloka

Rāj kapṭam rūp kapṭam dhan kapṭam kūl garbatah

Royal power, beauty, wealth, high lineage, of which
man is so pround,
All are illusions.

1. (Waking to reality is implied).
2. Human life or the world.

Mankind keeps hoarding poison that is a delusion.
Saith Nanak : Without *devotion to* the Lord nothing
accompanies man. (1)
At sight of the bitter melon, that looks attractive,
Be not deluded—
Valued not at half a cowrie.
Saith Nanak : Wealth[1] accompanies not man. (2)
Pauri (Stanza)

Challadiyāṇ nāli na challai so kiūṇ sanjīyai

Why hoard that which at departure accompanies *us* not ?
What point endeavouring for that which we must leave ?
In being neglectful of the Lord, how may the mind
be contended ?
Joy comes not thus.
Attaching oneself to other objects, discarding the Lord,
Is in hell to be absorbed.
Prayeth Nanak : Lord ! show your grace and compassion;
My fear shatter. (10)
Sloka

Na cha rāj sükh mishṭam na cha bhog ras mishṭam na cha mishṭam sükh Māyā

Neither are pleasures of royal power sweet, nor delights
of bodily enjoyment,
Nor pleasures *brought by* wealth.
Truly sweet is holy company and sight of the Lord :
Thus states Nanak, servant of God. (1)
A love have I formed that my heart has dyed—
Penetrated by the substance of Truth.
Saith Nanak : *Truly* sweet is the Lord. (2)
Pauri (Stanza)

Hari binu kachhū nā lāgaī bhagtan kau mīṭhā

God's devotees find nothing other than the Lord sweet.
All other tastes are joyless[2]—this have we seen.
As has the Master become our mediator,
Snapped are ignorance, doubt and suffering.
Love for the lotus feet *Divine* has penetrated the
heart as madder's[3] *fast* dye.

1. Maya.
2. *Phīka* = Having no taste.
3. Majīth.

My life, breath, body, mind, all are the Lord's—
All that is unreal, perishes. (11)
Sloka

Tyakt jalam nah jīv mīnam na tyāgi chātrik megh mandalah
The fish lives not by forsaking of water;
The chatrik[1] forsakes not the cloud-sphere.
The deer *attracted by* sound is penetrated by the arrow;
The humming-bee by fragrance of the lotus is imprisoned.
Saith Nanak : So are God's devotees to the *Divine*
lotus feet attached,
Inclining to none else. (1)
Should I have sight of *Thy* face for the twinkling of an eye,
To nothing else shall I give my heart.
Saith Nanak : My life to the Lord is attached,
Who to His devotees is *true* friend. (2)
Pauri (Stanza)

Jiūṇ machhlī binu pāṇīyai kiv jīvaṇu pāwai
As without water the fish finds not life;
As without the drop of *rain* the chatrik[1] feels not content;
As the deer attracted by sound rushes to face *the hunter*;
As the humming-bee, greedy for fragrance of the lotus,
Gets bound—
Thus is love for the Lord in the *heart of* His devotees :
By His sight feel they fulfilled. (12)
Sloka

Chitwanti charan kamalam sāsi sāsi arādhanah
God's devotees with each breath contemplate Him,
And to Him make devoted supplication.
Saith Nanak : The Lord immortal they forget not.
The Supreme Lord their desires fulfils. (1)
To the hearts of such is the Lord firmly joined,
For the twinkling of an eye going not out.
Saith Nanak : Fulfilled is their desire for everlasting
sight of the holy Lord. (2)
Pauri (Stanza)

Asāvantī ās Gūsāīṇ pūrīyai
Lord ! fulfil desires of my self, full of yearning.
After union with the Lord arise no regrets *in life.*

1. A tiny bird (the brain-fever cuckoo).

My heart for Thy sight yearns,
Whereby may all sorrow be removed.
By dust of *your holy* feet may my body be made pure.
Ever present *to me* may the Supreme Being,
Divine Enlightener be ! (13)

Sloka

Rasnā üchranti Nāmam sravaṉam sünanti shabda amritah

Saith Nanak : To such am I a sacrifice as with
tongue the holy Name utter, P. 709
With the ears to the ambrosial Word listen,
And on the Supreme Being meditate. (1)
Other than *devotion to* the Lord are all concerns false.
Saith Nanak : Blessed are such as to the holy
Eternal are devoted. (2)

Pauri (Stanza)

Sad balihārī tinhaṇ jei sünatei Hari kathā

Ever am I a sacrifice to such as to Divine discourse listen.
Greatly distinguished among men are those that
to the Lord bow their head.
Pleasing is sight of the hands that Divine laudation record.
Pure, holy are the feet treading the Lord's path.
In company of the holy comes liberation,
And cast off is all suffering. (14)

Sloka

Bhāvī üdot karṉam Hari ramṉam sanjog pūrnah

Manifestation of Divinely-ordained fortune whereby
man to the Lord is devoted,
By the perfectly auspicious occasions of good fortune comes.
Saith Nanak : Blessed are the hours wherein is beheld
sight of the Lord. (1)
Beyond my power is it to value the joy beyond measure.[1]
Saith Nanak : Approved is the hour wherein union with
the Beloved comes about. (2)

Pauri (Stanza)

Tell, which is the occasion wherein is the Lord attained ?
Happy, auspicious is any hour wherein is the Lord met.

---

1. (These are joys of union with the Lord).

By meditating on the Lord night and day are *my*
desires fulfilled.
By great good fortune is attained company of the holy—
Their feet I touch bowing low.
In Nanak's heart abides thirst for the Lord's sight—
To it is Nanak a sacrifice. (15)

Sloka

Patit pūnīt Gobindah sarb dokh nivārṉuh

Purifier of the fallen is the Lord, annuller of all sins.
Nanak contemplates ever the Lord, mighty[1] to grant shelter. (1)
Discarding all egoism, to the *Lord's* feet I cling.
Saith Nanak : By sight of the Lord are fled suffering
and maladies. (2)

Pauri (Stanza)

Meli laihu Dayāl ḍheh pae düāriyā

Compassionate Lord ! to yourself unite me, fallen at your door.
Lord compassionate to the humble ! with much wandering[2]
am I exhausted.
Lord saviour of the fallen ! Thy law[3] of grace is for
Thy devotees to show love.
None other than Thee is *my succourer*—such
is the supplication I make.
Lord compassionate ! from ocean of the world,
By grasping *my* arm rescue me. (16)

Sloka

Sant üdharṉ dayālam āsram Gopāl kīrtanah

Saviour of devotees, their prop
In singing praise of the Lord compassionate.
Saith Nanak : By holy company and shelter of
the Supreme Lord
Is attained purity. (1)
Suffering[4] *of the heart* neither by sandalwood *paste* nor by
moonlight nor by autumn's cold goes.
Saith Nanak : By contemplation of the Name Divine
Is the heart filled with joy.[5] (2)

1. Lit. Heroic.
2. Transmigration is implied.
3. Bird. (Wird, Ar.).
4. Lit. Heat (oppressive feeling).
5. Grows cool.

Pauri (Stanza)

Charan kamal kī oṭ ūdharei-sngal jana

By *seeking* shelter with God's lotus feet is all mankind saved.
By listening to *accounts of* Divine might
Is the mind from fear freed.
The garnered wealth of the Name no diminution knows.
Holy company by doing great good[1] is attained.
Day and night[2] on the Lord meditate;
Ever to Divine laudation listen. (17)

Sloka

Dayā karṉam dūkh harṉam ūcharaṉam Nām kīrtanah

Utterance of holy Name and singing Divine laudation
Brings Divine compassion and removes suffering.
Saith Nanak : Should the Lord, Supreme Being, be gracious,
Maya clings not *to the self.* (1)
As the Lord is our saviour, extinguished is the blazing fire.
Nanak ! contemplate thou the Lord who all creation
has raised. (2) P. 710

Pauri (Stanza)

Jā Prabh bhayei dayāl na biyāpai Māyā

Should the Lord be gracious, Maya attaches not *to the self.*
By meditating on the Lord
Are annulled millions of sins.
By bathing in dust of feet of God's devotees
Is the body rendered pure.
By attaining the Lord, all-perfection
Are mind and body made content.
Along with such are saved all of their families. (18)

Sloka

Guru Gobind Gopāl Guru Guru pūran Nārāyaṉah

*The Master, Divinely-inspired is Lord of the world, preserver
And all-pervasive.
Saith Nanak : The Master is gracious, almighty,
Saviour of the fallen. (1)
The Master that is the ship has taken *us*

---

1. Implies good deeds of previous births.
2. All eight pahars.
* *Note* : In this hymn is expressed the vision of identification in spirit of the Master (Guru) and the Lord.

Across the impassable, immeasurable, ocean of the world.
Saith Nanak : By perfection of meritorious deeds
Does one cling to the Master's feet. (2)

Pauri (Stanza)

Blessed is the holy Preceptor in whose company
is the Lord contemplated.
As has the Master shown grace,
Are all *our* blemishes covered.
The holy Preceptor, *image of* the Supreme Being,
To the lowly brings exaltation.
By snapping cords of Maya-affliction.
Has he made us his servants.
Our tongue has *then* chanted praise and laudation
Of the Lord above limit. (19)

Sloka

Drishṭanta Eko sūnīyant Eko vartant Eko Narharā

The mighty Lord[1] solely is visible, audible and pervasive.
Nanak for boon of the Name supplicates—
Supreme Being compassionate, show grace. (1)
One sole *Lord* I serve, one sole *Lord* contemplate;
To the *Lord solely* make I supplication.
Saith Nanak : Merchandise and wealth of the Name
have I garnered,
That is the true capital. (2)

Pauri (Stanza)

Prabh dayāl beant pūran ikku ehu

*The Lord gracious, without limit is solely pervasive.
Himself He solely pervades—whom else may I mention ?
Himself charity He dispenses, Himself receives it;
Birth and death[2] by Divine Ordinance occurs;
Immutable is Thy station.
Nanak seeks this boon :
In Thy grace grant *devotion to Thy* Name. (20)

---

1. Narhari = Man-Lion, an avatar of Vishnu.
2. Arriving and departing.
* *Note* : This Vār is built on a uniform pattern. Each unit contains the opening Sloka in Sanaskrit; followed by a Sloka, explanatory of it in Lehndi. Then follows the Pauri or Stanza.

In the Measure Jaitsari—Bani of Bhaktas
In the Name of the Sole Supreme Being, Realize
by the holy Preceptor's Grace

Nāth kachhūa na jānouṇ

Lord ! realization have I none—my heart to
Maya is sold (I-Pause)
Thy appellation is Lord, Enlightner of the world;
We are designated as creatures profligate of Kali-Yuga. (1)
These five *Evils*[1] have my mind corrupted,
And each moment from the Lord alienated[2] me. (2)
Wherever I look, source of suffering *I behold.*
Man's mind still of it is not convinced, despite
scriptures[3] testifying *to it.* (3)
Gautam's wife[4] and the Lord, Uma's spouse[5] :
To one clings Brahma's head; the *other, Indra* bears marks
of a thousand female genitals. (4)
These minions *of evil* have bound and harassed my gross self :
Shameless that I am, still of their company am I not tired. (5)
Saith Ravidas : Where shall we *seek shelter* ?
what effort to make ?
Other than the Lord, with whom shall we take shelter ? (6-1)

---

1. These are lust, wrath, avarice, attachment, pride.
2. Lit. Created distance between me and the Lord.
3. Nigam, here implying Vedas—scriptures in general.
4. Ahalya, wife of Gautam rishi, with whom Indra sinned by playing a trick.
5. Shiva, who cut off Brahma's fifth head, on Brahma objecting to Shiva easting amorous looks on his daughter.
(These two stories are well-known in Puranic literature).

RAGA TODI

In the Name of the Sole Supreme Being, Reality
Eternal, Creator Immanent, Without Fear, Without
Rancour, Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace P. 711

In the Measure Todi—Composition of Sri Guru Ram Das

SCORE 1

Hari binu rahi na sakai manu merā

Without the *Lord's sight* my heart[1] finds not rest.
May the Master to the Beloved Lord, *dear as*
life unite me,
Whereafter to the ocean of existence I may not return. (I-Pause)
By yearning for the Lord is my heart gripped :
With *my* eyes the Lord have I beheld.
The holy Preceptor gracious the Name Divine
in me has confirmed,
That is the path leading to the Lord. (I)
Obtained is the Name of the Lord, disporting in joy,
Overlord[2] of the earth, Supreme Master.
To *my* heart, mind and body has the Lord tasted sweet—
This by good fortune inscribed on my forehead has come. (2)
Those with minds fascinated by avarice, evil-doing,
Of the Lord, all-weal, are forgetful :
Such are called egoists, thoughtless, ignorant—
On their forehead is inscribed misfortune. (3)
From the holy Preceptor is obtained discriminating understanding
And enlightenment as to the *Divine* Enlightener.
Saith Nanak, servant of God : From the Master is obtained
devotion to the Name,
By good fortune in primal time on the forehead recorded. (4) (1)

---

1. Mana.
2. Govind.

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

Score 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Santan awar na kāhū jānī

God's devotees of nothing other than *the Lord* have recked.
One on whose side is the Lord, from anxiety is free,
Ever to the Lord devoted. (Pause)
Lord ! lofty is Thy canopy,
The like of which none else has spread.
By the command received by *Thy* devotees,
In joy of Thy enlightenment are they absorbed. (1)
Maladies, sorrows, decrepitude[1] and death
Approach not the Lord's servants.
In absorption in the Sole *Lord*, abide they free from fear,
Their heart[2] fixed in faith in God. (2) (1)

Hari bisrat sadā khüwārī

In forgetfulness of the Lord lies perpetual ignominy. P. 712
What illusion can grip such as under Thy shelter *lie* ? (Pause)
Life without contemplation *of the Lord* is like burning *in fire*;
Life thus spent is like the snake's.
One wielding authority even over the nine continents,
Ultimately shall depart a loser. (1)
Such alone have chanted praise of the Treasure of Merit
As have *His* grace.
Saith Nanak : Such a one is *truly* happy, blessed his birth—
To him is Nanak a sacrifice. (2) (2)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Quartets

Score 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhāiyo rei mana deh dis dhāiyo

In ten directions has the mind rushed along.
Absorbed in Maya, by pleasures and avarice fascinated,
By the Lord Himself deluded. (Pause)

---

1. Lit. Old age.
2. Mana.

Not for an hour has *man* engaged his mind
in Divine discourse,
Divine laudation and holy company;
At sight of *Maya's* frail dye[1] delighted,
To seek unlawful pleasure of lust[2] it gets out. (1)
For God's lotus feet bearing not love,
The holy Preceptor has *he* not propitiated;
In various ways rushing after the evanescent
objects of the world,
Like the oil-presser's ox moving along. (2)
Engaging not in *devotion to* the Name, charity, holy bathing,
For an instant has he not chanted *Divine* laudation.
With falsehoods of various kinds has he made
his mind content,
Unaware of what is truly his own. (3)
Never doing good to others, or serving the holy Preceptor,
On the Name has he not meditated.
Fascinated by the five minions *of Evil*, in their
company and discourse is he absorbed,
Under Maya's intoxication reeling. (4)
I pray, company of Thy devotees may I attain—
Knowing the Lord to be beloved of devotees have I come.
Nanak to *seek shelter* with the Lord has run :
Pray save my honour, who am Thy own. (5) (1.3)

Mānūkhu binu būjhei birthā āiyā

Man devoid of realization, purposelessly *in the world* has arrived :
Decking himself in various way of attraction and charm,
Is he like a corpse draped. (Pause)
The avarcious man has rushed about, making effort
to hoard wealth.
Engaging not in charity, good deeds and service of the holy,
Worthless is his *hoard.* (1)
Wearing ornaments has the woman[3] decked her couch
And created much glamour :
Not obtaining company of the Spouse,[4]
The sight of these has only brought pain. (2)

1. Kasumbha, a flower, yielding a reddish dye easily washed off.
2. Pursuing others' homes (i.e. womenfolk).
3. Image for the human self.
4. The Divine Spouse is implied.

Man labours all day to thresh husks with a flail :
To seek such unrewarding labour[1] is he in pain,
That little use is to him. (3)
In the hearts of those having Divine grace is the Name lodged.
Nanak, servant of God, questing after holy company,
Joy in God has obtained. (4) (2.4)

Kripānidhi basuh ridai Hari nīt

Lord gracious ! abide Thou ever in my heart.
Illumine my understanding that to the Lord in love
I be attached. (Pause)
May I obtain dust of *feet of* your devotee, and to my
forehead apply it.
By singing Divine laudation from gross impurity to purity
may I attain.[2] (1) P. 713
Sweet *to me* is your command;
May your doings to my heart be pleasing !
With whatever *gifts* Thou dost grant, may my heart be content,
And in no other direction rush. (2)
The Lord may I ever behold[3] near;
Of all may I turn dust.
By attainment of holy company is the Lord attained. (3)
Abidingly are we your humble slaves;
You our Lord.
Nanak is *your* child; you his mother and father—
Your Name the milk in *my* mouth. (4) (3.5)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Māngouṇ dān Thākūr Nām

Devotion to the Lord's Name in charity I beg :
Nothing else shall accompany me—
By Divine grace may I obtain the *gift of* chanting
Divine praise. (I-Pause)
Royal power, wealth, enjoyment of numerous pleasures
All are *as* tree-shadows.
Man in numerous ways rushes about—all worthless activity. (1)

1. Begār : Forced labour on no payment or a pittance.
2. From being grossly impure may I become pure.
3. Know, realize.

Whatever other than the Lord I seek, appears all worthless.[1]
Saith Nanak : Dust of *feet of* the holy I seek,
Whereby may my mind attain poise. (2) (1.6)

Prabhjī ko Nāmu maneh sādhārai

The Lord's holy Name *alone* props up *my* mind.
My life's breath and joy is the *Name*—
Such is our life's tenor. (l-Pause)
The Name is my high caste, my honour, my family.
The Name, *true* friend, is ever by my side—
The Name Divine my saviour. (1)
Numerous sinful pleasures that are mentioned—
None of these accompanies man.
The Name is Nanak's loved friend,
The Name Divine our treasure. (2) (2.7)

Nīkei gūṉa gāoṇ miṭahī rog

As of the Lord's holy attributes I sing, cured are *my* maladies.
Thereby is the face made radiant, the mind pure—
In this world and the next shall thy life be made
fruitful. (l-Pause)
Washing the Master's feet I serve *him*—
My self I dedicate as offering.
Discarding egoism, disputatiouness, pride,
Accept what by *Divine Will* must come to pass. (1)
Such alone in serving the holy are engaged,
As on the forehead carry this writ.
Saith Nanak : Other than the *Lord* solely none has the
might *anything* to accomplish. (2) (3.8)

Satigūru āiyo sharan tūhārī

Holy Preceptor ! to your shelter have I come,
Pray grant me joy, devotion to the Name Divine, reputc,
My anxiety annulling. (Pause)
No other place of shelter I see; exhausted,
to Thy door have I come.
Disregarding reckoning *of our deeds*,[2] by infinite
grace alone can we get release—
Save us, lacking in merit. (1)
The Lord, eternally forgiving, eternally-gracious,

1. Raw, unbaked (as of clay).
2. Lit. Disregarding all count or reckoning.

To all beings grants the prop.
Nanak, servant of God, is questing after the holy—
Praying, in this life[1] grant him liberation. (2) (4.9)

Rasnā gūṉa Gopāl nidhi gāeṉ

As the tongue praise of the Lord,
treasure *of merit* chants,
In the mind arises spontaneous serenity and joy, P. 714
And fled is all suffering. (I-Pause)
Whoever serves at the Lord's feet, source of all joy,
Has fulfilment of all desires;
Emancipated from birth and death, the ocean
of existence he swims across. (1)
After long quest is this ideal truth realized :
God's servant is one whose entire dependence
is on the Lord.
Nanak ! shoudlst thou seek imperishable weal,
Ever the Lord contemplate. (2) (5.10)

Nindaku Guru Kirpā tei hāṭeo

My traducer[2] by Divine grace is turned away.
By grace of the Lord, Supreme Being, by Shiva's arrow
is his head cut off. (I-Pause)
Snare of death and Yama at us cannot cast their glance,
As the path of truth we have adopted.
The wealth of God's precious[3] Name have we acquired,
That by consuming and spending knows not decrease. (1)
In an instant to ashes was he turned,[4] receiving
retribution for his deeds.
Saith Nanak, servant of God : The scriptures[5]
too this truth express,
And the whole world to it is witness.[6] (2) (6.11)

Kirpan tan mana kilvikh bharei

Thou worshipper of mammon, with body
and mind filled with sins,
In holy company to the Lord practise devotion—

1. Lit. This time, on this occasion.
2. (Refers to Sulahi Khan, a Mughal commander who came out with aggressive intentions against Guru Arjan Dev).
3. Jewel.
4. (Sulahi perished, falling into a burning kiln).
5. Āgam, Nigam.
6. Beholds.

The Lord alone thy sins shall cover.[1] (I-Pause)
Should the ship develop numerous leaks,
these with hands cannot be stopped.
Should one supplicate Him whose is the ship,
Then may be saved evil-doers along with the good.[2] (1)
Should one by mere words seek to lift a *heavy* rock,
It shall from its place not budge.[3]
Saith Nanak : No power or strength have we.
Lord ! save us who on Thy shelter are fallen. (2) (7.12)

Hari kei charan kamal mani dhiyāo

In your mind on the Lord's lotus feet meditate.
The Lord's Name, *true* medicine, *as* with an axe
Annuls maladies of heat and cold.[4] (I-Pause)
The Lord is Annuller of the Three Maladies,[5]
remover of suffering, store house of joy :
No impediment attaches to one who to the Lord
makes supplication. (1)
The Lord almighty by grace of the holy
our physician has become.
Saith Nanak : To those seeking shelter with the Lord,
Even though of child-like understaning,
Perfection of joy He grants. (2) (8.13)

Hari Hari Nāmu sadā sad jāp

Ever contemplate the Name Divine.
Lord Supreme Being ! in your grace have you
rehabilitated *us.*[6] (I-Pause)
He whose are *these creatures,* by Him are cherished—
Gone are their maladies and afflictions.
The Lord, assuming parental function,
With strength of His arm His servants has protected. (1)
By compassion of the Lord, Supreme Master,
Have all creation shown kindness.
Nanak with the *Divine* shatterer of suffering,
Of great might, has sought shelter. (2) (9.14)

1. Implies forgiving.
2. Lit. The base along with the genuine (coins).
3. Lit. Remain where it is lying.
4. Here occur 'pitt' (bile) and bāt (maladies of the wind).
5. These are *ādhi* (mental troubles), *biyādhi* (bodily ailments), *upādhi* (psychic disorders).
6. Refers to the Guru's return from sojourn at Wadali.

Swāmī sharan pariyo durbārei

Lord ! shelter with *Thy* court have I sought.
Annuller of millions of sins, bountiful Provider !
Who except Thee may grant us liberation ? (I-Pause)
After persistent quest in various ways,
All these have we considered.
In holy company is attained the supreme state—
Absorption in Maya brings bondage and defeat. (1)
Met is the beloved noble being;[1] P. 715
To his lotus feet in love am I attached.
Nanak in contemplation of the Lord finds joy—
Annulled are all his maladies. (2) (10.15)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Quartets

Score 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hāṇ hāṇ lapṭiyo rei mūṛhei kachhū na thorī

Behold thou thoughtless man ! excessively *to Maya* art thou attached.
This that is not thine, hast thou taken to be thine own. (Pause)
God that is thine own, hast thou not contemplated for an instant. (1)
That which is alien hast thou taken to be thine.
The holy Name that is thy friend, hast thou not lodged in heart.
To what thou shalt desert, hast thou attached thy heart. (2)
Thou hast garnered what only brings on hunger[2] and thirst :
Provision of the Name ambrosial hast thou not obtained. (3)
Of those in well of lust, wrath, attachment fallen,
Saith Nanak, a rare one by the Master's grace has been saved.[3] (4) (1.16)

Hamārai ekai Harī Harī

In our home is *practised* solely *devotion* to the Lord.
To nothing else do we accord recognition.[4] (Pause)
By great good fortune to the Master have I attained,
Who the Name Divine in me has confirmed. (1)

1. Refers to the holy Preceptor, Guru.
2. Used symbolically—desire.
3. Has swum.
4. Know.

In listening is He understood one way; His realization
is different—
Speech and discourse *in this* are helpless. (I-Pause)
Himself is He attached, Himself the Lord—
In his own love absorbed.
Nanak's Lord is all-pervasive,
In all directions visible. (2) (3.11)

Matā masūrati awar siyānap jana kau kachhū na āiyā

God's devotee understands not resolve, discussion
or clever tactics—
Whenever the occasion has arisen, his resource is meditation
on the Lord. (1)
The Lord's way is His devotees to love :
Like a child He cherishes them,
Playfully frolicking with them. (I-Pause)
For the devotee prayer, austerity, self-discipline,
ritual performances—
All in chanting Divine praise lie.
Nanak with the Lord has sought shelter,
And in the state of fearlessness attained joy. (2) (4.12)

Dinu rātīṇ ārādhahu piyāro nimakh na kījai ḍhīlā

Day and night to the Beloved practise devotion;
For an instant delay not in this.
By performing service of the holy, discarding
stubborn pride,
Form devotion *to God.* (1)
The Divine playful Charmer,[1] cherisher of life-breath
In the heart is abiding.
Viewing His wonderful play,
Is the heart ravished. (I-Pause)
Inexpressible is the praise of union with Him,
Whose contemplation to the heart brings joy,
And rubs the rust off the mind.
Beyond expression is glory of *union with the Lord.*
Saith Nanak, beyond limit it lies. (2) (5.13)

Mūni Jogī shāstraggi kahāwat sabh kīnei basi apṉei

Sages, Yogis and those claiming to be[2] profound
Shastra-scholars,

---

1. Mohan.
2. Those so known or designated.

All under God's sway lie.
The three gods[1] and thirty-three crore deities[2]—
All viewing the Lord are struck with wonder. (1)
Maya that is so potent, in all these is pervasive.
None of its mystery is aware; by the Master's
grace is it realized. (I-Pause) P. 499
All spots by Maya are conquered; to all
the worlds is she clinging.
Saith Nanak : Away from God's devotees she flees—
Grasping their feet, their handmaid she becomes. (2) (6.14)

Due kar joṛi karī benantī Thākūru apnā dhiyāiyā

As with hands folded supplication I made,
And on the Lord meditated,
With His protecting hand He saved me
And all sins effaced. (1)
The Lord Himself showed grace :
Came weal, and incarnation of joy we became;
Saved were the Lord's children.[3] (I-Pause)
Sang the female self on union with the Divine
Spouse paeans of joy,
Raising shouts of Divine glory.[4]
Saith Nanak : A sacrifice am I to the Master,
Who liberation on all has conferred. (2) (7.15)

Māt pitā bhāī sūt bandhap tinkā balu hai thorā

Frail is the support of mother, father, brother,
progeny and relations.
Numerous Maya-manifestations have we seen—
Nothing, not a particle of it accompanies man *in death*. (1)
Lord ! other than Thee, none is my support;
Bereft of patronage, without merit,[5]
To Thee have I come. (I-Pause)
To Thy feet am I repeatedly a sacrifice—
In this world and the hereafter on Thy might alone I rely.
In holy company has Nanak gained sight *of the Lord*;
Annulled is obligation to all else. (2) (8.16)

---

1. That is, Brahma, Vishnu and Shiva.
2. According to the current belief, this is the number of minor deities.
3. Implies devotees.
4. Lit. Victory.
5. Lit. Strength.

Āl jāl bhram moha tajāwai Prabh setī rangu lāī

Attachment in devotion to the Lord casts off
snares of doubt and illusion :
In the mind it confirms the instruction
In spontaneous devotion to chant *Divine* praise. (1)
Friends ! may I get such a holy helper,[1]
Whose contact my Maya-bonds may snap,
And never after may the Lord be put out of mind. (I-Pause)
After performance of numerous *ritual acts* of
various kinds,
This I determined was best :
Chanting Divine praise in holy company,
Saith Nanak, takes one across *the ocean of existence.* (2) (8.17)

Khin mehn thāp ūthāpanhārā kīmati jāe na karī

In an instant He makes and unmakes—
Beyond computation His worth.
In an instant a king He turns into a beggar;
In the lowly His Light He places. (1)
On the Lord ever you meditate.
Why entertain anxiety and fear for *the world,*
Wherein for an hour alone we last ? (I-Pause)
Holy Enlightener, perfection incarnate, you are my support;
My self with you has taken shelter.
Save by your support Nanak, a thoughtless,
ignorant child. (2) (10.18)

Tūṇ dātā jīyāṇ sabhnāṇ kā basuh merei mana māhīṇ

Thou who art Bestower of boons to all creation,
In my heart pray ever abide;
As Thy lotus feet in my heart are lodged,
Gone is darkness of illusion. (1)
Lord ! wherever Thee I contemplate, there art Thou.
Cherisher of all ! grant in Thy grace that the Lord
I ever laud. (I-Pause)
With each breath your Name may I contemplate;
Thee alone may I cherish.
As the Creator has propped Nanak, P. 500
All alien hope has he shed off. (2) (11.19)

---
1. Sant sahāi.

Kari kirpā apnā darasu dījai jasu gāwouṇ nisi aru bhor

In your grace grant me a sight of yourself, that night and day
your laudation I chant.
With my hair feet of the holy may I brush—such
alone is my objective. (1)
Lord ! other than you no other I cherish.
In my mind you I contemplate; with my tongue to
you I express devotion;
In your direction is my graze fixed. (I-Pause)
Compassionate Supreme Being, Lord of all *creation* !
With folded hands this supplication I make :
May Nanak, your slave, your Name contemplate;
Thereby in twinkling of an eye attaining liberation. (2) (12.20)

Brahm-lok aru Rüdra-lok āyee Indra-lok tei dhāe

Maya from Brahma's demesne and Shiva's demesne,
And Indra's demesne came rushing.
The company of God's saints she has no power to touch—
Their feet she rubs and washes. (1)
Now under the Master's shelter have I falleu :
The secret fire of *evil* burns large numbers—
This the holy Preceptor to me has revealed. (I-Pause)
Maya to the ueck of Siddhas, Yoga-practitioners,
Titans and the god's choristers is clinging.
Nanak, servant of God by the Creator is succoured,
Who has millions such handmaidens *as Maya.* (2) (13.21)

Apjasu miṭai hovai jagi kīrati dargah baisanu pāīyai

By devotion to the Name is ill repute annulled;
one's good repute is spread the world over,
And a sitting-place at the Divine Portal obtained.
In an instant is Yama's terror lifted,
And in joy and bliss *the self* to its *true* home returns. (1)
In this shall your endeavour not go waste :
Day and night the Lord contemplate, ever with mind and
body on Him meditate. (I-Pause)
With the Shatterer of suffering of the humble have
I taken shelter :
What Thou dost grant, that Lord ! alone we receive.
Saith Nanak : In joy of the *Divine* lotus feet are
we absorbed—
Your servant's honour pray protect ! (2) (14.22)

Bishwambhar jīan ko dātā bhagti bharei bhandār

Lord of the Universe, Bestower of boons on creation,
Who *our* stores of devotion has filled,
Service to Him goes waste never—
In an instant liberation He grants. (1)
My self ! to the lotus feet *of God* be thou attached.
Seek thou Him to whom all creation makes
supplication. (I-Pause)
Lord Creator ! Nanak with you has sought shelter—
You are my life's prop.
Whomsoever Thou dost save, aiding Him,
What harm can the world do to him ? (2) (15.23)

Jan kī paij sawārī āp

The Lord Himself His servant's bonour has protected.
As the Master medicine of the Name Divine
has administered,
Gone are all maladies.[1] (I-Pause)
The Supreme Lord Hargobind in His grace has saved.
Gone is his malady; obtained is all bliss, by constant
singing of Divine laudation. (1)
By graee of the Master, perfectly-endowed, has the
Creator cherished *him.*
The eternal foundation[2] laid by Guru Nanak ever is
in the ascendant. (2) (16.24)

Kabahūṇ Hari siūṇ chītu na lāiyo

To the Lord have I never attached my heart. P. 501
In worldly entanglements is life passed—
Never the Name, treasury of merit, have I lauded. (I-Pause)
Hoarding cowrie after cowrie by fraud, man rushes
various devices to practise.
Forgetfulness of the Lord, countless sufferings has brought.[3]
By the great Temptress[4] is man swallowed. (1)
Lord ! show grace, Reckon not my doings.
Lord compassionate, Ocean of Bliss,
Nanak with you seeks shelter.[5] (2) (17.25)

1. In this hymn is expressed thanksgiving on the recovery of the child Hargobind, Guru Arjan Dev's son and successor.
2. Refers to the tradition of devotion in Sikhism.
3. How many sufferings may be counted ?
4. Maya is implied.
5. Nanak under the Lord's shelter has come.

Rasnā Rāma Rām ravant

My tongue ! the Name Divine thou utter.
Discard other preoccupations that are false;
Ever to the Lord be devoted. (I-Pause)
The *Name* is the devotees' sole prop; here and in the
hereafter their support.
In His grace has the Lord granted Divine illumination,
And discriminating understanding. (1)
The Lord, sole cause of all, almighty, supreme Creator[1]—
His shelter have we sought.
In dust of feet of the holy lies liberation and the way of success;
Thereby has Nanak obtained the Divine wealth. (2) (18.26)

In the Measure Gujari—Composition of Sri Guru Arjan Dev
Quartets
Score 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Chhāḍi sagal siyāṉpāṇ sādh sharnī āo

Discard you all cleverness, and under shelter
of the holy come.
Sing praise of the Supreme Being, the supreme Lord. (1)
My self ! to the *Divine* lotus feet make supplication;
Thus shall all thy misfortunates be annulled. (I-Pause)
Other than the Lord none is *our* mother, father, progeny,
friend, brother.
In this world and the next the self's companion shall He be;
Everywhere is He pervasive. (2)
Millions of efforts and devices are all false, unavailing,
In shelter of the holy is acquired purity;
By *devotion to* the Name comes liberation. (3)
Inaccessible, compassionate, exalted is the Lord,
Mighty to succour the holy.
Saith Nanak : Such with Him find union as are so
destined since primal time. (4) (1.27)

Āpnā Guru sevi sad hī ramuh gūṉa Gobind

Serve you the Master ever; chant Divine praise,
With each breath to the Lord make supplication;
Thereby shall be removed the mind's anxiety. (1)

1. Sridhar—an attributive name of God (Lord of Sri i.e. Lakshmi—implies Vishnu).

My self ! the Lord's Name you constantly utter.[1]
Thereby shall you obtain joy, poise and bliss,
And attain the station of purity. (I-Pause)
In holy company purify the mind; day and night *to the Lord* make supplication.
Thus shall lust, wrath and pride be shattered,
And all misfortunes be effaced. (2)
Come under shelter of the Lord, who is eternal, indestructible,[2] of mystery impenetrable.
By your heart to *His* lotus feet be devoted :
To Him solely in your devotion be attached. (3)
The Supreme Being in His compassion liberation[3] to us has granted.
All joys by the Name Divine are conferred— P. 502
Saith Nanak, the Lord's Name utter. (4) (2.28)

Guru-prashādī Prabhu dhiyāiyā gayee shankā tūṭi

By the Master's grace on the Lord have *we* meditated;
Thereby is shattered doubt.
Shattered are suffering, darkness of mind and fear;
Ended are sins. (1)
In the mind is borne love for the Name Divine.
Following[4] words of the holy on the Lord have we meditated,
Thereby has our way become supremely pure. (I-Pause)
By contemplation of the Name, conferror of boons,
Are obtained blessings of uttering texts, austerities and numerous meritorious acts.
In His grace has the Lord Himself saved us,
And achieved are all objectives. (2)
Lord almighty ! not for a breath may you be put away from my mind.
Innumerable are your merits; how may the tongue these recount,
That beyond count and mention remain ? (3)
The Lord is a annuller of suffering of the humble, liberator, compassionate, gracious.
By contemplation of the Name is attained the eternal station.
Nanak ! grasp thou firmly the Lord's shelter. (4) (3.29)

1. *Jap* implies constant utterance of a holy word or text.
2. Lit. Impenetrable by a weapon etc.
3. Pardon, forgiveness.
4. Meeting, in unison with.

Ahambüddhi bahu saghan Maya mahā dīragh rog

Egoistic thinking and thickness of Maya-attachment
are maladies malignant :
To this the Name Divine is the medicine;
The Name almighty by the Master is conferred. (1)
By devotion of mind and body seek dust *of feet* of the holy.
Thereby are removed defiling[1] deeds of millions of births,
And the Lord all desires[2] fulfils. (I-Pause)
At the beginning of *life*, at the end and in the middle
is desire *clinging* like a frightful bitch.
By the Master's illumination, Divine laudation, and devotion
to the Lord.
Is snapped Yama's snare. (2)
Those deluded by lust, wrath, avarice and attachment
Ever in transmigration remain caught.
By loving devotion to the Lord and Divine contemplation
Is transmigration annulled. (3)
Friends, progeny, wife, even god-like beings—
Their heart in *grip* of the three maladies[3] burns.
In contact with God's devotees alone by contemplation
of the Name Divine
Is suffering annulled. (4)
Beings knocking about in various ways wail and cry,
Noway finding liberation.
Nanak with the Lord's feet has sought shelter;
This his firm refuge. (5) (4.30)

In the Measure Gujari—Composition of Sri Guru Arjan Dev
Duos
SCORE 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Arādhi srīdhar saphal-mūrati karan kāran jog

Be thou devoted to the Lord almighty, by whose sight
are desires fulfilled.
By chanting His praise, listening to His endless laudation,
Never again comes about alienation. (1)

1. Those that drag downwards.
2. Spiritual desires are implied.
3. (See Glossary).

My self ! worship thou *the Divine* lotus feet.
By contemplation of Him are effaced all afflictions,
And snapped is noose of Yama's agents. (I-Pause)
Utterance of the Name Divine destroys foes—
No other device avails.
Lord ! in Thy grace grant Nanak benefit of devotion
to the Name. (2) (1.31)

Tūṇ samrathu sharani ko dāta dükh bhanjanu sükhrāi

Almighty, bestower of refuge, shatterer of suffering,
Lord of bliss art Thou.
Chanting of praise of the Lord immaculate effaces
afflictions, fear and doubt. (1)
Lord ! other than Thee is no refuge *for me*.
Lord, Supreme Being, in your grace grant P. 503
That your Name I constantly utter. (I-Pause)
By service of the holy Preceptor to the Divine
feet are we attached—
By great good fortune is this devotion formed.
In holy company is illumined lotus *of the heart.*
Discarded is foul-minded understanding. (2)
Whoever day and night Divine laudation sings
And the Lord, compassionate to the humble contemplates,
Is liberated himself; liberated are all his associates—
All his entanglements snapped. (3)
Lord ! Thy feet are *my* prop; ever[1] is the Lord with us.
Lord ! Nanak under your shelter has fallen;
The Lord by *might of His* arm has saved him. (4) (2.32)

In the Measure Gujari—Composition of Sri Guru Nanak Dev
Ashtpadis (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor Grace

Ek nagarī panch chor basīyalei barjat chorī dhāvaṇ

In a hamlet[2] are living five thieves;[3]
Even though restrained, to thieving they rush.
Saith Nanak : Whoever his property from the thirteen[4] guards,
Liberation attains. (1)

1. In our warp and woof.
2. (The human self).
3. The five sources of evil.
4. The three qualities and ten passions are implied.

Contemplate the Lord immanent, wearing garland
of forest vegetation.
Keeping the Lord in heart is true *telling* of
the rosary. (I-Pause)
The tree of Maya with roots growing upward and
branches spread below,
With the four Vedas *as leaves*—
Not from these comes true realization;
But those with spontaneous realization
In devotion to the Supreme Being are awake. (2)
In the courtyard of my home is growing
the wish-fulfilling tree
Whose flowers, leaves and branches are *realization of*
the Essence.
Worship the universal Light immaculate, self-existent :
All other entanglements discard. (3)
Listen, thou seeker after enlightenment.
Thus supplicates Nanak :
Discard Maya-snares.
As by contemplation in the mind is the Lord's
sole devotion formed,
Never after comes birth or death. (4)
The true Preceptor is one who true teaching imparts;
the *true* physician one who understands ailment
of the sick.
In such a one are no worldly entanglements;
Even though caught in entanglements of a householder,
is he truly detached.[1] (5)
Discard lust, wrath and pride,
And avarice and Maya attachment.
By the Master's grace is obtained meditation on
the unembodied Reality. (6)
Enlightenment and meditation all a Divine blessing
may be called;
From one so endowed, the agents *of evil*
turn white *with terror.*
Such a one honey of the Divine lotus has tasted—
Awake his self, not asleep. (7)

1. Yogi.

The Divine lotus is of immense profundity;
in the nether world grow its leaves.
Saith Nanak : To all is it united.
By *listening* to the Master's teaching never again
fall we into the womb :
By this is discarded poison and amrita quaffed. (8) (1)

Kavan kavan jāchehṇ Prabh dātei tā kei ant na parehṇ shūmār

Lord Bestower ! all those that supplicate Thee for boons—
Beyond end and count are their numbers.
Thou art Bestower of each according to the hunger
in his heart. (1)
Repetition of texts, austerity, self-discipline and
truth are the real props.
Grant the Name Divine whereby comes joy,
And stores full of Thy devotion. (I-Pause)
Some in unbroken[1] absorption keep engaged, on
the sole Reality meditating.
For them exist not water and land or earth and sky—
The Creator solely *to them* manifests Himself. (2)
In that state exists neither Maya-intoxication
nor shadow of *illusion*;
Neither sun or moon nor endless illumination. P. 504
The all-viewing eye appears in *their* self;
By one glance comes awareness of the three worlds. (3)
He created air, water and fire; and manifested
Brahma, Vishnu and Shiva.
All are seekers; Thou, Lord ! the Bestower,
Granting boons as by Thee contemplated. (4)
Supreme[2] Lord ! the thirty-three crore deities
seek *boons* of Thee—
By Thy gifts are Thy stores not diminished.
In the vessel upturned[3] is contained nothing;
In the vessel turned right[3] falls amrita manifestly. (5)
Siddhas in absorption beg of *Him* miraculous powers;[4]
Begging these, His glory they proclaim.

---

1. Sunn samadhi (The absorption without content).
2. Naik : One who leads, is pre-eminent.
3. 'Vessel upturned' is the self not receptive to the Divine illumination : 'the vessel turned right' is one so receptive.
4. Riddhis and Siddhis.

As is nature of the thirst in someone's mind, such is
the water to him granted. (6)
By great good fortune is performed service to the Master :
Between the Master Divinely-inspired and
God no distinction is.
Such as by contemplation the holy Word realize,
Death and Yama seek them not. (7)
Now or ever seek I nothing else of the Lord—
Love for the immaculate Name grant me.
The chatrik[1] Nanak begs for water of amrita—
In your grace grant him to *sing* Divine laudation. (8)

Aijī janami marai āwai phüni jāwai binu Guru gati nahīṇ kāī

Friend,[2] man is born, dies; comes and goes again—
Without *guidance of* the Master is not attained
the supreme state.
Beings that by the Master are guided, in the Name are dyed;
By the Name the supreme state and exaltation attain. (1)
Brother ! to the Name Divine be devoted.
As by grace of the Master *man* seeks the Lord,
Such is the exaltation obtained from the Name. (I-Pause)
Friend ! Man assumes numerous guises[3] only his belly to fill :
Without devotion to the Lord comes not bliss
to any creature.
Without the Master's guidance is not removed pride. (2)
Friend ! death is ever poised over *our* head; in each
birth is it our foe.
Those dyed in the holy Word *alone* are saved—
This realization from the holy Preceptor comes. (3)
In the Master's shelter *Yama's* minions dare not
cast a glance at the self,
Nor torment it.
Such to the Eternal immaculate Lord are devoted;
To the Lord without fear are they attached. (4)
Friend ! confirm in the self the Name; on the Name
concentrate your mind—

1. A tiny bird, yearning for a particular drop of rain—symbol of unfulfilled desire.
2. (*Aiji* an invocatory phrase, is interpreted in each verse according to the context).
3. (Refers to mendicants' forms which pass for religious piety).

This prop the holy Preceptor has granted.
Whatever *the Lord* pleases, He does;
Man's accumulated deeds[1] effaced cannot be. (5)
Friend ! by good fortune have I sought shelter
with the Master;
No other shelter have I.
Now and ever the sole *Supreme Being* I invoke,
Who since primal time and ever is our friend. (6)
Lord ! protect honour of Thy Name—
To Thee solely am I attached.
In your grace grant me sight of the Preceptor,
Who my egoism by the holy Word may burn off. (7)
Sire ! what should I seek ? nothing lasts;
In this world all is evanescent.
Prayeth Nanak : Grant me boon of the Name,
Which my mind's garland[2] I may make. (8) (3)

Aijī nā ham üttam neech na maddhim Hari sharnāgati Hari kei log

Friend ! we are neither high caste nor low-caste; nor still
of the middling state.
Seeking shelter with the Lord, the Lord's people *alone* are we.
Dyed in the Name, pure renunciation we exercise;
Sorrow, sequestration *from God* and maladies
have we discarded. (1)
Brother ! devotion to the Lord by the Master's
grace comes; P. 505
With the holy Preceptor's Word *borne* in heart,
is it *made* pure—
Then remains no obligation to Yama nor any reckoning to him
to be rendered. (I-Pause)
God's devotees by their tongue the Lord's praise utter;
ever abides He with them;
Whatever be His pleasure, that they *accept* as
the Divine will.
Without *devotion* to the Name Divine wasted
is life in the world.
To live without God even for an hour is life made worthless. (2)

1. These deeds determine if the self's future course is transmigration or liberation.
2. Kanthi = a necklace.

Friend ! for the spurious no place is at home,
nor outside of home;
For the calumniator is no liberation whatever.
By the *calumniator's* fuming the Lord His grace to
His devotees withdraws not—
This day after day is on the increase. (3)
Friend ! none can efface the Master's grace—
That the Lord Himself has ordained.
The calumniator indulging in calumny has his face blackened—
The Master's boon to him is not pleasing. (4)
Friend ! on those falling on His shelter the Lord grace
and union confers—
Herein occurs not delay as half a mustard-seed.
With the Supreme Lord, bliss incarnate,
The Holy Preceptor has granted union. (5)
Friend ! the Lord eternally gracious, in His grace in
the self has taken abode—
By the Master's guidance is ended all wandering :
By touch of the philosopher's stone is *base* metal turned gold—
Such is the power[1] of holy company. (6)
The Lord is holy water, the mind bathing therein;
The holy Preceptor, brother, is guide to this bath.
Those in holy company take not birth again;
In Divine light is their light merged. (7)
Thou the Supreme Being, inaccessible *lofty* tree;
We birds on Thee perched.
Grant to Nanak the Name immaculate,
That eternally[2] by the holy Word he may laud Thee. (8) (4)

In the Measure Gujari—Composition of Sri Guru Nanak Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhagati prem ārādhitam sachu piyās param-hitam

The beloved Lord with loving devotion cherished,
To His devotees in love thirst for the Eternal *Name grants.*
In great humility the Lord they supplicate :
By their loving devotion comes to them bliss. (1)

1. Lit. Greatness.
2 Age after the age (Yuga after yuga).

My self ! the Name contemplate; the Lord's shelter seek.
Make utterance of the Name thy doing.
That is the ship across the ocean of existence. (I-Pause)
My self ! as was uttered the Lord's Name by
way of the Master's Word,
Even death our well-wisher became.
By cherishing in heart the Name Divine,
Does our understanding the Divine Essence realize,
And becomes treasure of weal. (2)
The wandering mind and wealth in which
by illusion art thou absorbed,
Are both unstable.
The holy Name and firm devotion *alone* are immutable—
By guidance of the Master's teaching in the holy
Word be absorbed. (3)
By wandering is not lifted doubt; the world
Caught in malady of transmigration is destroyed.
The Lord's station alone is immaculate;
By pure realization perform austerity of *devotion* to the Name. (4)
This world in attachment by the great affliction of
birth and death is gripped.
To the holy Preceptor's shelter be devoted;
thereby shalt thou be saved;
In thy heart the Name Divine cherish. (5)
The Master's immutable teaching in the mind revolve;
Thereby shall the mind enlightened thinking[1] obtain.
That mind alone is pure wherein is lodged the Lord
And essence of the jewel of realization. (6)
By fear *of God,* love and devotion the ocean of existence
thou cross;
My self ! in the Lord's feet thy consciousness fix.
The Name Divine pure and holy in the
heart thou cherish; P. 506
To the Lord pray : this self under Thy shelter I place. (7)
The capital of the Name Divine in heart *cherished,*
In subduer[2] of wave of greed and avarice.
Saith Nanak : Subdue the ego, and for the immaculate
Lord's shelter pray. (8) (1.5)

1. Sahaj bicharam.
2. One that puts an end to.

In the Measure Gujari—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nirti karī ehu manu nachāī

May my ritual dance be the dance *of devotion* by my mind,
And by the holy Preceptor's favour eliminating[1] of the ego.
One keeping the mind in poise alone finds liberation,
And attains the heart's desire.[2] (1)
Dance[3] thou my mind, before the Master;
One dancing[3] by the Master's directions[4] bliss attains,
And sheds[5] Yama's terror in death. (I-Pause)
The true devotee is one dancing[3] by God's direction,
By Him inspired with devotion in Himself.
He Himself sings *hymns of devotion* and the deluded[6]
mind on the true path guides. (2)
By constantly dancing[3] does the devotee cast off Maya[7] :
No stupor seizes him in Shiva's abode.[8]
The world's dancing and frolicking is in Maya[7] sleep;
Singing of other than God :
With egoism no devotion can be. (3)
Holy men, the world-renouncing sages, performers of ritual,
The enlightened, by meditating enlightenment—
All to God's will dance.[3]
Accomplished Yogis, practitioners of Yogic exercises,
In their absorption too to God's will dance,[3]
That by the Preceptor's prompting[9] meditate *holy* wisdom. (4)
Continents and the entire cosmos, the Three Qualities—
All in absorption in Thee dance.[3]
All creation, the four-fold sources of life,
All in obedience to Thy will dance.[3] (5)
Only those favoured by Thee, dance,[3]
By devotion to the holy Word inspired by the Preceptor's
prompting.

---

1. I. e. subduing.
2. Liberation is implied.
3. Interpreted as acting, bending to God's will.
4. Lit. Will, desire.
5. Lit. Yama's terror flees him.
6. Blind.
7. Original, Shakti.
8. Shiva's abode is the state of eternal absorption and spiritual awakening.
9. Original, Gurumukhi.

Those submitting to the Divine Ordinance
Are the truly enlightened and have vision of holy Truth.[1] (6)
True devotion in absorption in the Eternal lies—
No devotion without service[2] can be.
Only by dying to the world[3] and contemplation
of the holy Word.
Does one to Truth attain. (7)
Many in the world dance[4] for worldly gains[5] :
Rare is the person realizing the Essence.
Only such by the Preceptor's grace attain to it,
As have your grace. (8)
Forgetfulness of the Eternal even for an instant is time
spent fruitlessly;
Meditating *on Him* with each breath brings on forgiveness
as lies in His will. (9)
Those alone to *Thy will dance* as by Thee are favoured,
And by the Preceptor's prompting the holy Word contemplate.
Saith Nanak : Such alone abide in poise and bliss,[6]
As by your glance of grace are favoured. (10.1)

In the Measure Gujari—Composition of Sri Guru Ram Das
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari binu jīyarā rahi na sakai jīūṇ bālaku khīr adhārī

Without the Lord finds not my self any prop,
As the child that by milk is sustained.
The Lord inaccessible, unknowable, by the Master's
guidance is attained :
To the holy Preceptor am I a sacrifice ! (1)
My self, by Divine laudation swim thou across.
By the Master's guidance is obtained amrita-water
By such as have your[7] grace. (Pause) P. 507
Lord ! Sanak and Sanandan, Brahma's sons, the sage Narad[8]

1. Lit. Essence (tat. tattva).
2. Service to humanity and in the way of God. (Cf. *Japuji*, 21).
3. Lit. Dying while alive.
4. Make endeavour to achieve.
5. Original, Maya.
6. Sahaj-Sukh pawenh (attain bliss with *Sahaj*).
7. Divine grace is meant.
8. A god, messenger of gods.

Day and night serve and contemplate *you.*
Prahlad your servant, to your shelter came;
His honour you exalted. (2)
One sole inaccessible immaculate Creator is pervasive—
One sole Divine Light.
All are seekers; Thou the sole Bestower—
All with outstretched hands begging *gifts* of Thee. (3)
Of God's devotees the utterance is noble;
Ever the unutterable unique discourse they chant.
Fruitful is their birth—liberated themselves,
their tribe they liberate. (4)
To the egoists clings duality and foul thinking;
Inside them[1] lies dust of illusion.
To them is not discourse of the holy pleasing—
Along with their family are they sunk. (5)
The calumniator through calumny others' filth washes off—
Being eater of filth, Maya-possessor.
To him clings calumny of the holy; whereby in
midstream in he suspended. (6)
This visible show by the Creator is enacted—
The Lord Creator's is all might.
The Lord is the sole thread penetrating the universe—
As is drawn the thread, the Sole Supreme Being remains. (7)
In lingering joy of Thee Thy devotees chant Thy merits—
On their tongue run the Divine attributes.
Saith Nanak : Other than the Lord seek I nothing—
To joy in God is my loving attachment formed. (8) (1)

In the Measure Gujari—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Rajan mehṇ tūṇ rājā kahīyahi bhūman mahṇ bhūmā

Among kings art thou reputed[2] as the Supreme King;
Among possessors of land also supreme.
Among lords art Thou supreme Lord;
Among the castes Thine is the pre-eminent caste. (1)
My father is the great Master, inaccessible.
Lord Creator ! what can we utter of Thy praise ?

1. Original, whom.
2. Called, spoken of.

In wonder are we beholding *all.* (I-Pause)
Among masters of joy art Thou also supreme;
Supreme Bestower among those that bestow gifts.
Among masters of glory art Thou all-glorious;
Among hedonists the supreme hedonist. (2)
Among heroes art Thou supreme hero; among enjoyers
of pleasure pre-eminent.
Among householders art Thou supreme householder;
among yogis the supreme yogi.[1] (3)
Among doers art Thou supreme Creator; among upholders of
traditions the supreme traditionalist.[2]
Among the wealthy art Thou Lord of *holy* wealth;
Among holders of court is Thy court supreme—
Thine the hall-mark[3] of cherishers of shelter-seekers.
Uncountable Thy wealth; beyond count Thy coins. (5)
Among names Thy Name is Supreme over all.
Among the enlightened Thou the supremely enlightened.
Among masters of fine devices art Thou the wisest;
Among those engaged in holy baths too art Thou supreme. (6)
To accomplished yogis the powers by Thee are granted;
Among performers of ritual deeds Thine is
the tradition *established.*
Thine is the supreme command; the supreme Ordinance.[4] (7)
As *our* utterance Thou dost inspire, so we speak—
What power have we *ourselves* ? P. 508
In holy company, supremely loved of the Lord,
Divine praise have we sung. (8) (1)

In the Measure Gujari—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nāth narhari dīn-bandhav patit-pāvan Dev

Mighty[5] Lord ! friend of the humble; Divine Master,
purifier of the fallen,
Annuller of fear and terror, compassionate, treasure of merit;
Lord rewarder of devotion ! (1)

1. Jogi (Yogi).
2. Used metaphorically for the conferring of spiritual bliss.
3. Tika (tilak) = paste-mark on the forehead, drawn to mark distinction.
4. Hukam.
5. Narhari (man-lion), an incarnation of Vishnu.

Lord Preserver,[1] Master, Lord of the universe[2] :
Shelter of Thy feet I seek. Lord ! across the ocean of the
world and existence cary me ! (I-Pause)
Effacer of lust and wrath; destroyer of intoxication of illusion !
Lord, honey to the heart !
Annul my transmigration, Thou support of the earth !
Supreme Joy ! my honour Thou save ! (2)
By the Divine enlightenment, by the holy Word by the
Master in the heart planted,
Are consumed innumerable Maya-waves.
Lord compassionate, *my* egoistic thinking destroy.[3]
Eternal Supreme Being ! my anxieties efface ! (3)
Each instant and minute contemplate the almighty Lord;
On the Lord in unbroken absorption meditate !
From the Lord, compassionate to the humble, supreme bliss,
Seek dust of feet of the holy. (4)
From false attachment, from desire that from God casts
off, from evil proclivities,
Pray my *urge for* righteousness[4] protect;
Formless Lord ! from my mind annul illusion, liberate me ! (5)
The destitute without a strip of cloth, by God-given treasure,
Rich, possessors of treasures have become;
By a glance of the Lord[5] have the stupid, the thoughtless,
of unawakened minds
Become masters of merits and poised understanding. (6)
My self ! contemplate the Lord, bestower of liberation
in life-time.
In thy heart bear faith.
Bearing pity and compassion in heart,
Knowing God to be all-pervasive, is the way of
the supremely-enlightened.[6] (7)
As the Lord His sight grants, the ears to Divine laudation listen,
The tongue the Name Divine utters.
By His touch, the Lord ever by us,
Saith Nanak, liberation to the fallen grants. (8) (1.2)

1. Gopal.
2. Gobind.
3. Pierce.
4. Dharma.
5. Sridhar (Lord of Lakshmi), an attribute name of Vishnu, here implying God.
6. Paramhans.

Gūjari kī-Vār Mahalla 3

Vār in the Measure Gujari—Composition of Sri Guru Amar Das*
(Musical Direction) To be sung to the tune of the Vār
of Sikandar and Birahim**
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Ihu jag mamtā mūā jīvan kī bidhi nāheṇ

The world in acquisitiveness is consumed,
Knowing not the *true* way of life.
Only by obeying the holy Master's will does one attain
to the *true* station of life.
Those whose hearts in *devotion to* God's feet are absorbed,
Find the life everlasting.
Saith Nanak : As by His grace is God lodged in the self,
By the holy Master's inspiration, does man find lasting poise. (1)

Sloka

Inside man is doubt, the source of suffering,
Through worldly pursuits striking blows on the head.
Those involved in sleep of Duality wake never.
From love and attachment of the world. P. 509
Never meditating on God's Name, nor contemplating
the holy Word—
Such is the egoists' conduct.
Not attaining *devotion to* the Lord's Name,
Wasted is their life—
At the end in ignominy Yama chastizes them. (2)

Pauri (Stanza)

Āpṉā apu ūpāiyonu taduh hor na koī

His essence He created when no other *existence* was there—
Himself His counsellor, acting at His will.
Then existed neither heaven nor the nether world,
nor the three worlds.
Then was He Himself, formless—no creation then existed.
Doing as pleased Him—
None existed besides Him. (1)

---

* *Note* : In this Vār all portions, Slokas and Pauris (stanzas) are of Sri Guru Amar Das's composition. One Sloka of Kabir is included.

** *Note* : Such musical directions are found elsewhere also in the body of Guru Granth Sahib. The Vār referred to here was a short popular ballad of a fight between two local chieftains.

Sloka

Sāhibu merā sadā hai dissai shabdu kamāe

Eternal is the Lord;
Revealed through living the holy Word.
Death touches Him not—
Beyond the transmigratory circle lying.
Ever must He be served, who all existence pervades.
Worthless is the service of any other,[1] subject to birth and death.
Fruitless is the life of such as know not their Lord,
And are to another devoted.
Saith Nanak : Incalculable is the chastizement inflicted on such by the Creator. (1)

Sloka

On the holy Name meditate,
Everywhere in truth pervasive.
Saith Nanak : One approved of God alone through realizing His Ordinance,
Is with the Truth rewarded.
One making false utterance, *falsely* acting,
Without realization of the Ordinance,
In blind, insincere.[2] (2)

Pauri (Stanza)

Sanjogu vijogu upāiyonu srishṭī kā mūl rachāiya

He set in motion union and separation[3]
And thereby laid foundation of creation;
By His Ordinance formed He the creation,
And His own Light merged into universal light.
All light emanates from the Light Divine,
As the holy Preceptor's Word is revealed.
Brahma, Vishnu and Shiva,[4] in the three qualities *caught,*
Are each set by Him to *an appointed* task.
Of Maya He created the root,
As well as bliss of the fourth state.[5] (2)

---

1. The original is the form of a question : Why serve another ?
2. Lit. Unbaked (false).
3. (Union with the Supreme Being through devotion and separation through lack thereof).
4. Mahesh
5. *Turiya,* the state of complete unshakeable absorption (Samadhi) into the Absolute.

Sloka

So japu so tapu je Satiguru bhāvai

Meditation[1] and austerities are of value only should
they win the holy Preceptor's favour.
Man achieves exaltation through the holy Preceptor's[2] pleasure.
Saith Nanak : *This comes to one* who discarding the ego,
is in the Master[3] absorbed. (1)

Sloka

Rare is the person that the holy Preceptor's teachings absorbs :
This, Nanak ! comes to whosoever *the Lord* Himself exalts. (2)

Pauri (Stanza)

Maya-moha agyānu hai bikhamu ati bhārī

Maya-delusion is ignorance, stubborn and of great power.
With a heavy load of stone of sin, how may one swim ?
Those absorbed in everlasting devotion,[4]
By the Lord are liberated.
Through the Preceptor's Word, and discarding of
egoism and evil thinking.
May the mind be rendered pure.
Through meditation on the Lord's Name, Himself He
may carry across *the devotee.* (3)

Sloka

Kabīr mukti-dūarā sankurā rāī daswaiṇ bhāe

Kabir ! narrow is the Gate of liberation—small as
the tenth of a mustard-grain.
My self, turned an elephant intoxicated,
How mayst thou go through it ?
Should a holy Teacher be found who may manifest his favour,
The Door of liberation may then become wide,
Permitting spontaneous ingress and egress. (1.3)

Sloka

Saith Nanak : The Door of liberation is narrow in the extreme,
Whoever grows small may cross it.
In egoism is the mind grown gross— P. 510
How may it pass through ?

1. Japa, Lit. Low muttering of some holy text.
2. Original, Satiguru.
3. Guru.
4. Lit. With being dyed each day.

Through the holy Preceptor's contact[1] is egoism lifted,[2]
And the self with Divine Light filled.
The self is everlastingly liberated,
When in supreme poise[3] absorbed. (2)

Pauri (Stanza)

Prabhi sansāru upāe kai wasi āpṉei kītā

The Lord, after creating the universe, under His own
power has kept it.
By intellectual feats[4] is the Lord not attained :
This is straying about in illusion.
By the holy Preceptor's contact[1] does one die to the world,[5]
And through realization is in Truth absorbed.
Through the holy Word is egoism removed,[6]
And union with the Lord formed.
All to Him is known; all by Him is accomplished,
Which viewing is He pleased.[7] (1)

Sloka

Satiguru siūṇ chittu na lāiyo nāmu na wasiyo mani āye

Cursed is the life without love of the holy Preceptor,
And lauding the holy Name in the mind :
What gain in the world to such ?
False is Maya's wealth.[8]
In an instant is its illusion removed.
As from one's hand it drops,
The body to ashes turns and the limbs wither away.
Those to the holy Preceptor devoted,
Have in their heart abiding joy.
One meditating on God's Name in joyful ecstasy
Is ever in devotion absorbed.
Saith Nanak : The holy Preceptor has to me
such a treasure[9] entrusted,
As absorbed in the self, abides.
Of such the dye is blazing,
Shining evermore. (1)

---

1. Lit. Meeting.
2. Lit. Gone, removed.
3. Sahaj.
4. Lit. Calculation, clever devices, such as ritual performances etc.
5. Lit. Dies while living.
6. Lit. Lost, destroyed.
7. Lit. Blooms.
8. Capital.
9. Wealth.

Sloka

Maya the she-serpent is holding the world in her coils,
Gobbling up whose serves her.
Some God-directed person removing her poison,
Crushing her, to his feet attaches her.
Saith Nanak : Such alone are saved as to holy truth
are singly devoted. (2)

Pauri (Stanza)

Ḍhāḍi karei pūkār Prabhū sūṇāisī

The bard utters aloud *his supplication* for the Lord to hear.
With poise within, the Lord perfection incarnate shall he attain.
As the writ in primal time recorded,
Such shall be man's deeds.
Should the Lord be gracious, in His Mansion
shall he find lodgement.
With the Lord mightily supreme, union by the Master's
guidance shall come about. (5)

Sloka

Sabhnāṇ kā shāhu ek hai sad hī rahai hazūri

One Lord is for all, ever in presence of each abiding.
Saith Nanak : One not obeying His command,
Even in the same home remains *from Him* alienated.
Such to obedient He prompts as have His glance of grace.
The self that obeys Him obtains joy,
And is *truly* the loving wife. (1)

Sloka

One indifferent to the Lord is like the wife burning
away in sorrow the whole night,
Bereft of His love.
Saith Nanak : Those are happily wedded wives
Who give love to the beloved Lord-Spouse. (2)

Pauri (Stanza)

Sabhu jagu phiri maiṇ dekhiyā Hari ikko dātā

Viewing the world over,
The Lord I find the sole Provider.
By man's effort nothing comes;
The Lord is the Rewarder[1] of actions.

---

1. *Bidhata* in the original implies one who administers the law of karma.

By the Preceptor's Word comes the Lord in the heart to abide;
And thus arises Enlightenment[1] spontaneously.
As is slaked the fire of desire,
The self in the Ambrosial Pool[2] is bathed.
The Lord, supreme in greatness,
Imparts by grace the power of holy utterance. (6)

Sloka

Kāyā hans kyā preeti hai je paiyā hī chhadi jāe

What love has the spirit for the body
Which it leaves behind, lying prostrate ? P. 511
Man by evil effort[3] nourishes it,
Although in the end she forsakes him.
The body is like blinding dust.
Ask the self,[4] where is the dust *flying with it* ?
One with Maya-deluded ego is in transmigration
ever whirled about.
Saith Nanak : I sought not to know the Lord's Ordinance,
Whereby in the truth I could be absorbed. (1)

Sloka

The Divine wealth[5] alone is lasting—
All other wealth evanescent.
Neither thief nor highwayman may snatch this wealth.
This holy wealth with the self is united, and with it abides.[6]
From the Master perfectly endowed is it obtained—
The egoist of it remains deprived.
Saith Nanak : Blessed are the merchants[7]
Whose gain is the wealth of devotion. (2)

Pauri (Stanza)

The Lord is supreme, mighty,
Holy and unfathomable;
The entire universe to Him is subject :
All the visible expanse is His.
The inalienable, stable wealth *of devotion*
Is by the Preceptor's grace obtained.

---

1. The original implies enlightenment coming without recourse to ritual etc.
2. 'Amritsar' in the original.
3. Lit. Talking falsely.
4. Air, implying the living self.
5. Original, Nām.
6. Lit. Goes.
7. This figure is repeated in the spiritual context.

Through Divine grace comes the Lord in the self to abide,
As the Preceptor, conqueror[1] *of evil* is met with.
Those holy-endowed *alone* laud the Lord,
Immortal, changeless, perfectly supreme. (7)

Sloka

Dhrigu tinhāṇ kā jīviyā jo Hari sūkh parhari
tiyāgadei dūkhu haumai pāp kamāe

Accursed is the life of those that repudiating joy in God,
Act suffering and sin, from egoism rising.
The egoist of darkened soul is gripped by Maya-delusion,
Lacking true enlightenment.
To such comes not joy in this world or the next—
Their end full of regrets.
Through the Preceptor's grace do the rare devotees
meditate on the holy Name—
Their egoism eliminated.
Saith Nanak : Only one so destined,[2]
At the Preceptor's feet submits. (1)

Sloka

The egoist is like the lotus turned upside down,
In devotion and meditation[3] lacking;
Acting under Maya's[4] influence,
Unholy is all his device.
His mind not saturated with devotion,
His utterance lacking in holy joy,
Such incline not towards holiness,[5]
In falsehood lying all their delight.
Saith Nanak : Such is the Lord's dispensation—
Egoists sink through their falsehood.
God's devotees are saved[6] through meditation on
the holy Name.

Pauri (Stanza)

Binu būjhei waḍḍā pheru paiyā phiri āwai jāī

One lacking enlightenment is in transmigration whirled about;

1. Original, sūra (hero).
2. The doctrine of pre-destination by good actions of previous births, is implied.
3. Lit. Nām.
4. (Sakti and Saktas have come in for strong condemation in the Guru's teaching).
5. Dharma.
6. Lit. Swim across.

Lacking in service to the Preceptor,
Full of regrets is his end.
Through Divine grace is the holy Preceptor found,
When egoism is discarded.
Then is all desire[1] annulled,
And joy in the self comes to abide.
With concentration of heart,
Must man ever laud the Lord. (8)

Sloka

Je satiguru sevei āpṉā tis no pūjei sabhu koe

The world reveres[2] one to the Preceptor devoted;
The praxis supreme above all is attainment of
the Name Divine.[3]
Thus comes peace and calm to abide in the self,
And in the heart joy everlasting.
Of such the sustenance and vesture is devotion
to the holy Name.[4]
Saith Nanak : Through devotion to the Name comes
to them greatness. (1)

Sloka

My self ! listen to the Master's teaching, P. 512
Whereby mayst thou find the Lord, Repository of all merit.
With the Lord, Bestower of joy abiding in the self,
Are egoism and pride banished.
Saith Nanak : When by His grace is such *devotion* attained,
One is in a perpetual state of meditation. (2)

Pauri (Stanza)

Sattu santokhu sabhu sachu hai Gurumukhi pavittā

In the devotee is created truth and calm of soul and purity :
With hypocrisy and evil banished from the mind,
The self attains victory thereby;
Immersed in holy light and spiritual joy,
Is darkness[5] banished.
Whoever day by day lauds the Lord,
Holy virtues shall in Him be manifest.
Of all creation is One Sole Provider and true friend. (9)

1. Lit. Thirst and hunger.
2. Lit. Worships.
3. Lit. God's Name.
4. Original, Amrit (carries among others, this applied sense).
5. Original, Ignorance.

Sloka

Brahmi bindei so Brahmaṉu kahīyai je anadinu Hari liv lāe

A true Brahmin is one who the Supreme realizes,
And is ever in the state of devotion.
Such would be he, who under the Preceptor's guidance,
cultivates truth and self-discipline.
His malady of egoism shall vanish—
Such would he be should he laud the Lord,
And good qualities garner.
His light shall be merged in the Divine illumination.
In this age rare are the enlightened ones, who annulling egoism
in the Supreme are merged.
Saith Nanak : Contact with such as meditate ever and
ever on the Lord's Name,
Brings joy imperishable. (1)

Sloka

In the unenlightened egoist's mind lies hypocrisy,
And on his tongue runs falsehood.
Hypocrisy pleases not the Supreme Lord—
Spontaneously does all that happens pour into His
sight and hearing.[1]
One influenced by duality setting out to instruct mankind—
His action by Maya-delusion is impelled.
Such action everlasting suffering brings,
And unending travail[2] of transmigration.
His doubts not annulled,
In filth is he absorbed and merged.
On whoever the Lord's grace falls,
Is to the Preceptor's teaching inclined :
Such a one meditates on the Lord's Name and lauds it—
The Name ultimate release brings him. (2)

Pauri (Stanza)

Jinnhāṉ Hukamu manāiyonu teī pūrei sansāri

Those induced towards obedience to the Lord's will,
Are the perfect ones of this world;
Meditating on the *holy* Supreme Word,
Serve they the Lord.

---

1. Lit. He sees and hears by His ingrained powers.
2. *Travail* in its root is allied to *travel.*

These are the Lord's servitors,
And devotees of the holy Word.
Those casting off their egoism *alone* attain to the Divine Mansion.
Saith Nanak : Through the Preceptor's guidance,
Meditating and bearing God's Name is their selves,
Are they *to Him united.* (10)

Sloka

Gurumukhi dhyān sahaj-dhüni üpjai sachi Nāmi chittu lāiyā

Of those Godward-turning is the mind inspired to meditation.
The melody of perfect peace *from them* arises,
And the mind in the holy Name absorbed.
One Godward-turning is ever in joy in God absorbed,
And with love of the Name Divine inspired.
Such a one sees solely the Lord, hears solely the Lord,
And with joy of love of the Lord is inspired.
Saith Nanak : By Godward-turning is enlightenment attained,
And darkness of ignorance lifted.
Those visited by Divine grace since the primal hour
Are alone inspired by turning to the Master on
the Lord's Name to meditate. (1)

Sloka

One serving not the holy Master,
And without love of the holy Word;
Meditating not on the holy Name—
What good his birth ?
Everlastingly is he whirled in transmigration,
Rolling ignominiously in filth.
Such a one, attracted to false acquisitiveness,
Reaches not the goal.[1]
Saith Nanak : Those God-ward turning P. 513
Swim across,
Should by the Creator *to Himself* they be united. (2)

Pauri (Stanza)

Bhagat sachai dari sohandei sacchai shabdi rahāe

God's devotees shine in beauty at the Holy Portal,
By the Divine Word sustained;
By devotion to the Lord inspired,
Are they tense with love of Him.

1. Lit. Gets neither to one shore nor the other.

Ever abide they dyed in the Lord's love,
Their palate tasting of joy in God.
Fulfilled[1] is the birth of those by the Master[2] enlightened,
Lauding in their selves the Lord.
Crowds of those without the Master's guidance
go about wailing,
Through attachment to duality ruined. (11)

Sloka

Kali-jüg mehṇ Nāmu nidhānu bhagtīṇ khaṭṭiyā
Hari üttam padu pāiyā

In the *dark* Kali age have the devotees of God the treasury
of the holy Name gained,
And from the Lord the highest state obtained.
Through devotion to the holy Preceptor may man lodge the
Lord's Name in the mind,
And ceaselessly[3] in meditation be engaged.
By absorbing the Preceptor's Word may one be indifferent to
the world's joys, *even* as householder,
And burn away attachment and egoism.
Such a one is saved[4] himself and saves also the whole world—
Blessed is the mother that bore him.
Such a holy Preceptor comes the way only of one,
In whose destiny it is recorded in the primal hour.
God's servant Nanak is a sacrifice to his Master,
Who guided along the right path one by delusion gripped. (1)

Sloka

Mankind by Maya of Three Qualities is attracted,
As is the moth by the lamp consumed.
The priest[5] neglectful of his duty looks with conveting
eyes for lucre,[6]
Prying who has offered what.
With thoughts of duality whatever he studies becomes false.[7]
Yogis, wandering mendicants, sannyasis, all are deluded—
Swollen with egoism and pride.

---

1. Lit. Fruitful.
2. Original, Gurumukhi.
3. Lit. Day after day.
4. Lit. Swims across.
5. Original, Pandit : Priest is implied here.
6. *Maya* here implies this and is not a philosophical concept.
7. Lit. Poison.

They accept not simple food and clothing as alms;
In obstinate crazes have they wasted life.
Out of all those that perform *piety* he alone
success has attained,[1]
Who through Godward-turning on the holy Name has meditated.
Saith Nanak, servant of God : To whom may one complain,
Since all happens as the Creator has willed ? (2)

Pauri (Stanza)

Maya-mohu pretu hai kāmu krodhu ahankārā

Maya-delusion, lust, wrath and egoism—
All are evil-spirits.
These are Yama's subjects,
Heavily chastized by him.
Egoists attached to duality along Yama's path are pushed :
In Yama's demesne are they chastized in bonds,
None their wailing to hear.
Whoever finds favour with the Lord, is to
the holy Preceptor united—
Through the Preceptor does liberation come. (2)

Sloka

Haumai mamtā mohanī manmūkāṇ noṇ gaī khāe

Egoism and acquisitiveness by their delusions have[2] consumed
the egoists through and through.
These hold in their coils those that in delusion
to duality are attached.
Burnt by the Master's Word, do they leave hold of man;
and God's Name in the mind takes abode.
Saith Nanak : The Lord's Name is Maya's antidote, obtained
by the Master's teaching. (1)

Sloka

For numerous Yugas has the self wandered about :
When poised, then does its wandering cease.
The Lord has willed that it wander thus,
By creating the mime and show *of maya.*
By Divine grace is the Preceptor found, P. 514
And the self, in God absorbed, finds poise.

1. The original, *Samdha,* implies concentration of the mind's faculties in a resolution of disparate elements.
2. In the original the verb is in the singular, the two evils counted as combined.

Saith Nanak : As by the Master's Word[1] the mind acquires faith,
Then it neither dies nor is destroyed. (2)

Pauri (Stanza)

Kāyā kotu apār hai milnā sanjogīṇ

Vast is this citadel of the human body,
By a chain of fortunate happenings obtained.
The Lord Himself abides in this body—
Himself tasting all delectation.
Himself too is He inaccessible, unsoiled, a yogi from
all attachments separated.
He acts as lies in His pleasure;
All shall happen as He wills.
By meditating on the Lord's holy Name by
the Master's prompting
Is separation from Him annulled. (13)

Sloka

Wāhu wāhu āpi akhāendā Guru-shabdīṇ sachu hoe

Wonderful is His prompting to devotion
To holy Truth, by the Master's teaching.
Wonderful is His laudation,
Whose essence by Godward-turning the rare spirits realize.
Wonderful is the Divine Word, holy and true,
Which by union with truth is obtained.
Saith Nanak : In the attitude of wonder is the Lord attained,
Through grace[2] obtained. (1)

Sloka

The tongue expressing wonder and ecstasy is by
the holy Word exalted.
Through the holy[3] Word is union with the Lord attained.
Supremely fortunate are those whose tongue to such
ecstasy gives utterance.
Those in wonderful ecstasy shine in spiritual beauty,
By all creation revered.
Such wonder by grace is obtained.
Saith Nanak : Those attaining it are at the
holy Portal exalted. (2)

---

1. Mana here is taken to imply the Master's teaching or Word.
2. This composite concept is grace obtained through good actions of previous births.
3. Lit. Perfection of Divine wisdom is implied.

Pauri (Stanza)

Bajra-kapāṭ kāyā-gaṛhi bhītari kūṛu kūsattu abhimānī

In the citadel of this body barred by door-panels
of adamant,
Abide falsehood, evil and pride.
Those lost in delusion,
The egoists blind and ignorant, are of sight bereft.
By praxis and ritual is truth not found—
Ritualists to exhaustion have tried this.
These gates of adamant by the Master's Word are flung open,
By chanting the Lord's Name.
The Lord is the tree of ambrosia :
Whoever quaffs it
Is filled never again to hunger. (14)

Sloka

Wāhu wāhu kartiyāṇ rayṇi sūkhi vihāe

In lauding[1] *the Lord* the night of life in joy is passed;
In lauding the Lord lies imperishable joy, mother mine !
In lauding the Lord is devotion to Him formed.
Only one visited by Divine grace such laudation utters.
One lauding the Lord shall be honoured.
Saith Nanak : Those lauding God by His holy will abide.[2] (1)

Sloka

Holy is utterance of laudation,
Attained after deep search by the Preceptor's guidance.
The devotee utters laudation through the holy Word,
From heart full of ecstasy.
In laudation is found the Lord
Without travail, by seeking Him through the Preceptor.
Saith Nanak : Supremely fortunate are those,
That from their heart on the Lord meditate. (2)

Pauri (Stanza)

Ei manā ati lobhīyā nit lobhei rātā

My self, greatly covetous,
Ever art thou in covetousness immersed,[3]
And deluded by Maya and desire dost in all[4] directions run.

1. Lit. Expressing wonder.
2. Another rendering : Lauding the Lord by His holy will comes.
3. Lit. Dyed.
4. Lit. Ten.

In the hereafter shall not be *with thee great*
name and *high* caste.
The egoist, *to these attached,* shall get only suffering.
His tongue has tasted not of joy in the Lord;
Joyless is his utterance.
Fulfilled are those that the nectar have tasted through
the Preceptor's teaching. (15)

Wāhu wāhu tis no ākhiyai je sacchā gahir gambhīr

Laud solely the Lord who is eternal and
unfathomable,
And giver of poise to the understanding. P. 515
Laud solely the Lord who all creation pervades.
Laud solely the Lord who is Provider of all.
Saith Nanak : Laud the sole Supreme Being,
By the holy Preceptor revealed.

Sloka

Those devoted to God are in laudation ever engaged;
The egoists die swallowing poison :
To such appeals not Divine laudation—
All their life in suffering passed.
Those devoted to God quaff nectar,
And with devoted hearts utter laudation of God.
Saith Nanak : Those lauding the Lord, are the pure ones—
Knowledge of the three worlds is to them revealed.[1] (2)

Pauṛi (Stanza)

Hari kai bhāṇai Guru milai sevā bhagti banījai

Should the Lord so will, is the Preceptor found,
From whom comes promting to service and devotion.
Should the Lord so will, in the mind is He lodged,
And joy unsought is tasted.
Should the Lord so will,
Comes joy and everlasting gain.
Such are exalted on thrones in the Court Divine,
And ever in their own abode[2] abide.
Those alone submit to the Divine will
That the true Preceptor have found. (16)

1. As elsewhere, this implies awareness of the Divine Law.
2. State of eternal poise and enlightenment.

Sloka

Wāhu wāh sei jan sadā karehṇ jin kau āpei dei būjhāe

Those endowed by God with enlightenment alone laud Him.
With laudation is the mind purified, and egoism cast out.
The devotee lauding Him constantly has desires fulfilled.[1]
Those lauding Him have the *true* splendour,
And to the Lord are united.
May my heart ever raise laudation, and my tongue ever
utter the Lord's praise !
Saith Nanak : May I sacrifice body and mind to those that
engage in lauding the Lord. (1)

Sloka

Behold ! holy is the Lord; His Name immortality confers.
Those devoted to Him have been rewarded;[1]
May I to them be a sacrifice !
Laudation of the Lord is treasury of all merit—
Whosoever is blessed with it, has joy of it.[2]
Land and sea[3] by laudation are filled—
This blessing by Godward-turning is found.
It behoves the Master's devotees ever to laud the Lord.
The Master perfectly-endowed is thereby pleased.
Saith Nanak : One lauding the Lord from the heart,
Shall not by Yama's minions be tormented[4] (2)

Pauri (Stanza)

Hari jio sacchā sacchu hai sacchī Gurubāṇī

Holiest of the holy is the Lord; holy the Divine Word.
From the holy Preceptor comes awareness of truth,
Whereby is man into truth spontaneously merged.
Such are ever awake, sleep overpowers them not;
In the waking state is their night *of life passed.*
Holy are those that by the wisdom given by the Preceptor
taste of joy in God.
None without the Preceptor's teaching ever attained to *the Lord.*
Those ignorant of it have by death without a
trace been swallowed. (17)

---

1. Lit. Gets the fruit desired. Implies the blessing of devotion. Worldly objectives are not meant.
2. Lit. Consumes.
3. Lit. Sea and land.
4. Lit. Those shall not approach him.

Sloka

Wāhu wāhu bāṉī Nirankār hai tisu jewaḍu awaru na koe

Utterance of laudation of the Lord is the formless
Lord's *own self,*
Supreme over all.
Inaccessible and unfathomable is such laudation,
With the holy Eternal identical.
Laudation is the Lord Himself superior to desire,
Is Almighty.
In laudation lies the immortal Divine Name,
By devotion to the Preceptor found.
Inclination to laudation from destiny[1] and Divine grace comes.
Saith Nanak : Inclination to laudation from devotion to
the Preceptor comes, P. 516
From unceasing meditation. (1)

Sloka

Peace and poise come not without service to the holy Preceptor;
No other recourse is for man.
However much may one such acquisition desire,
It comes through grace[2] solely.
Those full of covetousness and evil,
Are through duality lost.
Of such the transmigration ceases not.
In egoism they suffer.
Those devoted to the holy Preceptor remain not unfulfilled.
Such by Yama are not summoned,
Nor undergo *his* torments.
Saith Nanak : Those devoted[3] are saved,[4] into
the holy Word merged. (2)

Pauri (Stanza)

Ḍhāḍī tis noṇ ākhīyai je khasmai dharei piyāru

The bard[5] *of God* is one devoted to his Lord;
Standing at His door he serves Him,
The Divine Word contemplating.

1. Destiny made by actions of previous births is implied.
2. Original, Karma.
3. Original, Gurumukh.
4. Lit. Swim; are not sunk.
5. This term is employed by Guru Nanak Dev as well for himself as on chanting the Lord's praises, like bards of old (Vār Majh). *Shair* (poet) too is employed by Guru Nanak Dev in the same sense.

The Bard shall obtain lodgement at the Portal
and Mansion Divine,
Bearing holy truth in heart.
Great is the bard's state in contemplation of the Lord—
By the Lord is he saved. (18)

Sloka

Gūjarī jāti gawāri jā shahu pāe āpṉā

Even a milkmaid in a rude tribe born,
As devotion to the Lord grows in her,[1]
By contemplating the Master's Word
Ever on Him meditates.
One by the holy Master instructed,[2]
Is by fear of God inspired :
Such a one alone is a lady of noble lineage.
Only one by the Creator favoured realizes the essence
of her Lord's command.
One not so endowed is ill-taught, ill-mannered,
And is by her Lord cast off.
Through fear of God comes purity and chastity of limb;
With mind illuminated and understanding exalted.
Through meditation does one acquire great merit.[3]
One who is fixed in fear *of God,* abides ever in such fear,
And acts under such fear,
Shall find joy and exaltation in this life
And liberation in the hereafter.
Through fear of God is attained the Lord without fear,
And union with the Light infinite found.
Saith Nanak : One pleasing her Lord is alone well-born—
Such merit only by Divine grace comes. (1)

Sloka

Let me for evermore laud the Lord—
May I be a sacrifice to Him !
Saith Nanak : Burnt be the tongue that lauds other than
the one Supreme Lord. (2)

Pauri (Stanza)

Ansā autāru upāiyonu bhāu dūjā kīyā

Incarnations of God, endowed with part of His essence,

---

1. This is a difficult line syntactically, but the meaning is clear; Even one low-born through the Master's teaching conceiving holy fear is exalted.
2. Lit. Meeting, contacting.
3. Lit. Becomes a store-house of merits.

Were yet subject to duality;
Kingly state they kept and into states of joy and sorrow
were involved.
Shiva and Brahma, despite their devotion have found
not God's truth.
Unknowable is the Lord, without fear and form,
Through the Master revealed.
In that state intrude not sorrow and separation,
And the devotee in poise is fixed amidst the changing world. (19)

Sloka

Ehu sabhu kichhu āwaṉ jāṉu hai jetā hai ākār

All those forms visible *to the eye* are subject to birth
and death :
One realizing *the truth*[1] of this alone finds acceptance
with God.
Saith Nanak : One to himself attaching value is ignorant,
a barbarian. (1)

Sloka

The mind is an elephant, the Master the elephant-trainer;
Enlightenment is the goad,
Whereby is the beast driven.
Saith Nanak : The elephant unguided by such goad
Shall ever into wilderness stray. (2)

Pauri (Stanza)

Tisu āgai ardāsi jinni upāiyā

Pray I to Him who has created me :
By devotion to the holy Master have I found all fulfilment. P. 517
By meditating on the Lord's Name immortalizing
In holy company
All sorrows vanish.
Saith Nanak : By attaining the wealth imperishable of
God's Name,
Has all my anxiety vanished. (20)

Sloka

Kheti miyālāṇ ucchīyāṇ gharu ūcchā nirṉau

In the field with high mounds
I look to the high heavens *for rain.*
Should the woman be truly devoted,

1. Lit. Account.

Then must her Lord visit her.
Thou cloud *of grace* ! rain if thou wilt—
Why delay thy shower ?
Nanak is a sacrifice to those who by the Master's guidance,
Realize Him in their selves. (1)

Sloka

That which pleases is truly sweet;
One who is ever helpful is alone a friend.
Saith Nanak : The true devotee is one whose *mind*
He Himself illuminates. (2)

Pauri (Stanza)

This is Thy servant's prayer to Thee :
Thou art the holy[1] Lord,
Protector at all times :
On Thee I meditate.
All creation is Thine,
That Thou dost pervade.
Those traducing Thy servant
By Thee are destroyed.
Nanak ! leave sorrowing and live without anxiety,
Worshipping at His feet. (21)

Sloka

Āsā kartā jagu mūā āsā marai na jāe

The whole world, gripped by desire in the end dies—
Desire leaves not man ever.
Saith Nanak : Through devotion to the holy Eternal
Are all desires fulfilled. (1)
Desires shall vanish[2] :
He who created them shall take them away.
Saith Nanak : Nothing shall last but the Name Divine. (2)

Pauri (Stanza)

Āpei jagatu upāiyonu kari pūrā ṭhāṭu

He Himself created the universe with all its elaboration.
Himself is He Master of wealth;
Himself the merchant;
Himself too the store.
Himself the ocean and the boat.

1. True.
2. Die.

Himself is He the helmsman.
Himself the Master and disciple—
Himself shall He reveal the anchorage.
Nanak, thou servant of God—
On His Name meditate !
Thus will thy sins be annulled. (22)

(Found correct)[1]

Vār in the Measure Gujari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Antari Guru ārādhṉā jihvā japi Guru-nāuṇ

With the mind to the Divine Master make supplication;
With the tongue repeat the Name Divine.
With the eyes the holy Preceptor behold, with the ears
listen to the Name Divine
By immersion in the holy Preceptor man at the Divine
Portal finds place.
Saith Nanak : This *blessing*[2] to such He grants as have His grace.
In this world rare and few are such as have such nobility. (1)

Sloka

The Divine Protector Himself saves *man*—
By inspiring reverence at the Master's feet *man's*
objectives He fulfils.
Those to whom He is gracious, from His mind
casts them not off :
In holy company are such taken across the ocean of existence.
Reprobates,[3] calumniators and evil-doers in an
instant are destroyed.
Saith Nanak : *Cherish* ever in mind shelter of the Lord,
Whose contemplation brings joy and all sorrows drives off. (2)

Pauri (Stanza)

Akūl niranjan Pūrakhu agam apārīyai

The Lord exempt from bonds of tribe, immaculate,
inaccessible, beyond limit; P. 518
Holy, true, eternal—His truth you behold.

---

1. Such nothing is found in the Scripture itself as 'Shuddha', indicating careful checking of the copy of the Scripture with the original text.
2. Object.
3. Sakta.

In the universe by Thee propped, nothing appears false.
Of all creation art Thou the Provider.
Stringing creation on one thread, Thy light hast
Thou spread *over all.*
By Thy Ordinance are beings in midst of
the ocean of existence *tossed*;
By Thy Ordinance they swim across.
Lord ! such alone on Thee meditate, as good fortune
recorded on their forehead *carry.*
Thy state and extent is beyond knowing—
To Thee am I a sacrifice. (1)

Sloka

Jā Tū tüssehṇ Mehrvān achintu waseh mana māheṇ

Whenever Thou art gracious, spontaneously in the
mind art Thou lodged.
Whenever Thou art gracious, in our self the Nine
Treasures we obtain.
Whenever Thou art gracious, by the Master's
teaching beings live.
Whenever Thou art gracious, saith Nanak, beings in
Truth are absorbed. (1)

Sloka

Many in seats of authority are seated,
And their glory loudly proclaim.[1]
Saith Nanak : Without devotion to the holy Name,
None has his honour saved. (2)

Pauri (Stanza)

Tüdhu dhiyāini Bed Katebāṇ saṉu khaṛei

Vedas and the Semitic Scriptures[2] all on Thee meditate;
Numbers beyond count, at Thy Portal are fallen in obeisance.
Brahmas and Indras on the throne *too* on Thee meditate.
Shiva and avatars of Vishnu[3] by their tongue
Divine laudation utter.
Pirs, prophets and Muslim holy men[4] *too laud Thee.*
Lord without form ! in each being art Thou completely pervasive.

---

1. Proclaim with instruments of sound.
2. Kateb (Kitab) variously implies the Koran or the four Semitic scriptures—The Pentateuch (Torah), psalms (Zabur), the Gaspel (Injil) and the Koran.
3. These are Rama, Krishna and numerous others.
4. Sheikh, mashaikh, auliya.

By falsehood He destroys us; by righteousness
we abide unshaken.
To whatever task you set us, in that we engage ourselves. (2)

Sloka

Changiyāī ālaku kerei buriyāī hoe sheru

To do good is man slothful; in doing evil *quick* as a tiger.
Know, thoughtless man ! in a day or two shall the
snare enclose thy feet. (1)

Sloka

Whatever our evil ways, never is Thy love
for us concealed.
Our evils, Lord who art our true friend, in Thy
mind are kept covered. (2)

Pauri (Stanza)

Hauṇ māngauṇ tūjhai Dayāl kari dāsāṇ goliyā

Lord gracious ! this I beg of Thee :
Make me slave of Thy slaves.
By uttering Thy laudation I live, obtaining *thus* the Nine
Treasures and *glory of* kingship.
The treasure of Thy immortal Name amply in the homes
of Thy servants lies—
In their company shall I feel blessed,
As by my ears Thy laudation I hear.
As their service I perform, my body purified shall be.
In waving the fan over them, drawing water, grinding grain,
In washing their feet, shall my delight lie.
To me, devoid of merit, pray grant a place in
Thy devotee's temple. (3)

Sloka

Sājan terei charan kī hoe rahāṇ sad dhūri

Loved Divine Friend ! may I ever be dust of Thy feet.
Nanak is under your shelter—may I ever behold
you by my side. (1)

Sloka

Countless fallen *beings* by absorbing their mind in the
Divine feet, are rendered holy.
The Name Divine equals *bathing at* the sixty-eight
holy spots—
To such *is this granted* as on the forehead
bear good fortune. (2)

Pauri (Stanza)

Nit japīyai sānsi girāsi nāuṇ Parvardigār dā

With each breath and morsel, ever contemplate
the Divine cherisher's Name.
Never disregards He any to whom He is compassionate.
Himself creator any destroyer—
All to Him is known; knowing, He considers
and weighs it. P. 519
By His might in an instant numerous guises He assumes.
He saves whomsoever to truth He attaches.
Never is he vanquished on whose side is *the Lord.*
Eternal His court, to which I offer obeisance. (4)

Sloka

Kāmu krodhu lobhu chhoḍīyai dījai agni jalāe

Discard lust, wrath and attachment—in fire burn *these.*
While life lasts, saith Nanak, the Name eternal
you ever utter. (1)

Sloka

As the Lord you contemplate, all fruits[1] shall you obtain.
Saith Nanak : Since such time as with the Master,
perfectly-endowed, we are granted union,
To the holy Name are we devoted. (2)

Pauri (Stanza)

So mūktā sansāri ji Gūri ūpdesiyā

Such alone in the world are liberated as by the Master
are instructed.
Of such the afflictions are gone and anxieties effaced.
By the sight of such is the world blessed.
In company of God's devotees comes blessing and
impurity of sins washed off.
In their company is uttered the holy Name ambrosial,
Whereby is the mind contented and are hungers satisfied.
Of those in whose self the Name is lodged, are the bonds snapped.
Rare are such as by the Master's grace the Divine
wealth earn. (5)

Sloka

Mana mehṇ chitvuhṇ chitvanī ūddamu karuhṇ ūṭhi nīt

In my mind I resolve that on waking, in righteous
endeavour I engage.

1. Implies fulfilment of objectives.

Lord, Nanak's true friend ! grant to Nanak occupation
of Divine laudation. (1)

Sloka

As has the Lord in His grace saved me,
Mind and body in the Divine Essence are dyed.
Saith Nanak : The *beings* that the Lord's pleasure have won,
By Divine contemplation are their poor sufferings[1] gone.[2] (2)

Pauri (Stanza)

Jīya kī birthā hoe so Guru peh ardāsi kari

Before the Lord lay in supplication the pain of thy self.
Discarding all feats of intellect, to the Master
dedicate mind and body.
By obeisance at the Master's feet,
Is foul thinking burnt away.
In company of the holy swim across the tempestuous[3]
ocean *of existence.*
By serving the holy Preceptor is annulled fear of death[4]
in the hereafter.
In an instant His blessing He confers, filling to brim
the empty ones.
By constant meditation on the Lord is the mind with content filled.
Such in service to the holy Preceptor engage
As in primal Time such fortune are granted. (6)

Sloka

Lāgṛī sūthān joṛanhārai joṛīyā

At the right place[5] is my *devotion* fixed—
This by the Lord, maker of union is brought about.
Saith Nanak : Amid millions of impulses[6] in mind arising,
The Divine Beloved from sinking saves me. (1)

Sloka

In the frightful forest[7] have I found in the Name Divine a friend.
Saith Nanak : To the beloved holy *Guru* am I a sacrifice,
who my objectives[8] has fulfilled. (2)

---

1. Lit. Thorn.
2. Have died.
3. Difficult *to cross.*
4. Transmigration is implied.
5. That is, in God.
6. Lit. Waves.
7. Implies the world.
8. Spiritual objectives are meant.

Pauri (Stanza)
By absorption in love of Thee are obtained all treasures.
By contemplation of Thee is one saved all regrets.
None can equal the devotee *come* under Thy shelter.
Blessed be the Master, perfectly-endowed,
Whose contemplation brings joy.
With the Master lies treasure of merit, that by good fortune[1] is obtained.
As by the glance of the holy Preceptor's grace is man blessed,
Man rushes not around again.[2]
The compassionate *Lord* protects those whom in His service He engages.
In listening to the Name Divine find I life. (7)

Sloka

Prem paṭolā Tain Sheh dittā ḍhakkan̲ kū pati metī

Thou, *Divine* Bridegroom, the silken scarf of Thy love hast granted, P. 520
To protect[3] my honour.
Saith Nanak : All-wise and all-seeing art Thou, Master—
Thy reality beyond knowing by me. (1)

Sloka

By contemplation of Thee all *boons* have I obtained—
Nothing find I unattainable.[4]
Saith nanak : The honour of whosoever the eternal Lord protects,
None can ruin.[5] (2)

Pauri (Stanza)

Hovai sūkhu ghan̲ā Dayi dhiyāīyai

In meditation on the Lord lies joy abounding.
By chanting Divine praise vanish swarms of maladies.
As enters the Lord the mind, content pervades it.
As is the Name Divine lodged in heart,
Are all objectives fulfilled.
As is the ego discarded, no impediment intervenes.

1. By Karma : Good fortune made through good deeds is implied.
2. Implies cessation of transmigration.
3. Cover, veil (V).
4. Hard.
5. Efface.

The boon of enlightenment and realization,
from the Master is obtained.
All boons obtain such as by *the Lord* are blessed.
Thou art the Master of all—all under Thy shelter lie. (8)

Sloka

Nadī tarandaṛī mdinḍā khoju na khūmbhai manjhi mūhabbati Terī

Swimming on the stream in Thy love,
Are my feet not stuck.
Lord ! To Thy feet is my heart attached :
The Lord to Nanak is raft and boat. (1)

Sloka

Such *alone* are our true friends, by sight of whom
our foul thinking vanishes.
Saith Nanak : servant of God : Over the world have I sought—
Rare are such. (2)

Pauri (Stanza)

Āwai sāhibu chitti teriyāṇ bhagtāṇ ḍiṭṭhiyāṇ

At sight of Thy devotees comes recollection of the Lord.
By abiding in holy company is annulled impurity of mind.
By contemplation of the saint's word
Is banished terror of birth and death.
As by God's devotees are bonds loosened,
Vanish all minions *of evil.*
To Him in devotion they unite us,
Who of all *existence* is prop.
Highest above all, inaccessible, endless *in His* station.
Day and night[1] with hands folded,
With each breath on Him meditate.
As comes His grace,[2] is holy company attained. (9)

Sloka

Bāri wiḍānaṛai hūmmas dhūmmas kūkāṇ paīyāṇ rāhiṇ

In this alien wilderness is great hubhub and
shrieking along the path.
Saith Nanak : With our string of love attached to Thee, Lord !
With joy is this forest traversed. (1)

---

1. Night and day.
2. As He becomes gracious.

Sloka

Such alone is holy company wherein is inspired
contemplation of the holy Name.
Saith Nanak : Seek not the company of such
As in self-interest are involved. (2)

Pauri (Stanza)

Sā velā parwāṉu jitu Satiguru bhetiyā

Blessed is the hour wherein is met the holy Preceptor.
In company with the holy one falls not into grip of suffering.
Then is attained the immutable station,
And one to birth is not subjected.[1]
In this state is beheld by the eyes the sole Lord, *pervading* all.
Whatever by the tongue be uttered, make that the
utterance of devotion.
By realization of the Divine Ordinance[2] pure joy you obtain.
Those entered into the *Divine* treasury after testing,
Nevermore are branded spurious. (10)

Sloka

Vichhohei zambūr khavei na wanjani gākhaṛei

Tortures of separation are like terrible pincers, unbearable.
Saith Nanak : Union with the Lord brings veritably all joys. (1)

Sloka

Earth on water rests; in fuel rests fire. P. 521
Saith Nanak : Love you the Lord who is support of all. (2)

Pauri (Stanza)

Terei kītei kamm Tūdhai-hī gocharei

What Thou dost, by Thee alone can be performed.
What Thou in primal time hast ordained,
Happens in the world.
At sight of Thy might[3] with great wonder are we struck.
Thy servant on Thy shelter has fallen !
Shouldst Thou so ordain, liberation I may get.
In Thy hand lies the treasure,[4] that Thou mayst grant to
whomsoever Thou mayst please.
To whomsoever Thou showest grace,
The Name Divine utters.
Inaccessible, unknowable, beyond extent,

1. That is, escapes transmigration.
2. Hukam.
3. Kudrat (Qudrat).
4. Implies devotion.

Unattainable Thy limit.
To whomsoever Thou showest grace,
On Thy Name meditates. (11)

Sloka

Kaṛchhīyāṇ phiranni sūwao na jāṉani sūnnīyāṇ

Ladies moving in food, know not its taste, remaining empty.
May I behold only such faces, saith Nanak,
As in joy of devotion are absorbed. (1)

Sloka

From the Tracker[1] learnt I traces of *beasts*[2]
which ruined *my crop.*
Lord ! be the hedge erected by Thee in
the field not destroyed. (2)

Pauri (Stanza)

Ārādhihu sacchā soi sabhu kichhu jis pāsi

Contemplate with devotion the holy Eternal who
is master of all.
The Lord in an instant makes this life and the next[3] fruitful.
All devices discard; His shelter you take.
To His shelter rush, and find supreme joy.
In holy company are attained meritorious deeds, righteousness
and realization of the Essence.
By contemplation of the Name ambrosial no
impediments occur.
To whomsoever He shows grace, in his self He gets lodged.
By grace of the Lord are all treasures obtained. (12)

Sloka

Laddhamu labbhaṉhāru karam karandei mā Pirī

By grace of the Beloved is found what is most
worthy of attainment.
Saith Nanak : Besides one sole Creator,
no other is visible. (1)

Sloka

By aiming the arrow of truth, are vanquished sins.
The Master's teaching contemplate :
Thus, saith Nanak, shall suffering not visit you. (2)

1. Image for the Preceptor.
2. This is implied. Stands for evil tendencies.
3. Both ends.

Pauri (Stanza)

Wāhu wāhu Sirjaṉhār pāīyanu ṭhānḍhi āpi

Hail the Creator who Himself joys confers.
To all creation is He gracious—Him contemplate ever.
As the Almighty grace has shown, ended is all wailing,
By the protective power of the Master perfectly-endowed,
Are all fevers, pain and maladies fled.
The Lord, cherisher of the humble, who made creation,
Himself has succoured it.
Himself has He liberated *all,* snapping their bonds.
Assuaged is thirst, fulfilled desires,
And with content the mind filled.
Greater than the greatest is the Lord,
Who by good and evil is not touched.[1] (13)

Sloka

Jā kau bhaye kripāl Prabh Hari Hari seī japāt

Such alone contemplate the Lord as have on
them Divine grace.
Saith Nanak : For the Lord have they formed devotion,
As holy company they have joined. (1)

Sloka

Ye fortunate ones ! to the Lord be devoted,
who land and water pervades.
Saith Nanak : By devotion to the Lord no impediment intervenes.

Pauri (Stanza)

Bhagtāṉ kā boliyā parwaṉu hai Dargah pawai thāeṉ

The word of devotees is approved of God—
At the Divine Portal finding acceptance.
Thy devotees in the holy Name absorbed, under
Thy shelter abide.
To whomsoever He shows grace, gone is his suffering.
Compassionate Lord ! to Thy devotees
art Thou gracious. P. 522
Such by suffering, pain, the great malady[2] and
Maya are not touched,
Of devotees the prop is singing Divine laudation.
Ever day and night on the Supreme Lord they meditate.

---

1 Covered (as with plaster).
2. Implies pride (ahamkar).

Quaffing amrita of the Name, *your* devotees by
the Name are fulfilled. (14)

Sloka

Koti bighan tisu lāgatei jisnoṇ visrai Nāuṇ

Millions of impediments afflict one that of the
Name is forgetful.
Such, saith Nanak, wail ever as raven in house deserted. (1)

Sloka

Pleasing is the season in which occurs union with the Beloved.
Saith Nanak : Contemplate Him ever—
Be He not forgotten for an hour, an instant even. (2)

Pauri (Stanza)

Sūrbīr wariyām kinhai na hoṛiyai

The five evils a powerful stubborn horde, have assembled,
That by no hero or brave fighter is turned back.
Even to anchorites are ten women[1] attached,
Whom overcoming, to themselves they join them—
Such has been their objective.
All creation by Three Qualities[2] characterized, to
them is subject—
Noway can these be repudiated.
The citadel of illusion with moat of Maya—
how may it be breached ?
By devotion to the Master, perfectly-endowed,
Is this stubborn hoard vanquished.
Day and night *for this,* before the Lord with
folded hands I pray.[3] (15)

Sloka

Kilvikh sabbhei üttarani nīt nīt güṉa gāo

By constantly singing Divine praise are all sins annulled.
Saith Nanak : In being forgetful of the Name arise
millions of torments. (1)

Sloka

Saith Nanak : By contact with the Master is the true
device *of living* perfected.
In a life of smiling playfulness, *enjoyment* of wear and food,
Is attained liberation. (2)

---

1. The ten sources of sensation and knowledge.
2. See Glossary.
3. Remain (standing).

Pauri (Stanza)

So Satiguru dhan-dhannu jini bharam-gaṛh toṛiyā

Blessed is the holy Preceptor, who the citadel
of illusion has smashed.
Hail the holy Preceptor who to the Lord has united *me*.
Of the inexhaustible holy Name,
The medicine the Master administers.
Thereby are malignant, tormenting maladies
from the body torn off.
The wealth of the Name, source of numerous treasures is found,
Thereby is realized the self, and eternal life achieved.
Beyond expression is praise of the Lord almighty—
Of the Divine Master, Supreme Being, Supreme Lord,
Beyond limit, inaccessible, of impenetrable mystery. (16)

Sloka

Ūddamu kareindiyāṉ jīo tūṇ kamāvandiyāṇ sūkh bhūnchu

My self ! in joy abide by endeavouring and working
in *the way of God.*
By meditation obtain union with the Lord :
Thus, saith Nanak, shall *thy* anxiety be removed. (1)

Sloka

May I engage ever in holy contemplation and
devotion to the Lord,
In holy, purifying company.
Prayeth Nanak : Lord ! show Thy grace that even for a brief
hour[1] may the Name be not caste out of my mind. (2)

Pauri (Stanza)

Terā kītā hoe taṇ kāhei ḍarpīyai

When all by Thee is brought about, why have any fear ?
It beholves us life we dedicate to him in whose company
the Name we contemplate.
As enters the Lord our heart, *is felt* joy beyond count.
Who can overawe one on whose side is the Lord ?
All under His power lies—nothing outside of it.
In the heart of devotees is He lodged;
Through truth pervading them.
Thy servants on Thee meditate—Thou their Protector.
Over all art Thou Lord—by Thy glance of grace
bringing them joy. (17) P. 523

1. Ghari (a period of twenty-four minutes).

Sloka

Kāma krodh mad lobh moha dūshṭ bāsnā nivār

Pray remove *our* lust, intoxication of wrath,
Avarice, attachment and evil desires.
Lord ! save Thy *servants*—may Nanak to Thee be
ever a sacrifice. (1)

Sloka

In eating is *man's* mouth worn off; in wearing
clothes all his limbs.
Saith Nanak : Cursed is the life of such as to truth
are not attached. (2)

Pauri (Stanza)

Jiūṇ jiūṇ Terā Hukamu tiwaiṇ tiūṇ havaṉā

As *runs* Thy Ordinance, so shall *all* happen.
Wherever Thou dost place us, we abide.[1]
By devotion to Thy Name is false thinking washed off.
Formless Lord[2] ! by contemplation of Thee are cast
off illusion and fear.
Those absorbed in Thy devotion in transmigration[3]
are not yoked;
With their eyes, within and without One Sole Reality they behold.
Those realizing the Divine Ordinance never into sorrow fall.
Saith Nanak : *To them* is granted boon of the Name,
That in their heart they string. (18)

Sloka

Jīvandiyān na chetiyo mūā ralandaṛo khāk

While living, man has contemplated not the *Lord*—
After death with dust he mingles.
Saith Nanak : The reprobate,[4] thoughtless and foul,
His life involved in the world, has passed. (1)

Sloka

God's devotees in life the Lord have contemplated;
In death too in devotion to the Lord have abided.
Saith Nanak : The blessing of birth in holy company have
they brought to fruition.[5] (2)

1. Stand.
2. Nirankar.
3. Birth.
4. Sakta.
5. Made to swim (saved from sinking).

Pauri (Stanza)

Ādi jūgādī āpi rakkhaṉwāliyā

Since primal time and since the beginning of Ages[1]
art Thou the succourer.
The Creator's holy Name, His truth everywhere is pervasive.
No spot of Him is emptied; each vessel He fills.
The Lord compassionate, almighty, Himself
righteous endeavour *inspires.*
Ever joyous are those in whose heart is He lodged.
Raising creation Himself, He cherishes it.
His is all might—Himself without extent or limit.
By seeking shelter with the Master, perfectly-endowed,
The Lord have I contemplated. (19)

Sloka

Adi maddhi aru anti Parameshari rakkhiyā

In the beginning, in intervening time and till the end,
Has the Lord preserved *us.*
The holy Preceptor the Name *to me* has granted,
Whereby amrita I have tasted.
Whoever in company of the holy day after day
The limitless Divine attributes utters,
All objectives achieves, and from wandering *in transmigration* is exempt.
All lies in the Creator's hand; making of causes[2] with Him lies.
Nanak begs in charity that by dust of the feet of devotees
liberation he may gain.[3] (1)

Sloka

Him in thy heart lodge, who created thee :
All those that on the Lord have meditated, joy have obtained.
Of the God-directed[4] the birth is fruitful, approved.
The Lord so has ordained that any realizing and
knowing the Ordinanee,[5]
Bliss must attain.
On whomsoever falls His grace, delusion escapes.
Such in whatever the Lord has granted, feel joy.

1. Yugas.
2. Implies the way effects are brought to pass, and objective fulfilled.
3. Swim across.
4. Gurumukh.
5. Hukam.

Saith Nanak : The *Divine* friend, on whomsoever
falls His grace,
To him realization of the Ordinance grants.
Whomsoever forgetful of Himself He makes,
Perpetually dies and take birth. (2)

Pauri (Stanza)

Nindak mārei tatkāli khinu ṭikaṉ na dittei

Calumniators *of the holy* has He instantly destroyed;
For a moment are they not allowed to last.
The Lord bears not suffering of His devotee—
So his *calumniators* to transmigration are yoked;
By the tuft on the forehead are they thrown down, P. 524
On Yama's path cast;
In agony wailing, into deepest hell lying.
Saith Nanak : The holy Lord His devotees to His bosom[1]
clasps and preserves. (20)

Sloka

Rāmu japhu waḍ-bhagīho jali thali pūranu soe

You that are blessed with great good fortune,
contemplate God,
Who over land and water is pervasive.
Saith Nanak : By meditation on the Name occurs no
impediment. (1)

Sloka

Millions of impediments cling to one who of the
Name is forgetful.
Saith Nanak : Such day after day wail as raven in house
deserted. (2)

Pauri (Stanza)

Simari simar Dātār manorath pūriyā

By contemplation of the Provider are all objectives achieved.
Fulfilled are desires and objectives, gone are sorrows.
Achieved is treasure of the Name, that was sought.
The devotee's light with the *Divine* Light merged,
ended is his travail.
Into the home of such are lodged spontaneous joy and bliss;
Their transmigration ended, birth and death touches them not.

1. Neck.

In such state appear the Lord and the devotee identical.[1]
By grace of the Master is Nanak in holy Truth absorbed. (21.12)
(Found correct)*

In the Measure Gujari—Quartet from the Venerable Kabir
Bani of Bhaktas
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Chāri pānw due sing güng mükh tab kaisei güna gaīhai

When four-footed art thou, with two horns and dumb of month,
How then shalt sing Divine praise ?
As at every movement a rod's blow on thee falls,
Where shalt thou hide thy head ? (1)
To be without the Lord is to be a stray[2] ox—
Nostrils torn, shoulders battered, eating coarse straw. (I-Pause)
With wandering in the forest the whole day, *its* belly
still not filled[3]
One not following advice of God's devotees, the retribution
of deeds gets. (2)
Feeling pain and pleasure, in the mighty illusion[4] sunk,
In innunerable births the creature wanders :
Wasting his birth's jewel, of the Lord forgetful—
when again shall he get this opportunity[5] ? (3)
Like the oil-presser's bullock[6] he wanders along;
Without liberation his *life's* night passed.
Saith Kabir : Without devotion to the Name Divine,
His hair[7] shall he pluck, and be full of regrets. (4) (1)

In the Measure Gujari—Quartet from the Venerable Kabir
SCORE 3

Müsi müsi rowai Kabir kī māī

In silent sobs weeps Kabir's mother, crying :
Lord ! how shall these children live[8] ! (1)

---

1. That is, the devotee is completely merged in the Lord.
* *Note* : This direction *Shuddha* is in the original text.
2. Without an owner, one that in old age is let off to wander.
3. (Thought of *'Pause'* continued here).
4. Maya is meant.
5. That is, human birth.
6. (The oil-presser's bullock moves but traverses no distance. *Kapi* is explicated as bullock).
7. Head.
8. That is, in the absence of any occupation by Kabir, after taking to devotion.

Stretching of yarn and weaving has Kabir all discarded;
Only God's Name on his self has he recorded. (I-Pause)
While through the bobbins the yarn I pass,[1]
The Lord, my true friend, is forgotten. (2)
Shallow is my understanding, my caste a weaver's :
The Name Divine my *sole* profit. (3)
Saith Kabir : Listen, mother mine !
The Lord is Provider of myself and these *my children*. (4) (2)

In the Measure Gujari—Composition of the Venerable Namdev P. 525

Couplets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jau rāj dehi tā kavan waḍāī

Shouldst Thou confer on me royalty, what merit in that lies ?
Should it please Thee to make me go begging,
what lose I thereby ? (1)
My self ! be thou devoted to the Lord, and the state
transcending Maya *attain* :
Thus shalt thou not enter transmigration thereafter. (I-Pause)
All creation hast Thou raised, and in illusion involved.
On whomsoever grace Thou dost shower, realization gains. (2)
By contact[2] with the holy Preceptor is lifted doubt.
Whom *else* may I worship—none other is visible. (3)
To *one slab of* stone is directed devotion;
On another are feet placed.
If one is a deity, so is the other too.
Saith Namdev : In serving the Lord *alone* are we engaged. (4) (1)

Malai na lāchhai pārmalo parmalīyo baiṭho rī āyee

To Him attaches *no impurity* nor sticks it *to Him* :
Like fragrance of incense *in the self* is He settled.
Sister[3] ! none has seen Him come-none of Him has knowledge. (1)
Who can claim the Lord to have known ?
Sister[3] ! beyond *ties* of family is He. (I-Pause)
As in the sky can a bird not be seen;
As in water is not visible the fish's path;

1. In this and subsequent lines is expressed Kabir's thought.
2. Meeting.
3. *Bāi* in Marathi, Marathi was the language of Sri Namdev.

As the vessel of the sky is full of mirage, that is not visible—
So to Nama's Lord Bithal[1] are applicable
All three similes. (3) (2)

In the Measure Gujari—Couplets of the Venerable Ravidas

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Düdhu ta bachhrai thanuh biṭāriyo

From the teats is milk sucked by the calf;
The flower by the humming-bee, and water by the
fish is made impure. (1)
Mother ! from what objects worship should I offer
to the Lord ?
Other flowers for the Lord beyond
Compare I attain not. (I-Pause)
The Malyagiri mount of sandalwood by snakes is
girdled around—
In close proximity lie poison and amrita. (2)
Incense, lamp-light and food-offerings—
How may the devotee worship you ? (3)
So must I give away my mind and body and
make offering of these.
Thus by the Master's grace the immaculate Lord may
I obtain. (4)
Beyond my power is it to offer worship and reverence to Thee :
Saith Ravidas, what shall my end be ? (5) (1)

In the Measure Gujari—Couplets of the Venerable Trilochan

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Antaru mali nirmalu nahīṇ kīnā bāhari bhekh udāsī

Within the heart lies impurity, uncleansed;
Outwardly is assumed anchorite's[2] garb,
In the lotus of the heart, in the self is the
Supreme Being not realized—
What good such a one renouncing the world[3] ? (1)
Listen Jai Chand[4] ! in illusion is *the world* lost,

1. Vishnu (God) in the Marathi of Namdev.
2. Udāsi.
3. Turning Sannyasi.
4. Name of the interlocutor, a Brahmin.

Not realizing the Lord, *source of* supreme joy. (I-Pause)
Such false anchorites from various houses beg food
that they eat, P. 526
Their bellies distended;
Their patched cloak and earrings a fraud.
Ashes from cremation-ground on *their body* they smear—
Without guidance of the Master, of the Essence
remaining ignorant. (2)
Listen mankind ! what good your uttering texts,
your austerities—
Why churn water ?
Contemplate the immaculate Lord who the entire
creation[1] has raised. (3)
Wearers of ascetic garbs ! *why keep in hand* the begging-bowel ?
Why wander over sixty-eight tirthas[2] ?
Saith Trilochan, listen thou creature of God :
Why tread *straw* empty of grain ? (4) (1)

Anti kāli jo lachhmī simrai aisī chintā mehṇ jo marai

Whoever at the last moment brings to mind wealth,[3]
And in such contemplation dies,
Again and again as a snake shall incarnate. (1)
Sister ! be not unmindful of the Name Divine. (I-Pause)
Whoever at the last moment brings to mind woman,
And in such contemplation dies,
Again and again as a harlot shall incarnate. (2)
Whoever at the last moment brings to mind progeny,
And in such contemplation dies,
Again and again as a pig shall incarnate. (3)
Whoever at the last moment brings to mind his house,
And in such contemplation dies,
Again and again as a goblin shall incarnate. (4)
Whoever at the last moment brings to mind the Lord,
And in such contemplation dies,
Saith Trilochan, liberated shall be—
The Lord[4] in his heart abiding. (5) (2)

---

1. Eighty-four lakh species.
2. (A thirtha is a sacred bathing-spot).
3. Lachhmi (Lakshmi).
4. Pitambar (yellow-robed), an attributive name of Vishnu, here symbolizing God.

In the Measure Gujari—Couplets of Sri Jaideva*

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Parmādi pürakh manopimam satti ādi bhāva ratam

In the beginning was the primal Purusha, beyond compare,
Who in truth is immersed.
Supremely wonderful, transcending creation;
When contemplated, to all He grants liberation. (1)
The Sole Name Divine in your heart cherish.
Utter the *Name* ambrosial, essence of all existence,
By which torments not death, nor occurs birth,[1]
old age or fear of death. (I-Pause)
Whoever seeks Yama and his minions to discomfit,
The Lord must laud, offer Him obeisance and
perform good deeds.
In the present, past and future is the Lord immutable
The supreme joy. (2)
Whoever wishes good deeds to perform,
Must discard looking *at the world* with avarice and
eyes full of lust;
Must also discard all evil-doing and evil-thinking,
And seek shelter with the Lord of the Disc.[2] (3)
Solely the Lord's devotion you perform with heart purified,
deed and word :
What good is yoga, sacrifices, charities and austerities ? (4)
Thou man ! utter solely the Lord's Name,[3]
That all success brings.
Jaidev has manifestly come in His presence
Who in the present and past has conferred liberation. (5) (1)

---

* *Note* : Jaidev was a court poet in Bengal in the twelfth century. He was author of the famous *Gita Govinda* (The Song Celestial) in Sanskrit. In the present hymn too the language is Prakrit.

1. Implies transmigration.
2. Vishnu, here implying God.
3. Gobind, Gobind.

RAGA DEVGANDHARI

In the Name of the Sole Supreme Being, P. 527
Reality Eternal, Creator Immanent, Without Fear,
Without Rancour.
Form Eternal, Unincarnated, Self-existent,
By the holy Preceptor's grace realized.

In the Measure Devgandhari—Composition of Sri Guru Ram Das

SCORE 1

Sevak jana banei Thākūr liv lāgei

Those that take to the Lord's service, to Him are
entirely devoted.
Those that by the wisdom granted by the Master utter
your praise,
Fortune on their foreheads is inscribed. (I-Pause)
Those that to the Master are deeply devoted,
snapped are their Maya-bonds.
The Master of ravishing aspect our heart has attracted—
As sight of Him are we struck with wonder. (1)
Over the entire night of life was I asleep in darkness
of ignorance—
By a particle of the Master's grace was I awakened.
The Lord of Nanak, your servant, is beautiful *in extreme*.
None to me appears like you. (2) (1)

Mero Sūndaru kahuh milai kitu galī

Tell me, devotees of God ! in what lane[1]
Shall the *Divine Beloved,* supremely beautiful be met ?
Devotees of God ! show the way; I follow the way
after you. (I-Pause)
The words of the Beloved are joy-giving to the heart—
Pleasing is this way *of life* :

1. Symbolizing the way or path of devotion.

Be the woman[1] of bent back[2] or short of height—
By devotion to the Lord is she made beautiful,
And with the Lord finds heart's union. (1)
One sole Lord is of the sister-devotees[3] of the Beloved—
She alone is noble that pleases Him.
What more can the poor, humble Nanak do ?
He traverses the path that pleases the Lord. (2) (2)

Merei mana mūkhi Hari Hari Hari bolīyai

My self ! by *thy* tongue[4] utter again and again,[5] the Lord.
By the Master's guidance am I dyed deep red[6]—
By the Lord is my garment[7] in Divine devotion
drenched. (I-Pause)
In love of the Divine Beloved I wander about
distracted, upset in mind.
A humble slave[8] shall I be to whoever with the Beloved
grants me union. (1)
The holy Preceptor, exalted being I propitiate,
That amrita, distilled[9] pure I quaff.
By the Master's grace has the servant Nanak found the Lord—
By rummaging through the self is the Lord attained. (2) (3)

Ab ham chalī Thakūr peh hāri

Exhausted, to the Lord now I make resort.
Now that to the Lord's shelter I have come,
Save me or ruin[10] me as be Thy pleasure (I-Pause)
The world's cleverness and praise in fire have I burnt. P. 528
Call me any, good or bad—*to the Lord* my self
have I dedicated. (1)
Lord ! whoever under your shelter comes, in your
grace you save him.
Nanak, servant of God, to your shelter has come.
Lord[11] ! his honour protect. (2) (4)

---

1. Symbolizing the devotee.
2. Also, of dishevelled hair.
3. Usual symbol for seekers.
4. Mouth.
5. (Hari repeated in this line).
6. Symbolizing devotion.
7. More exactly the female bodice—symbolizing the self.
8. Slaves' slave.
9. (Shaken with hand to scatter impurities).
10. Destroy, kill.
11. (Murari, a periphrastic name of Krishna, symbolizing God).

Hari gūṇa gāwai hauṇ tisu balihārī

A sacrifice am I to whoever Divine laudation utters.
By sight of the devotee of God, the Master, find I life,
In whose heart abides the Name Divine.[1] (I-Pause)
Lord, Master ! holy, immaculate are you—
How may we, defiled ones with you find union ?
On our tongue and in our heart run contrary *thoughts*—
We that are unfortunate, false. (1)
Outwardly we bear sign of the Lord's Name—
In our heart we bear evil, as evil-doers.
Keep us, Lord ! as be your will :
Nanak *your* servant on your shelter has *fallen*. (2) (5)

Hari kei Nām binā sūndari hai nakṭī

The woman devoid of *devotion to* the Name Divine,
Even though comely, is hideous :[2]
Should a harlot bear a son, still would he be called
illegitimate. (I-Pause)
Those bearing not the Lord in heart
Are deformed, leprous.
Someone uninstructed by the Master, however
much he chatter,
At the Divine Portal is reckoned impure. (1)
Passionately in love with the feet of such of the holy am I,
As the Lord's pleasure have won.
Saith Nanak : Even the fallen by holy company
are purified :
By the glance of grace of the holy Preceptor
Find they liberation. (2) (6)

(Canto of six hymns—Chhakka Closes 1)*

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Māī Gurucharnī chittu lāīyai

Mother mine ! let the heart in *devotion to* the
Master's feet be fixed :

1. Murari (see note *ante*).
2. With nose chopped off.
* *Note* : Direction in the original. *Chhaka* is a group of six poems.

As by grace of the Lord is the *heart's* lotus illumined,
Ever on the Lord shall it meditate. (I-Pause)
Within and without abides the sole Lord,
In all beings pervasive.
In all places, accessible and inaccessible,
Is the Lord, perfection incarnate, present and visible. (1)
Numberless of Thy devotees and sages laud Thee,
Yet noway find Thy extent.
Lord, bestower of joy, shatterer of suffering,
Thy servant Nanak ever *to thee* is a sacrifice. (2) (1)

Māī hon-hār so hoīyai

Mother mine ! that which must be, shall inevitably
come to pass.
The Lord raises His creation :
Therein is alternation of[1] gain and loss. (I-Pause)
In one place with delight is man puffed; elsewhere
fallen into sorrow;
Laughing is one place, wailing in another.
Some time is he soiled with impurity of pride;
Elsewhere in holy company is it washed. (1)
None the Lord's doing can efface—none other *than*
He is visible.
Saith Nanak : To the Master am I a sacrifice,
By whose grace one in joyful *security* sleeps. (2) (2)

Māī sūnat soch bhay ḍarat

Mother mine ! listening to *accounts of life after death* P. 529
Am I filled with anxiety and fear.
So, *thoughts of* mine and thine and pride I discard,
And with the Lord seek shelter. (I-Pause)
Whatever be His command, that I obey as good,
Uttering not a word of demurring.
For an instant even is He not put away from my heart—
Such forgetfulness to me is death. (1)
The Lord Creator, perfection incarnate, is bestower of joy;
Much of my childish folly He overlooks.
Nanak ! devoid of merit, foul of aspect, of low lineage am I—
Incarnation of joy the Divine Spouse. (2) (3)

---

1. (In one place is gain, in another loss).

Mana Hari-kīrati kari sadahūṇ

My self ! ever Divine laudation utter.
It liberates whoever sings it, listens to it, utters it,
Be he of high caste or low. (I-Pause)
Wherever this body I assumed, life everlasting
was to it not granted.
From that which it arose, into that was it absorbed,
As came realization of the mortal state.[1] (1)
As came the Lord's grace, came *to me* joy,
And shattered were fear and doubt.
Saith Nanak : By discarding of avarice in holy company
Were my objectives[2] fulfilled. (2) (4)

Mana jīo apune Prabh bhāvou

My self ! *act* thou by what to me the Lord's favour may win :
Becoming humblest of the humble,[3] small, meek
Him I may invoke. (I-Pause)
May I withdraw attachment from numerous Maya-shows;
That thus I may obtain exaltation by what to the
Lord is pleasing. (1)
Becoming dust of *feet of* God's devotees, becoming
slave of their slaves,
Them may I serve.
All joy and exaltation, saith Nanak,
In this lies that I may find life in uttering the
Lord's Name. (2) (5)

Prabhjī Tau prasādi bhramu ḍāriyo

Holy Lord ! by your grace is *my* doubt cast off;
By your grace too has it entered my mind
That all are my *friends.* (I-Pause)
By Thy service are effaced millions of sins;
By Thy sight is removed suffering.
By utterance of the Name is attained the supreme joy,
And the torment of anxiety cast off. (1)
In holy company are forgotten lust, wrath, avarice,
falsehood and slander.
The Treasure of Grace *my Maya*-bonds has snapped,
Who Himself to Nanak has granted liberation. (2) (6)

1. Lines transposed in rendering.
2. Spiritual objectives are implied.
3. Gharib (poor).

Mana sagal siyānap rahī

Defeated are clever devices of mind :
Nanak has sought shelter with the Lord, Supreme Doer
of all happenings. (I-Pause)
Effacing the ego, on His shelter have we fallen—
Such wisdom the holy to me have imparted.
By accepting the Lord's command have we obtained joy,
And darkness of illusion cast off. (1)
Lord ! knowing you to be *repository of* all enlightenment,
Your shelter have I grasped.
You who in an instant make and unmake,
Unknowable is the extent[1] of your might. (2) (7)

Hari prān Prabhu sükh-dātei

Lord, Master of life ! bestower of joy !
By the Master's grace have rare *seekers* realized you. (I-Pause)
Your devotees that are beloved of you, from death
are immune.[2]
In love of you are they *dyed red,*[3]
With joy of the Name Divine intoxicated. (1)
Lord ! by your glance are destroyed mighty sins,
millions of evils and maladies. P. 530
Nanak fallen at the Master's feet,
In sleeping and waking has the Lord's praise chanted. (2) (8)

So Prabhu jat kat pekhiyo naiṇī

Everywhere with my eyes have I beheld the Lord—
The Lord, bestower of joy, of life, whose utterance
is *all* amrita. (I-Pause)
The holy *my* darkness of ignorance have annulled;
The Master the gift of *true* life granted.
In your grace as your owu have you made *us*;
From *the state* of burning have we become cool.[4] (1)
From my efforts have arisen neither good actions or
performance of ritual obligations[5] nor pure deeds.
Discarding clever devices and formal restraints,
Has Nanak at the Master's feet *fallen.* (2) (9)

1. Value (Qīm = qīmat)
2. Are not consumed by death.
3. 'Red' is symbol of deep love.
4. Implies joyful.
5. Dharma.

Hari Rāma-Nām japi lāhā

In nttering the Name Divine lies *true* gain :
One *thereby* obtains liberation, spontaneous joy and bliss;
And snapped are Yama's nooses. (I-Pause)
After prolonged search my mind it crossed,
The Lord with the holy abides :
To such is this treasure available as in their destiny have
it recorded.[1] (1)
Such alone are supremely fortunate, honourable and truly wealthy.
Saith Nanak : Such alone are truly endowed with
pleasing aspect,
As in the Name Divine have held commerce. (2) (10)

Mana kah ahankāri aphārā

My self ! why with pride art swollen ?
Within the body what lies is foul-smelling, impure, unholy;
All that is visible is *destined to be* ashes. (I-Pause)
Thou creature of God ! contemplate Him who made thee,
And on breath Thy life has propped.
Thoughtless, unwise man ! by discarding Him,
And to any other object forming attachment,
Into transmigration[2] shalt thou *fall.* (1)
Lord, protector of all ! save man, who is blind,
dumb, maimed, unwise.
He is Doer of all, is almighty—
What is poor Nanak, a mere creature ? (2) (11)

So Prabhu nerai hūṇ tei nerai

Nearer than the nearest *to us* is the Lord.
Day and night, morning and evening,
Contemplate the Lord, on Him meditate, His laudation
chant. (I-Pause)
In holy company by uttering the Name Divine,
For your life[3] hard to attain, *seek* liberation.
Herein delay not for an hour, a minute, an instant—
Death all the time has *you* in sight. (1)
Lord Creator ! from the dark cavern extricate me—
What is beyond your power[4] ?

1. Destiny made by deeds (karma) of earlier births is implied.
2. Die and be born.
3. Body.
4. What is it that is not in your house ?

Grant to Nanak prop of the Name,
That to him may bring multiple bliss and joy. (2) (12)

Second Canto of six (Chhakka) closes*

Mana Guru mili Nāmu arādhiyo

My self ! in the Master's company to the Name hast
thou been devoted :
Thus *hast thou attained* joy, bliss in poise, felicity and delight,
And planted the root of *eternal* life. (I-Pause)
In His grace *the Lord* His servant has made *me,*
And the Maya-bonds snapped.
Then in loving devotion Divine laudation have I chanted,
And Yama's path repudiated. (1)
As came grace, removed is rust and the invaluable
substance attained.[1]
Nanak to the inaccessible, fathomless is a sacrifie
million-fold.[2] (2) (13)

Māī jo Prabh kei gūna gāwai

Mother mine ! whoever Divine laudation chants, P. 531
Is fruitful, fulfilled his life,
And to the Supreme Being with full mind devoted.[3] (I-Pause)
One attaining holy company is *truly* beautiful, wise,
heroic and enlightened :
He who by his tongue the Name Divine utters,
Nevermore into transmigration[4] falls. (1)
Into his consciousness is pervasive the Supreme Being,
perfection incarnate—
Nothing else his gaze enters.
The malady of hell attaches not to one
Whom God's devotee to himself[5] attaches. (2) (14)

Chanchalu sūpnai hī ūrjhāiyo

The restless *mind of man* in the dream-like *world*
is totally involved—
Realizing not that departure some day must occur,
In restless attachment to Maya.[6] (I-Pause)

---

* *Note* : Direction in the original text. (Chhakka) see note, *ante*.
1. The imagery is from revealing precious meales by rubbing off the rust.
2. Lakh (a hundred thousand).
3. *Liv* in the original implies devotion to the exclusion of all else.
4. Birth, incarnation.
5. Lit. To his sash.
6. Lit. Is grown restless after Maya.

Endeavouring to obtain poison,[1] in the evanescent delight of flowers of pleasure is he absorbed :
Wherever *word of* avarice he hears, his heart delights,
And thither rushes. (1)
After long wandering *am I* exhausted, and at the door of the holy arrived.
In His grace the Lord, Supreme Being,
Into Himself has absorbed Nanak. (2) (15)

Sarb sūkhā Guru-charnā

All joys at the Master's feet lie :
Annullers of sin, purifiers of the self *are these*—
By their support seek I liberation.[2] (I-Pause)
Serving at *the Master's* feet is my worship, holy sprinkling[3] and obeisance.
Thereby is the mind in bloom, is illumined,
And one again enters not the womb.[4] (1)
My meditation on the holy, fulfillers of objectives, is fixed—
That their touch I obtain.
By grace of the Lord[5] has Nanak sought shelter with the holy. (2) (16)

Apūnei Hari peh binatī kahīyai

Before the Lord lay[6] your supplication—
Thereby obtain the four Boons,[7] bliss, treasure of felicity,
Spontaneous joy and miraculous powers.[8] (I-Pause)
Discarding pride, to the Lord's feet be attached;
The Lord's lappet you grasp.[9]
To escape burning by the ocean of fire,
The Lord's shelter grasp. (1)
Millions of sins of the mightily ungrateful,
Again and again the Lord overlooks.
With the Supreme Lord, gracious, perfection incarnate,
Has Nanak sought shelter. (2) (17)

---

1. Used figuratively.
2. To swim across.
3. Archa.
4. That is, is freed from transmigration.
5. As the Lord has shown grace.
6. State.
7. These are : Dharma, Artha (wealth), Kama (fulfilment of desires), Moksha (liberation).
8. Used here figuratively.
9. That is, seek His shelter.

Guru kei charan ridai parvesā

As in the heart have the Master's feet taken abode,
Shattered are all maladies, sorrows, suffering,
And vanished all afflictions. (I-Pause)
By this do sins of multiple births vanish, .
And is obtained *merit of* millions of holy dips and baths.
Also in this state is obtaied treasure of the Name by
chanting Divine laudation,
And *the self* in spontaneous meditation fixed. (1)
By His grace has *the Lord* made me His slave;
Snapping my bonds, has He emancipated me.
In uttering constantly the Name and Thy Word find I life—
To Thee is Nanak, Thy slave, a sacrifice. (2) (18)

(Third Canto of Six closes)*

Māī Prabh kei charan nihāroun̩

Mother mine ! may I have sight of the Lord's feet.
Lord ! show Thy grace that never may I put these away
from my mind. (I-Pause)
May I smear my forehead with dust *of*
feet of the holy; P. 532
The poison of lust and wrath burn away.
Be this my joy, that humblest of all I reckon myself. (1)
In chanting praise of the Lord eternal
All my sins may I shed.
May I, saith Nanak, obtain treasure of the Name,
That clasping to my bosom[1] in my heart I may wear. (2) (19)

Prabh jīo pekhoun̩ darasu Tūmārā

Lord ! may I obtain sight of you.
May I day and night on your beautiful figure meditate—
Dearer than self and life. (I-Pause)
Shastras, Vedas and Puranas have I studied,
And the essence of Simritis[2] contemplated :
Cherisher of the humble, master of our life,
perfection incarnate—
You *alone* have power to liberate.[3] (1)

---

* *Note* : Direction in the original. On *Chhakka* see note, ante.
1. Neck.
2. Books of codes of Hinduism.
3. To carry across the ocean of existence.

Since primal time, since the beginning of Yugas,
Amid Maya-poison,
Have you been your devotees' and servants' prop.
Lord Supreme, Provider !
Dust of feet of such does Nanak constantly seek. (2) (20)

Terā jana Rāma-resāiṇi mātā

Thy servant by the Divine elixir is intoxicated.
Never can one leave it, to whom is granted wealth
of love of devotion. (I-Pause)
Such a one while sitting, while sleeping, while
consuming sustenance,
In Divine joy is absorbed.
In bathing in dust *of feet* of the holy finds he *merit* of bathing
at the sixty-eight holy spots. (1)
Blessed is the birth of the servant of God,
Who the Lord, Rewarder of deeds, with progeny has furnished.[1]
Along with him all assembled groups attain liberation,
As saith Nanak, the Supreme Being, perfection incarnate,
has he realized. (2) (21)

Māī Guru binu giānu na pāīyai

Mother mine ! without the Master's *guidance* is not
obtained enlightenment.
Those without such guidance in various ways go about wailing,
Yet find not union with the Lord. (I-Pause)
To their self is tied suffering from malady of attachment;
In numerous births they wander about.
Without holy company is not found poise—
To whom may one carry one's plaint ? (1)
Should the Lord show grace, the mind in holy
company is absorbed.
Then in an instant are cutt off terrible afflictions;
And saith Nanak, in the vision Divine is
one absorbed. (2) (22)

Thākür hoe āpi dayāl

The Lord has Himself shown grace :
Has come weal taking form of bliss,
And saved are the Lord's children.[2] (I-Pause)

1. Implies that the Servants of God are His progeny.
2. Implies devotees.

With hands folded have I made supplication,
And in my mind on the Supreme Being meditated.
The Lord by His arm has saved *us,* and all *our*
suffering annulled. (1)
The exalted devotees[1] have sung paeans of joy,
And raised the Lord's shout of glory.
Saith Nanak : May I be a sacrifice to the devotee
Who to all brings liberation. (2) (23)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Apunei Satiguru peh binou kahiyā P. 533

To the holy Preceptor stated I my supplication.
As the shatterer of suffering[2] became gracious, compassionate,
was all my anxiety banished. (I-Pause)
Sinners, hypocrites, avaricious that we are,
Our faults has *he* tolerated all.
On our forehead placing his hand,[3] has he cherished us;
Destroyed were the evil assailants.[4] (1)
The holy Preceptor is benevolent, prop of all,
His sight fulfiller of desires; fixed on poise.
Saith Nanak : Even to those without merit is He Provider;
His lotus feet in our heart have we lodged. (2) (24)

Anāth nāth Prabh hamārei

Lord ! cherisher of the helpless art Thou.
Saviour ! to seek Thy shelter have I come. (I-Pause)
Lord[5] ! in all situations[6] save us—
In times to come, in times passed, and at the end. (1)
Whenever anything to my mind I bring, it is your *merits* :
By their recollection is my mind propped. (2)
By listening to the Master's Word chant
I your laudation.
To the sight of that holy one am I a sacrifice. (3)
In my mind one sole prop I cherish—
The Lord Creator, saith Nanak. (4) (25)

---

1. In the original, 'noble females', symbolizing devotees.
2. (Epithet of the holy Preceptor).
3. (A mark of blessing).
4. (The evils in the mind are implied).
5. Murari (periphrastic name of Krishna, implying God).
6. Sides.

Prabh ihai manorathu merā

Lord ! such is the objective *I seek* :
Treasure of grace, compassionate one !
Grant that servant of the holy I be.[1] (I-Pause)
At early dawn feet of *Thy* devotees may I touch,
And night and day have sight of them.
With dedication of body and mind may I serve Thy devotees;
With my tongue chant Divine laudation. (1)
With each breath the Lord may I contemplate,
And ever with the holy abide.
Be wealth of the Name my sole prop.
Saith Nanak : Joy of this may I forever get. (12) (26)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mītā aisei Hari jīo pāe

Friend ! such is the Lord that I have attained—
Forsaking me never, ever is He by my side.
His laudation in the Master's company day after
day have I chanted. (I-Pause)
The *Divine* Enchanter, Provider of all joys has met me,
Who forsakes me not, departs not.
Many of various kinds have I seen—
None equals a hair on the Beloved's body. (1)
Now is blessed our home,[2] ennobled our portal,[2]
The unstruck music there playing.
Saith Nanak : Now in joy everlasting we disport,
In the Beloved's home[3] are we lodged, everlastingly
there abiding. (2) (1.27)

Darshan Nām kau manu āchhai

My heart for the *Lord's* sight, for His Name yearns.
After wandering over all spots,[4] now the holy it pursues. (I-Pause)
Whom to serve, to whom be devoted ?
For all that is visible, is evanescent.
With holy company seek shelter—
For dust of feet of *the holy* yearns *my* heart. (1)

---

1. (Make me servant of the holy).
2. 'Home' and 'portal' are estoeric terms, implying the self.
3. (Absorption in the Divine Essence implied).
4. Implies various creeds and cults.

No device know I; no merit is mine :
Hard to overcome is Maya.[1]
As Nanak at the Master's feet has fallen, P. 534
Vanished are his evil desires. (2) (2.28)

Amritā prīya bachan Tūhārei

Beloved ! *suffused* in amrita are your words.
Beauteous excessively, ravishing the heart, unique
among all. (I-Pause)
Seek I neither kingship nor liberation :
My heart love of your lotus feet seeks solely.
Brahma, Shiva, Siddhas, Sages, Indra—*none I reck* :
The Lord's sight alone *I seek.* (1)
Lord ! this humble one at your Portal has arrived;
Exhausted, with the holy has he sought shelter.
Saith Nanak : As the Lord, heart's Enchanter has met,
My heart is joyous, blossoming. (2) (3.29)

Hari japi sevaku pāri ūtāriyo

Uttering the Lord's *Name* to the devotee has brought liberation.
As to the humble has the Lord shown grace;
Annulled is transmigration.[2] (I-Pause)
Whoever in holy company Divine laudation chants,
Saved from forfeiting is his precious[3] birth.
By chanting Divine laudation is crossed the ocean of evil,
And the devotee's forebears[4] all are saved. (1)
In the heart of whomsoever are God's lotus feet lodged,
With each breath and morsel has the *Lord's Name* uttered.
Nanak with the Lord of the Universe has sought shelter—
Again and again to Him a sacrifice. (2) (4.30)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Karat phirey ban bhekh mohan rahat nirār

Those that wander about in various garbs[5] in wild places.[6]
From them the Divine Enchanter remains separated. (I-Pause)

1. Lit. Hard to swim across.
2. Birth and death.
3. Jewel.
4. Kul (generations).
5. Sectarian garbs are implied.
6. Lit. Forests.

Such make discourses and sing pretty songs,
But in their minds harbour impurity. (1)
Extremely comely, clever and knowledgeable,
With learning is their tongue eloquent. (2)
But the path wherein is prohibited pride,
attachment, possessiveness,
In *sharp* as dagger's edge. (3)
Saith Nanak : Such[1] in holy company, by Divine grace
Swim across the ocean of existence. (4) (1.31)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev
SCORE 5
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Maiṇ pekhiyo rī ūchā Mohanu sabh tei ūchā

Sister[2] ! the Divine Enchanter have I behold, higher
than the highest.
Despite much search, none else is found[3]
His equal. (I-Pause)
Limitless, extremely profound, is His depth.
Weighed He cannot be, nor evaluated—
How to attain that Beloved of heart ? (1)
Countless ones have searched for Him;
Numberless *others* performed austerities—
None has had access to Him.
Saith Nanak : As the Lord showed grace, in holy
company is His joy tasted. (2) (1.38)

Maiṇ bahu bidhi pekhiyo dūjā nahīṇ rī koū

Sister[4] ! by various devices have I looked—none other
than He *is real.*
In continents and countries is He pervasive— P. 535
All the worlds He fills. (I-Pause)
Inaccessible beyond inaccessibility—who may laud Him ?
The self by listening to intimations of Him finds life.
Men in the four stages of life,[5] the four main castes—
All by serving Him find liberation. (1)

1. That is, these last.
2. (This would be implied by the feminine vocative).
3. Appears to be.
4. (See note 2 above).
5. The ashramas into which the life of a high-caste Aryan was divided.

The Master the holy Word in *our self* confirmed,
Whereby the supreme state we attained.
As was annulled duality, came joy.
Saith Nanak : As spontaneously[1] was obtained the
Divine treasure,
Was the ocean of existence crossed. (2) (2.33)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ekai rei Hari ekai jān

Friend[2] ! know there is one Sole *Lord.*
By the Master's guidance know Him sole. (I-Pause)
Why stray around ?
Brother ! stray not—everwhere is He pervasive. (1)
As fire that *lies* in wood, without device accomplishes
no task;[3]
So, without the Master's guidance shall you not attain
to the Lord's Portal.
In holy company discard pride.
Saith Nanak : Thus shall you obtain the supreme
treasure.[4] (2) (1.34)

Jānī na jāī tā kī gāti

Unknowable in His state. (I-Pause)
What good my own cleverness to show ?
Those discoursing of Him and listening, in profound
wonder are involved. (1)
Servitors of gods, celestial choristers, accomplished yogis,
yoga-practitioners,
Holy human beings, gods, Brahma and his co-equals,
The four Vedas—day and night all discourse of Him.
Yet the Lord remains inaccessible, of profound mystery.
Nanak, express thou His endless merits,
Inexpressible beyond limit. (2) (2.35)

---

1. By Sahaj.
2. (The vocative is in the masculine form, implying 'friend' or 'brother').
3. (The analogy is between fire and the Supreme Being, each discovered by a proper method of approach).
4. Implies liberation.

Dhiyāe gāe karnaihār

On the Creator's *merits* have I meditated, chanted them.
Thus is *gone* fear, and obtained joy and bliss in poise.
In multiple *forms* is He *alone* visible—contemplate
Him who is one and sole. (I-Pause)
The Master, whose sight grants fulfilment of desires, on
my forehead laid his hand *to bless* :
Wherever I look, is he with us—
His lotus feet my life's prop. (1)
The Lord is of might unfathomable;
Yet in each vessel[1] is He present, close to us.
Nanak seeks His refuge and His prop,
Who is without end or limit. (2) (3.36)

Ulṭī rei mana ulṭī rei

Friend[2] ! turn away, turn away—
From the reprobate[3] the attachment turn away.
Attachment to the false is false itself :
Should it snap, liberation it brings.
In association with such comes no liberation. (I-Pause)
Whoever a house filled with black soot enters,
Shall turn black.
At sight of such a place from a distance flees
One whose sense of differentiation[4] by association with
the Master is united. (1)
Lord compassionate, treasure of grace ! this boon I seek :
May not my face with the reprobate have association.
Make Nanak, Thy servant, slave of *Thy* slaves; P. 536
Ever may my head under feet of the holy lie. (2) (4.37)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev
SCORE 7
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabh din kei samrath panth Biṭhulei hauṇ bali bali jāoṇ

Lord ! *to Thy devotees*, endowed with power at all times
to point Thy way,

1. Implies being.
2. (The masculine vocative implies this).
3. Sakta.
4. This is apprehension of gyātā, gyana, geya (Knower, knowledge and the known) and to achieve the vision of monism.

Am I a sacrifice.
Grant that *touch of* Thy devotees' feet I obtain,
That with devotion sing of Thee. (I-Pause)
Lord compassionate, above desire, in Supreme
Poise disporting—
In endless, incomparable beauty is His abode. (1)
Life of the world, on whose palm *are placed* miraculous
powers[1] and the *Nine* Treasures,
Lord of all, of innumerable names—
To Nanak show compassion and grace,
Who in listening to Thy laudation finds life. (2) (1.38.6.44)

In the Measure Devgandhari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Yeh mana naik na kahiyo karai

The mind noway is compliant to good counsel :
To it have I tried to impart instruction,
Yet from evil thinking is it not restrained. (I-Pause)
Maddened by Maya-intoxication, Divine laudation
it utters not.
By fraud the world it deceives and thus serves its interest.[2] (1)
Like dog's tail ever it remains crooked,
To advice not listening.
Saith Nanak : Ever to the Name Divine be devoted,
That thy purposes may fulfil. (2) (1)

Sabh kichhu jīvat ko bivahār

All relationships last while life lasts :
Be it mother, father, brother, progeny, friends and
the wife in the home. (I-Pause)
As life from the body is sequestered, a ghost they call it,
For half an hour not keeping it—
They send it out of the house. (1)
Consider in your mind[3] : Like a mirage is
the show[4] of the world.
Saith Nanak : Ever to the Name Divine be devoted,
That liberation may bring. (2) (2)

1. Riddhis and Siddhis.
2. Fills its belly.
3. Original, *rida* (hridya = heart).
4. Creation, that is, all that is visible.

Jagat maiṇ jhūṭhī dekhī preeti

Worldly love that we have beheld is insincere.[1]
Wife, friends—to their own pleasure are all attached. (I-Pause)
All cry in avarice,[2] their mind to their own interest attached :
At the last moment none is *man's* friend—such is the strange
way of the world. (1)
The thoughtless self still would not realize *this,*
Albeit to exhaustion is it instructed.
Saith Nanak : Such alone the ocean of existence shall cross,
As songs of Divine *laudation* sing. (2) (3.6.38.47)

1. False.
2. Mine, mine.

RAGA BIHAGARA

In the Name of the Sole Supreme Being,
Creator Immanent, P. 537
Without Fear, Without Rancour, Form Eternal, Uncreated,
Self-existent, Realized by the holy Preceptor's Grace
In the Measure Bihagara—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2

Dūtan sangarīyā

The company of agents *of evil*[1] is *like* living in serpents' company.
Many by it are ruined.[2] (1)
Then the Lord's Name I uttered;
Thereby *attained* joy with poise. (I-Pause)
In false attachment *is man gripped,*
Claiming others' objects as his.
Thus is he in a whirlpool fallen. (2)
All are as wayfarers, gathered under a tree;
But in bonds *of attachment* get caught. (3)
In the ranks of the holy is poise,
Where is sung Divine laudation.
Nanak with such seeks shelter. (4) (1)

In the Measure Bihagara—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari kī gati nahi koū jānai

None of the state of the Lord has realization[3] :
Yogis, celibates, performers of austerities,
And many of the wise, *in this pursuit* are exhausted. (I-Pause)

---

1. Implies the five agents viz. lust, wrath etc.
2. Also rendered. "Numerous devices I followed, to escape these." 'Ruined' is the sense yielded if uparan (uprooting) be the root-word.
3. Knows.

In an instant a pauper He makes a king,
And a king a pauper.
Filled are the empty, and those full emptied—
Such is His way. (1)
Himself has He spread His Maya—Himself the beholder.
Various forms of different hues He assumes,
Yet from all remains apart. (2)
He who the world has deluded,
Is beyond count and limit; inaccessible, immaculate.
Saith Nanak : Thou creature *of God,* discarding all illusions
Thy heart[1] to Him attach. (3) (1.2)

In the Measure Bihagara—Composition of Sri Guru Ram Das
Chhant (Lyrics)*

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace P. 538

Hari Hari Nāmu dhiyāīyai meri jindūṛīyei
Gurumukh Nāmu amolei Rāma

My self[2] ! on the Name Divine ever meditate :
Invaluable is the Name through the Master obtained.
The mind by Divine joy is pierced;
Dearly beloved is Divine joy;
My self[2] ! in *the dye* of joy in God ever keep drenched.
My self[2] ! by the Master's teaching the mind keep in poise;
Thereafter never shall it falter.
The mind has thus obtained the reward sought for.
Saith Nanak : It *then* gives utterance to merits of
the Divine Lord. (1)

Gurmati mani amritu wūṭhrā merī jindūṛīyei
mūkhi amrit baiṉ alāe Rāma

My self[2] ! by the Master's teaching in the mind is lodged amrita,
That by the tongue[3] to amrita gives utterance.
My self[2] ! ambrosial is the utterance of God's devotees,
Listening to which the mind to the Lord is deeply devoted.
Then is attained the Lord, long separated,

1. Chitta (consciousness).
Note : As in other *chhants* in Guru Granth Sahib, at the end of each line occurs 'Rama', which is here to be regarded as a euphonious refrain.
2. Jinduriye (lit. life; here in the vocative form).
3. Lit. Mouth.

Who spontaneously to the bosom is clasped.
Nanak, servant of God, my self ! bliss has obtained;
Played is the mystic concert.[1] (2)

Sakhī sahelī merīyāṇ merī jindūṛiyei koī
Harī-Prabhu āṉi milāvai Rāma

My self ! pray I that any of my companions-in-God[2]
To the Lord grant me union.
My self ! my *whole* mind shall I dedicate
To one that of the Lord to me discourses.
My self ! ever by the Master's guidance to the
Lord be devoted;
Thereby shall thy heart's objectives be fulfilled.
My self, saith Nanak, to the Lord be devoted,
with Him seek shelter,
That by supreme good fortune on the Name thou
shouldst meditate. (3)

Kari kirpā Prabh āye milu merī jindūṛīyei Gurmati Nām
pargāse Rāma

My self ! pray to the Lord that in His grace union
to thee He grant,
As by the Master's teaching illumination of the Name comes.
Without the Lord, my self ! am I forlorn,
As lotus withered away from water.
My self ! by the Master, perfectly-endowed *to the*
Lord am I united,
So that the Lord, true friend, is ever by my side.
My self ! blessed is the Master who *to me* the Lord
has pointed out;
Thus has Nanak, servant of God, blossomed by
joy in the Name. (4) (1)

Amritu Hari Hari Nāmu hai merī jindūṛīyei amritu
Gurmati pāye Rāma

My self ! The Name Divine is amrita, by the Master's
teaching obtained.
Egoism, my self ! and Maya are poison—*this* poison by amrita
of the Name is annulled.

1. Anahat Shabda (the unstruck music that is believed to be heard by mystics in the state of absorption).
2. Sakhi saheli = sister-companions, symbolizing fellow-seekers.

The mind shrivelled up *of such*, my life ! has blossomed,[1]
As on the Name Divine have meditated.
My self ! those with great good fortune for *themselves*
recorded, the Lord have attained.
Saith Nanak, servant of God : By the Name,
in God are they absorbed. (1)

Hari setī manu bedhiyā merī jindūṛīyei jiūṇ
bālak lagi dūdh khīrei Rāma

My self ! with *love of* the Lord is my mind pierced even as
the babe to milk is attached.
My self ! without the Lord comes not poise;
Like unto the chatrik[2] that without water cries.
My self ! with the holy Preceptor seek thou shelter,
who the Lord's merits shall expound.
My self ! to Nanak, His servant has He granted union;
So are numerous notes in his home orchestrated. (2)

Manmūkhi haumai vichhūṛei merī jindūṛīyei bikhu
bāndhei haumai jālei Rāma

My self ! egoists by egoism are *from God* alienated—
Bound by poison, by egoism consumed.
My self ! as the pigeon bird has got himself bound,
So are all egoists made subject to death.
My self ! those that in Maya—attachment are absorbed, P. 539
Are egoists, unenlightened goblins.
God's servants, my self ! for the Lord's succour cry.
Saith Nanak : Their protector is the Master. (3)

Harijan Hari liv ūbbarei merī jindūṛīyei dhūri
bhāg waḍḍei Hari pāiyā Rāma

God's devotees by devotion to God are saved, my self !
By great good fortune recorded in primal
time the Lord they attain.
The Name Divine, my self ! is the ship;
The Master, helmsman, by the holy Word makes *the world* swim.

Note : (1) In this *chhant* too 'Rama' is repeated as in the foregoing at the end of lines. Here too it is to be interpreted as a euphonious refrain.

Note : (2) *Meri jinduriye* occurring in almost each line is rendered as 'my self !' in the vocative form.

1. Has became green.
2. A tiny bird (the brainfever cuckoo) thirsting after rain—symbol of yearning in love.

My self ! the Lord is compassionate Supreme Being—
By the holy Preceptor made to taste sweet.
The Master in his grace listened to the supplication
of Nanak, servant of God,
Who thereby on the Name has meditated. (4) (2)

Jagi sükritu kīrati Nāmu hai merī jindūṛīyei Hari kīrati Hari mana dhārei Rāma

My self ! the noblest action in the world is laudation
of the Name—
The Lord's laudation in your mind you fix.
My self ! holy is the Name Divine—the Name Divine thou utter,
That it may liberate thee.
The Name has all sin, evil-doing and suffering annulled;
By *guidance of* the Master all impurity it removes.
By *blessing of* immense good deeds[1] comes
meditation on the Lord.
Saith Nanak, servant of God : Us ignorant, thoughtless
barbarians[2] has *it liberated.* (1)

Jo Hari Nāmu dhiyaeṇdei merī jinduṛīyei tinhāṇ panchei wasgati āye Rāma

My self ! those that on the Name Divine meditate,
All five *evils* by them are subdued.
My self ! within them rests the Name *repository of*
the Nine Treasures :
The holy Preceptor makes accessible this which is inaccessible.
My self ! the Master all desires and objective has fulfilled—
By union with the Lord is all hunger satisfied.
My self ! according as by the Lord in primal time recorded,
Nanak, servant of God, the Name Divine lauds. (2)

Ham pāpī balwanchīyā meri jindūṛīyei par-drohī ṭhug Māyā Rāma

My self ! sinners, practitioners of guile are we—
Malevolent to others, robbers of wealth.
My self ! by great good fortune is the Master obtained—
By *guidance of* the Master is liberation and
the right way attained.

Note : Opening Note 1 and 2 in the foregoing *Chhant* may be studied on *meri jinduriye* (my self) and 'Rama' as refrain.

1. Accumulated good deeds of previous births are implied.
2. Gawār (ganwār) lit. a rustic, implies a person of crude and low morals.

My self ! by the Master is dropped amrita in my mouth,
And life to the dying granted.
Saith Nanak, servant of God : Those that to the holy
Preceptor are united,
Annulled is all their suffering. (3)

Ati ūttamu Hari Nāmu hai merī jindūṛīye jitu japiyai pāp gawātei Rāma

Supremely exalted, my self ! is the Name Divine,
Whose utterance annuls sins.
By the Master, *image of* the Divine are
we rendered holy and pure,
Known in four corners *of the earth* and the four Ages.[1]
As my self ! in Divine amrita, in the Divine
Pool[2] we have bathed,
Shed is all *our* impurity of egoism.
My self ! saved are such of the sinners and evil-doers,
As saith Nanak, servant of God, even for an instant
to the Lord are devoted. (4) (3)

Hauṇ balihārī tinh kau merī jindūṛīye jin Hari Hari Nām adhāro Rāma

My self ! a sacrifice am I to such as in the Name
Divine find *their* prop.
My self ! in such has the holy Preceptor confirmed
devotion to the Name,
Saviour[3] across the poisonous ocean of existence.
My self ! to such of the holy am I a sacrifice, P. 54
As with single mind on the Lord have meditated.
My self ! Nanak joy has found in uttering the Name
Divine, annuller of all suffering. (1)

Sā rasnā dhanu dhannu hai merī jindūṛīye gūṇa gāvai Hari Prabh kerei Rāma

My self ! blessed is the tongue,
That constantly laudation of the Lord sings.
My self ! pure and beautiful of aspect are the ears
That Lord ! to Thy laudation listen.

1. The four Yugas are implied (see Glossary).
2. Symbolizes devotion to God.
Note : (Special notes on Chhant 2 *ante* to be studied).
3. Lit. Carrying across the water.

My self ! noble, pure and holy is the head,
That at the Master's feet falls.[1]
My self ! Nanak to the Master is a sacrifice
Who *my mind* to remembering the Name
Divine has inspired. (2)

Tei netra bhalei parwāṉu hehṇ merī jindūṛīye jo sādhū Satiguru dekheṇh Rāma

My self ! noble and approved are the eyes
That the pure, holy Preceptor's sight receive.
My self ! holy and pure are the hands,
That the Lord's laudation record.
My self ! bow ever at the feet of one
That traverses the path of Dharma.
My self ! to such is Nanak a sacrifice,
As listening to the Name Divine,
On its *teaching* act. (3)

Dharti pātālu ākāshu haiṇ merī jindūṛīye sabh Hari Hari Nām dhiyāwaiṇ Rāma

My self ! earth, the nether regions and sky—
All on the Name Divine meditate.
My self ! air, water and fire,
Ever the Divine laudation chant.
My self ! forests, blades of grass and all forms
By their tongue devotion to the Name Divine utter.
My self ! saith Nanak : At the Divine Portal are
such invested with the robe,
As by the Master's *guidance* their hearts
To devotion attach. (4) (4)

Jin Hari Hari Nāmu na chetiyo merī jindūṛīye tei manmūkh mūṛh iyāṉei Rāma

My self ! those that the Name Divine have not contemplated,
Are egoists, thoughtless, ignorant.[2]
My self ! those that their minds in Maya-attachment invoive,
At the end in regrets depart.
My self ! at the Divine Portal find no shelter,
The egoists that by sin are attracted.

1. (That touches the Master's feet).
Note : Notes on *meri jinduriye* and on 'Rama' appended to the opening *Chhant* are applicable to the above also.
2. Iyānā, lit. ignorant. Applied meaning, child.

My self ! saith Nanak, servant of God : Those to
the Master united are saved;
Contemplating the Lord, in the Lord are they absorbed. (1)

Sabhi jāe miluh Satiguru kau merī jindūṛīye jo
Hari Hari Nām driṛhāwai Rāma

My self ! all with the Master should seek union,
Who devotion to the Name Divine confirms.
My self ! delay not for an instant *entering* on
contemplation of the Lord :
Who knows the next breath we breathe or not ?
My self ! blessed is the occasion, the minute,
the hour, the moment,
Wherein the Lord to mind is brought.
My self ! as Nanak, servant of God, on the Name
has meditated,
Yama's minions dare approach him not. (2)

Hari vekhai sūṇai nit sabhu kichhu merī jindūṛīye
so ḍarai jini pap kamātei Rāma

My self ! the Lord sees, hears all, at all times—
Such alone need fear as sins have garnered.
My self ! whoever *bears* a pure heart within,
All fear has cast off.
My self ! *such a one* to the fear-annulling Name of
the Lord is attached— P. 541
Against him the wicked, doers of evil strive in vain.
My self ! Nanak the Master, perfectly-endowed, has served,
By whose *favour* all at his feet have bowed. (3)

So aisā Hari nit sevīyai merī jindūṛīye jo
sabhdūṇ Sāhib waḍḍā Rāma

My self ! ever thou serve the Lord, who is
supreme among masters.
My self ! those that themselves to the Sole Lord with
single mind have devoted,
Need care for none else.
My self ! by service of the Master is attained the Divine Mansion.
Despite all misguided efforts by graceless calumniators.
My self ! saith Nanak, servant of God : Those that on the
Name have meditated,
This blessing by the writ on their forehead recorded
in primal time *comes*. (4) (5)

Sabh jīya terei Tūṇ wartdā merei Hari Prabh Tūṇ jāṇeh jo jīya kamāīyai Rāma

All creatures, Lord ! are Thine; in all *creation*
are Thou pervasive;
To Thee is known what in our hearts we resolve.[1]
My self ! within and without is the Lord by us—
All that we would deny in our self, He watches.
My self ! from egoists' *gaze*[2] is the Lord far—
Wasted is all their *life's* effort.
Nanak, servant of God, by *guidance* of the Master,
on the Name has meditated :
Present to his gaze has the Lord manifested himself. (1)

Sei bhagat sei sevak merī jindūṛīye jo Prabh merei mani bhāṇei Rāma

My self ! such *alone* are *true* devotees and servants *of God*,
As to the Lord's heart are pleasing.
My self ! such at the Divine Portal *with honour* are invested—
Day and night in Truth absorbed.
My self ! in their company is shed impurity—
Dyed in joy in God, marked are they by the glance
of Divine grace.
My self ! Nanak to the Lord thus makes supplication :
In holy company may I find fulfilment. (2)

Hari rasnā japi Gobindo merī jindūṛīye japi Hari Hari trishnā jāe Rāma

My self ! *say* to thy tongue, the Name Divine thou utter—
By uttering the Name Divine shall thy thirst be cast off.
My self ! to whomsoever is the Lord gracious,
In his self the Name He lodges.
My self ! whoever the Master, perfectly-endowed
has contacted,
Treasure of Divine wealth attains.
My self ! by great good fortune is attained *holy* company.
Saith Nanak : One so blessed in singing Divine
laudation engages. (3)

Note : As heretofore, the Notes on 'meri jinduriye' and 'Rama' apply to the above *chhant* also.

1. Lit. Do.
2. Lit. For (such).

Thān thanantari ravi rahiyā merī jindūrīye
Pār-Brahmu Prabhu dātā Rāma

My self ! the Supreme Being, bestower *of all boons*
In all places is pervasive.
Unknowable, my self, is His extent,
Who is the Lord, perfection incarnate, creator.
My self ! all creatures He cherishes, as father
and mother the child.
By a thousand clever devices[1] is He not attained, my self !
Saith Nanak, servant of God : By the Master's
guidance is He realized. (4) (6)

(First Canto of six hymns closes)*

In the Measure Bihagara—Composition of Sri Guru Arjan Dev
Chhant (lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari ka eku achambhau dekhiyā merei Lāljīo jo
karei so Dharam nyāye Rāma

My cherished beloved ! this wonder of the
Lord have I beheld :
All He does is righteous and just.
My cherished beloved ! the Lord a playing
theatre has erected, P. 542
Wherein have all beings their entries and exists.
This entry and exist He has made, who the creation has fashioned.
Some by uniting them to the holy Preceptor, to Himself He calls;
Some in illusion stray about.
Lord ! to Thee alone is Thy extent known—in all
creation art Thou pervasive.
Listen, devotees of God ! Nanak states the truth :
The Lord righteously and justly operates. (1)

Āwuh miluh sahelīho merei Lāljīo Hari Hari
Nāmu arādhey Rāma

Listen my cherished friend ! my sister-friends[2] !

1. *Sahas siyanap*, a phrase occurring primarily in Japuji, 1.
* Direction in the original. As specified earlier, the original term is *Chhakka*, a set of six hymns.
Note : In 'my cherished beloved' is man apostrophized. 'Rama' occurring in several lines is a euphonious refrain.
2. Implies fellow-devotees.

To the Name Divine in devotion let us engage.
The holy Preceptor, perfectly-endowed you serve,
My cherished beloved ! that Yama's path he
may straighten out.
Straightening out by the Master's guidance this hard path,
At the Divine Portal receive acclaim.
Those for whom in primal Time by the Creator the writ has run,
Night and day *to God* are devoted.
As is obtained holy company, is egoism cast off,
and possessiveness and attachment.
Saith Nanak, servant of God : Liberated is man
by devotion to the Name Divine. (2)

Kar jo ṛahuṇ sant ikatra hoe merei Lāljīo abināshī
Pūrakh pūjehāṇ Rāma

My cherished, beloved devotees ! with folded hands the
immortal Supreme Being in unison we worship.
My cherished beloved ! various ways of worship
have we explored—
Now mind and body all *to Him* we dedicate.
Mind, body and substance all is the Lord's—
What offering may one make in worship ?
One to whom the Lord shows grace and compassion
Into His embrace shall be enclosed.
One on whose forehead is good fortune inscribed,
To the Master forms attachment.
Saith Nanak, servent of God : In unison with the holy
congregation,
The Name Divine we worship. (3)

Dah dis khojat ham phirey merei Lāljīo Hari pāeaṛā
ghari āye Rāma

My cherished beloved ! in ten directions have we wandered
about in search—
In our home[1] alone have we found the Lord.
My cherished beloved ! *this self* is the temple by the
Lord erected—
Pervasive in it does He *abide.*
Everywhere is the Lord pervasive by the Master's
guidance manifested.

1. The self is implied

Then is darkness annulled, fled is suffering;
Amrita of joy in God in the mouth has dripped.
Wherever I behold, there is the Lord—
Everywhere abides the Supreme Being.
Saith Nanak, servant of God : As by the holy Preceptor united,
The Lord in our home is found. (4) (1)

Ati Prītam mana-mohanā ghaṭ sohanā prān-adhārā Rāma

Beloved in extreme, enchanter of hearts *is* the Lord,
In each being manifested in lovely aspect, prop of life.
Beyond limit is the glory of the beloved Lord, compassionate.
Lord gracious, Master, Beloved ! dear Spouse !
To this helpless female pray grant union.
My eyes for a sight *of Thee* yearn—
My nights sleeplessly passed.
Provided have I *myself* with collyrium of enlightenment
and viands of the holy Name.
Nanak this supplication to God's devotees makes :
To my Spouse unite me. (1)

Lākh ūlāhanei mohi Hari jab lagu na milai Rāma

A million reproaches at me *are thrown,*
Till with the Lord have I not found union.
Lord ! for union I make efforts, yet find these of no avail.
Sometimes is the mind fixed in wealth that is evanescent— P. 543
Without the Beloved noway finds it solace.
Food and drink and self-decking are all without use—
How without the Spouse may I find life ?
Night and day with thirst of desire *oppressed,*
For an instant[1] can I not find peace.
Nanak thus supplicates : Of the holy shall I become a handmaid,
By whose grace with the Beloved I may find union. (2)

Sej ek Prīo sangi darasu na pāīyai Rāma

In one couch[2] with the Beloved lying,
Still of His sight am I deprived.
Numerous are my blemishes—
How to the Mansion shall I be called ?
This female without merit, helpless, thus supplicates :

Note : In this *chhant* also in some places 'Rama' is used as a uphon refrain.

1. As much as a sesame grain.
2. Symbol for the self.

Lord, Store of compassion ! grant union.
The wall of illusion demolish. Lord, Master of
Nine Treasures !
By sight of you in even the twinkling of an eye sleep
in poise shall I obtain.
As the beloved into my home arrives, and
the Mansion occupies,
In holy company paeans of joy shall I sing.
Nanak for shelter with the holy supplicates.
Grant me *the Lord's* sight. (3)

Santan kai prasādi Hari Hari pāiyā Rāma

By grace of the holy the Lord have I attained.
Fulfilled is my desire; attained is peace of mind;
assuaged the scorching *thirst*.
Blessed the days, pleasing the nights,
Filled with bliss and joy and delight exceeding.
As the Lord, beloved Master, Himself has manifested,
By what tongue His merits shall I utter ?
Ended[1] are illusion, avarice, attachment and evil thoughts—
In company with my sister-devotees paeans
of joy have I sung.
Nanak makes supplication, *praise of* the holy utters,
Who with the Lord have granted *him* union. (4) (2)

Kari kirpā Guru Pār-Brahm pūrei andinu
Nāmu wakhāṉāṇ Rāma

Supreme Being, perfection incarnate ! show grace that
day after day the holy Name I utter;
With ambrosial utterance, Divine laudation may I express.
Sweet to me may Thy will be.
Lord, Master ! show *me* compassion and grace—
Other than Thee none have I.
Lord almighty, inexpressible, limitless, perfect !
Life, body, my substance, mind—all are Thine.
Senseless, thoughtless, helpless, unpoised, feeble,
low and ignorant am *I*.
Thus supplicates Nanak : Thy shelter *I seek* :
From transmigration save me ! (1)

1. Exhausted.

Sādhāh-sarṇī pāīyai Hari jīo gūṇa gāweh Hari nīta Rāma
Lord ! under shelter of the holy place *me*,
That ever Thy laudation I utter.
Lord ! with dust *of feet* of the holy my mind
and body may I smear,
Whereby all turn pure, holy :
Pure and holy *all* become in company with those
Who to the Creator[1] have attained.
Dyed in the Name, donors of *true* life are they—
Ever granting, ever *their bounty* on the increase.
Miraculous powers,[2] the Nine Treasures by
contemplation of the Lord,
Come to such as the ego have subdued.
Thus Nanak states in humility : By great good
fortune are attained
Holy friends and companions. (2)

Jinnhīṇ sacchu waṇanjiyā Hari jīo sei pūrey shāhā Rāma
Lord ! those that in holy Truth have held commerce,
Are perfectly wealthy.[3]
Lord ! vast is the treasure with them lying;
Divine laudation their profit.
Lust, wrath and avarice attaches not to such
As to the Lord are attached.
Knowing the sole Lord, in Him fixing faith,
With the Lord are they inebriated.
Touching feet of the holy, seeking their shelter,
Is their heart ever in joyful ecstasy.
Thus states Nanak in humility : Those hearing the Name
Are the truly wealthy.[3] (3)

Nanak soī simarīyai Hari jīo jā kī kala dhārī Rāma
Saith Nanak : Contemplate solely the Lord, who the
system[4] of the universe has propped. P. 544
By guidance of the Master, be not put
away from *my* mind,
Immanent Creator, the supreme God.[6]

---

1. Bidhātā.
2. Riddhi, Siddhi.
3. Shāh (implied meaning, rich banker).
4. Kal (kalā).
5. Murāri (periphrastic name of Krishna).

Suffering, maladies and fear afflict not such
As on the Lord have meditated.
Such by grace of the holy the ocean of existence have crossed,
And attained what in primal Time was *for them* inscribed.
Played is the joyous concert; peace to the mind has come,
And with the Supreme Being without limit, is union found.
Thus states Nanak in humility : By contemplation
of the Lord
Is fulfilled our desire. (4) (3)

In the Measure Bihagara—Composition of Sri Guru Arjan Dev

Score 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Wadhu sükh raynaṛīye prīya premu lagā

Increase thou, night of joy ! with the Beloved am I in
bliss of love.
Decrease thou sleep of *unenlightenment,* bringer of sorrow,
that the Beloved's feet I ever keep touching.
Dust of His feet I seek, for it ever beg, for joy of the
Name yearning,
Absorbed in love of the Lord with poise of enlightenment[1]
inebriated.
Mighty foul-thinking[2] have I discarded.
By the arm has the Lord succoured me; in His love am
I drenched :
Union with the Beloved by the path of truth *is found.*
Thus supplicates Nanak : Thy grace show, that to Thy feet
I cling. (1)

Merī sakhī sahelaṛīho Prabh kai charani lagahṇ

My sister-friends[3] ! to the Lord's feet may we cling.
With heart full exceedingly of love, devotion
to the Lord we beg.
By association with God's devotees, by meditation on Him
Is obtained devotion to God.
Discarding pride, attachment, evil-thinking,
To Him should we dedicate body, substance and our self.[4]

1. Sahaj.
2. Implies duality.
3. Implies devotees.
4. Mana.

By union with the Lord, Supreme Being, perfection of
merits incarnate,
The wall of illusion we shatter.
Thus supplicates Nanak : Listen, my sister-friend !
The Name Divine ever you repeat. (2)

Hari nāri suhāgaṉei sabhi rang māṉei

The Lord's spouse in total joy disports.
One *wedded* to the primal Supreme Being never is widowed.
Those on the Lord meditating undergo not suffering—
blessed are these fortunate ones.
Enveloped in sleep of joy and poise, their sins annulled;
In joy and love of the Name *too are they* awakened.
Living in joyful union, wearing ornaments of the Name Divine,
To them the Beloved's words sweetly appeal.
Thus states Nanak in humility : My desire of heart is fulfilled,
As is the primal Supreme Being met. (3)

Titu grihi sohilaṛei koḍ anandā

In the house of *such a wife ever resound* paeans of joy,
And million-fold bliss—
Her mind in the Lord, Supreme Bliss, absorbed.
The Divine Spouse, without limit, gracious Lord,[1]
Is uplifter of the fallen.
The Supreme Lord, in grace across the ocean of existence
carries *the devotee.*
Whoever to His shelter comes, to His bosom He clasps him—
Such is the Lord's way.
Thus states Nanak in humility : The Divine Spouse have I found,
Eternally playful. (4) (2.4)

Hari charan sarovar teh karahu nivāsu manā

My self ! in the holy Pool of the Lord's feet rest thou.[2] P. 545
By bathing in the Divine Pool, my self ! are all sins annulled :
In *this Pool* ever take thou dips—thus will the Lord
be thy helper,
And the darkness of suffering flee.
Such a one no more in transmigration shall be caught,

---

1. (Here Sridhar and Gobind occur together, both implying the Supreme Being).
Note : In this chhant too 'Rama' in some places occurs as a euphonious refrain.
2. (The original would imply 'be lodged').

And Yama's bonds be snapped.
By association with holy company, being dyed
there in the Name,
Are *all* desires fulfilled.
Thus supplicates Nanak : Lord ! show Thy grace;
At the Divine feet grant me lodgement. (1)

Teh anad binod sadā anhad jhūnkāro Rāma

Pervasive there are bliss and joy eternal;
The mystic music reverberating.
There in unison sing the holy Lord's glory :
Singing in unison, the holy to the Lord are pleasing,
In dye of joy of love drenched.
As the ego they have effaced, profit of Divine *devotion*
to them has come,
And after long separation *with the Lord* have found union.
By the arm has the Lord grasped them[1]—
The Lord sole, inaccessible, limitless.
Thus states Nanak in humility : Eternally holy is the *Lord*—
There plays lilting music of the holy Word. (2)

Sūni waḍ-bhāgīyā Hari amrit-bāni Rāma

Listen, thou to whom this fortune *is granted,* to the
ambrosial Divine Word.
This in the heart of such is pervasive as have good
fortune recorded for them.
This inexpressible discourse[2] by such *alone* is realized;
As have the Lord's grace.
Such a one turning immortal, *dies* not again—
His afflictions and sufferings removed.
God's shelter he obtains from which nevermore
is he sequestered—
Devotion to God to his heart and body become pleasing.
Thus supplicates Nanak : Chant ever the holy
ambrosial Word. (3)

Tan mana galatu bhaye kichhu kahanu na jāī Rāma

Mind and body *in God* are absorbed—inexpressible is *this state.*
The self in Him is reabsorbed out of whom it arose—
Completely with the Divine light mingled,

1. (That is, to succour).
2. Story.

As water into water merged.
It beholds on water and land the Sole *Creator* pervasive—
It gaze none other strikes.
The Lord pervading forest-glades, each blade of grass,
  the three worlds—
Beyond expression His might.[1]
Thus states Nanak in humility : To Him alone is known this,
Who this cosmos has created. (4) (2.5)

Khojat sant phirehṇ Prabh prān adhārey Rāma

Lord, prop of our life ! Thy devotees in quest *of Thee* wandering :
Without union with the Beloved is strength and body
  gone to tatters.
Beloved Lord ! in your grace grant union; in compassion,
  to your lappet attach *me*.
Grant *devotion to* your Name, that the Lord I contemplate,
And by sight of the Lord find life—
The Lord, almighy, perfection incarnate, immutable eternally,
All-high, inaccessible, limitless.
Thus supplicates Nanak : In your grace, Beloved as life,
Grant union. (1)

Jap tap barat kīnei pekhan kau charṇā Rāma

To have a sight of the Divine feet, recitation of texts,
  austerities and fasts we performed :
Without the Lord's shelter goes not the *oppressive*
  burning feeling.
Lord ! Thy shelter *have I sought,* my fetters cut off.
Across the ocean of existence take me.
Helpless, devoid of merit, ignorant am I—
Judge[2] not my merits and demerits.
Beloved Lord, compassionate to the humble,
Almighty, prime mover of causes !
The *chatrik* Nanak begs for the drop of water of God, P. 546
That contemplating the Divine feet I find life. (2)

Amiya sarovaro pīyo Hari Hari Nāmā Rāma

Quaff from the Pool of amrita, the Name Divine.
Contemplation *of the Name* in holy company

1. Worth, value.
2. Consider.

Brings fulfilment of *all* objectives.
Fulfilled are all desires and sufferings annulled,
Should the Lord not for an instant from the
mind be put away—
The Lord bliss eternal, ever holy.
Repository of all merits,
Beyond computation, all-high, beyond extent,
Of inaccessible abode, is the Lord.
Thus states Nanak in humility : Fulfilled is my desire,
as is the Lord,
Wielder of Maya,[1] met. (3)

Kaī koṭik jag phalā sūni gāwaṉ harey Rāma

Merit of million-fold sacrifice comes to such as listen to,
chant the Lord's *Name.*
By contemplation of the Name Divine are all *man's*
forebears[2] saved.
Creatures by contemplation of the Name Divine wear
aspect of beauty—
Beyond count their glory.
Lord, beloved as life ! be not forgotten—
Ever is my heart[3] for your sight yearning.
Arrived have blessed days, that the Lord all-high,
inaccessible, limitless
To His bosom[4] has clasped us.
Thus states Nanak in humility;
As is met the Lord, supremely beloved,
Achieved are all objectives. (4) (3.6)

An kāei rātaṛiyā wāṭ dūhelī Rāma

Why with alien objects art thou involved ?
Know, hard is *thy* path.
Thou who art practising evil, none thy friend in
the hereafter shall be;
None thy friend—ever in regrets shalt thou abide,
By your tongue Divine laudation thou dost not repeat—

1. Sri-Rang (He who plays with Maya—a periphrastic name of Vishnu, here symbolizing God).
2. (Foregoing) generations.
3. Mana.
4. Neck.

Note : As elsewhere, 'Rama' in some lines is used as a euphonious refrain.

When again shall such occasion[1] arrive ?
Leaves shed[2] from tree never again are joined—
On Yama's path solitary shall thy going be.
Thus states Nanak in humility : Without
devotion to the Name Divine,
Ever shall *the self* wander about in suffering. (1)

Tūṇ walwanch lüki karehṇ Sabh jāṇai jāṇī Rāma

In hiding dost thou practise fraud—all to the Lord is known.
As is made Dharmaraja's[3] reckoning, like sesame
in oil-press shalt thou be crushed.
Thou creature of God ! as for thy accumulated deeds
suffering to thee shall come,
In numerous births shalt thou be made to stray.
With Maya, supreme Ravisher, art thou involved,
Thy *human* birth, *valuable as* jewel wasted.
In pursuits other than devotion to the Name Divine,
Is *man's* self so clever.[4]
Thus states Nanak in humility : By the *Divine*
writ is thy *self*
In illusion and attachment lost.[5] (2)

Bīchu na koi karei akritghaṇu vichhüṛi paiyā

As one ungrateful to God is *from Him* alienated,
None for him intercedes.
Then Yama's stern minions come and grip him :
Gripping him, in bonds they march him—
Retribution for his deeds of involvement with Maya
the Supreme Ravisher.
By the Master's guidance uttered he not Divine laudation—
Burning pillars *shall he be* made to clasp.
Robbed by lust, wrath and pride,
Losing enlightenment, into regrets he falls.
Thus states Nanak in humility : By *bad* luck has he strayed—
His tongue the Divine Word not uttering. (3)

---

1. Days.
2. Separated.
3. The celestial judge of deeds.
4. (The epithet and the verb are in the feminine gender, implying the unstated agent also to be the same, which would be 'life'—*jind*).
5. Attracted.
Note : (In this chhant too 'Rama' is used in some places as a euphonious refrain).

Tūjh binu ko nāhīṇ Prabh rākhan hārā Rāma

Lord ! none other than Thee is our saviour.
Lord ! Thy way is to uplift the fallen.
Uplifter of the fallen, gracious, compassionate !
Your shelter *I crave*.
From the dark cavern you extricate us—
You who are of all creation the cherisher.
Thy shelter I seek; cut the mighty fetters—
Prop of the Sole Name grant !
Thus supplicates Nanak : With your arm succour us, P. 547
Lord compassionate to the humble. (4)

So dinu saphal gaṉiyā Hari Prabhū milāiyā Rāma

Blessed is the day when union with the Lord comes about.
Then come all joys; cast off is all suffering.
By ever chanting Divine laudation has come
Joy in poise, bliss and delight.
By devotion to the Lord, in joy of holy company,
Ended is transmigration.
Spontaneously to *His* bosom has He clasped us—
A seed of good formerly planted has sprouted.
Thus states Nanak in humility : Those whom to Himself
He has united,
Nevermore stray anywhere. (5) (4.70)

Sūnuh benantīyā swāmī merei Rāma

Lord ! to my supplication lend ear :
Despite millions of sins polluting[1] us, still are we Thine.
Lord annuller of suffering, gracious, heart-charmer.
Shatterer of tension and affliction,
Under Thy shelter have I come :
Immaculate Supreme Being, pervasive in all, save my honour.
To all listening, watching all, pervading each—
Nearer than nearest are you.
Thus does Nanak supplicate : Listen, Lord ! save us,
We that are servitors in *your* home. (1)

Tūṇ samrathu sadā ham dīn bhekārī Rāma

Eternally mighty art Thou; humble beggars we,

Note : In this Chhant too 'Rama' is used as a euphonious refrain in two places.

1. Covered, as by mud; the sense of 'polluting' is implicit in the idiom.

Involved in Maya-attachment—*from this*
extricate us, Lord !
Bound by avarice, attachment, evil-thinking—
Of numerous sins are we guilty.[1]
Thou, Lord Creator, immaculate, from bondage free;
Of our deeds are we getting retribution.
Purifier of the fallen ! show grace—
Of wandering in numerous births are we exhausted.
Thus submits Nanak in humility : Beloved Lord,
prop of life !
The Lord's slave am I. (2)

Tūṇ samrathu waḍā merī mati thori Rāma

Thou art mighty and supreme; of little understanding I.
With Thy perfect glance of grace, even those ungrateful
dost Thou cherish.
Lord Creator, by profound understanding realized,
Beyond limit !
I, vile creature, to Thy bounty am insensitive;
A low beast, ignorant—discarding a jewel,
cowries have I gathered.
Maya,[2] ever-shifting, garnered through sin,
Leaving *man,* from him departs.
Nanak with the Lord almighty seeks shelter :
Save my honour, pray, (3)

Jā teī vichhūṛiyā tin āp milāiyā Rāma

Himself has He united me, from whom alienated was I.
This by chanting Divine laudation in holy company *has come.*
As Divine laudation, eternally holy I chanted,
Did the Lord, repository of weal, manifest Himself.
The Lord has made us His own, in decked couch
with Him *having bliss.*
Casting off anxiety, composed have we become,
Nevermore undergoing suffering.[3]
By singing praise of the Lord, treasure of merit,
Has Nanak got His sight,
That on him confers life. (4) (5.8)

---

1. Numerous sins we perform.
2. Here stands for worldly wealth.
3. Transmigration and life's anxiety are implied.

Boli sūdharmaṛiyā moni kat dhāri Rāma

*Speak thou of righteous ways—why hast
assumed this silence ?
With thy eyes hast thou seen the transactions Maya-based.
Nothing except the Name Divine shall
accompany thee *in death*.
Estates, fine raiments, gold, silver—hollow are all these.
Progeny, wife, renown—nothing shall accompany thee;
Nor elephants and steeds and wicked pleasures.
In humility states Nanak : Except holy company,
False are all worldly *ties*. (1)

Rājan kiūṇ soiyā tūṇ neend bharei jāgat kat nāhīṇ Rāma

King ! why art asleep with eyes sleep-laden ?
Why dost not wake ?
False is crying Maya-based—many thus wail : P. 548
Many under *influence of Maya,* supreme ravisher, cry.
Without *devotion* to the Name is attained not joy.
In undertaking a thousand clever devices exhausted,
Their *worldly* objectives they achieve.
The Lord, perfection incarnate in beginning of time,
at the end and in the middle,
In each vessel[1] everywhere is pervasive.
In humility states Nanak : Those having holy company,
With honour to their *true* home return. (2)

Narpati jāṉi grahiyo sevak siyāṉei Rāma

King ! know that the thoughtful servants of thy household,
From thee must be parted away : those caught
in attachment *to such,*
Must *at the end* fall into regrets.
Seeing a mirage[2] is *man* deluded—how thereby
may he find poise ?
Absorption in phenomena other than the Name Divine,
Is sheer waste of life.[3]

---

* *Note* : (1) Traditionally this Chhant is stated to be composed on the occassion of the death of a righteous chief.
(2) In this Chhant too 'Rama' is used in some places as a euphonious refrain.

1. Implies being.
2. Hari-Chandauri, a mirage city in the sky.
3. Ahila, in Punjabi idiom, worthless.

Crying in egoism assuages not thirst, nor is fulfilled
desire or enlightenment attained.
Thus states Nanak in humility : Many *in maya*
involved into regrets fall. (3)

Dhāri anūgriho apnā kari linā Rāma

Showing grace, the Lord His own made *me*.
Grasping *me* by the arm, by granting me holy company,
He took me out.
As in holy company was the Lord devotedly contemplated,
Burnt away were sins and suffering.
Great righteousness, charity and good deeds
Alone shall accompany thee.
Let *thy* tongue devotedly utter the sole Lord's *Name*,
Be the body in the Name drenched.
Saith Nanak; Whomsoever the Lord grants union,
Perfection in all merits holds. (4) (6.9)

*Vār in the Measure Bihagara—Composition of Sri Guru Ram Das
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka (Guru Amar Das)

Guru sevā tei sūkhu pāīyai horthai sūkhu na bhāli

By serving the holy Preceptor is obtained joy—
Seek not joy elsewhere.
As by the Master's Word is the heart penetrated,
Eternally the Lord *with us* abides.
Saith Nanak : To such is *devotion to* the Name granted,
As the Lord with His glance of grace beholds. (1)

Sloka (Guru Amar Das)

Sifati khazānā bakhsh hai jisu bakhshai so kharchai khāe

Divine laudation is a treasure granted—
Such expend and consume it as by Divine bounty
are granted this.
Without *guidance of* the holy Preceptor is it not attained—
All ritual deeds have we performed to exhaustion.
Saith Nanak : The ego-gripped world of *such* wealth is devoid :
In the hereafter shall it remain hungry—
What shall it consume ? (2)

---

* *Note* : All Pauris (Stanzas) in this Vār are of the composition of Guru Ram Das.

Pauri (Stanza)

Sabh Terī tūṇ sabh as dā sabh Tūdhu upāiyā

Thine is all creation; to all dost Thou belong.
All by Thee are created.
In all pervasive, all to Thee in devotion are attached.
Whoever Thy heart has pleased, his devotion dost Thou reward.
All happens as pleases the Lord :
All happens as by Thee willed.
Laud the Lord, supreme over all,
Who *His* devotees' honour ever has protected. (1)

Sloka (Guru Amar Das)

Nanak gyānī jagu jītā jagi jītā sabhu koe

Saith Nanak : The enlightened the world have conquered;
All *others* by the world are overpowered.
By *devotion to* the Name are objectives attained—
All this spontaneously comes about.
Understanding by the master guided from shaking is immune—
Shake it can none.
The Lord His devotees' side takes— P. 549
Nobly accomplished are their objectives.
The egoists from the beginning of time, in greed,
avarice and pride involved, are deluded.
Each day *of theirs* in contentions is passed,
The holy Word not contemplating.
Their sense and understanding by the Creator is taken away—
Worthless all their utterance.
By no amount of gifts[1] are they satisfied—
Within them *lies* great thirst[2] and darkness of ignorance.
Saith Nanak : Best it is with the egoists to snap ties,
Who with Maya attachment are involved in love. (1)

Sloka (Guru Amar Das)

What can fear and doubt prevail against such as by the Divine
Preceptor, the Creator[3] since primal Time
Have their honour protected.
These to the holy Word attached,
In union with the Beloved attain joy.

---

1. Lit. What is granted to them.
2. Used metaphoricaly.
3. (The Creator herein is affirmed to be the true Preceptor, Satiguru).

Saith Nanak : The Donor of joy have we served
Who Himself is judge. (2)
Pauri (Stanza)

Jīya jant sabh Teriyāṇ Tūṇ sabhnāṇ rāsi

All creation is Thine; of all art Thou true wealth.
All *boons* by such are attained as have Thy bounty—
None Thy corrival.
Thou the Sole Provider of all—
To the Lord *alone make* supplication.
The supplication of whomsoever pleases Thee,
Thou dost grant—
Blessed are such.
All is thy play; suffering and joy in Thy hand[1] lies. (2)

Gurmūkhi sacchai bhāvandei dari sacchai sachiyār

Sloka (Guru Amar Das)
The God-directed to the holy Eternal are pleasing;
At the Portal of the Holy Eternal are they *reckoned* holy.
In the heart of these pure-hearted ones, by contemplation of
the holy Preceptor's Word,
Abides joy.
By the holy Word within them by the Creator lodged,
Annulled is *their* suffering and illumination granted.
Saith Nanak : The *Divine* Saviour in His grace shall save. (1)
Sloka (Guru Amar Das)
The Master's service is *truly* performed by acting in fear.
As the Master whom he serves, so does *the servant* become,
should he follow His will.
Saith Nanak : All power with Him lies[2]—there is no other
place *of shelter*. (2)
Pauri (Stanza)

Teri waḍīyāī Tūhaiṇ jāṇadā Tūdhu jewaḍu awaru na koe

Thy greatness to Thee alone known—none great as Thou.
Were any *known* to be your rival, would we mention him :
Thou alone art like Thyself.
Those serving Thee joy have obtained—
Who may rival them ?
Thou art almighty Provider;

1. Lit. With Thee.
2. Lit. Himself is He everything.

All creation before Thee stands with folded hands to beg :
None have I seen Provider great as Thou;
On all hast Thou showered benefactions—
On continents, universe, nether regions, celestial
regions and all the worlds. (3)

Sloka (Guru Amar Das)

Mani partīt na āīyā sahaji na laggo bhāu

He in whose mind has faith not arisen,
Nor devotion in poise[1] aroused,
And in the holy Word has not felt joy—
What laudation shall he by his stubborn will express ?
Saith Nanak : The birth of such *alone* is approved,
As by the Master's guidance in holy truth are absorbed. (1)

Sloka (Guru Amar Das)

The stubborn fool realizing not his own self
By words of *cavilling* hurts others.
Blind man, his innate nature not changed,
In sequestration from God knocks he receives.
By the holy Preceptor's fear is he not broken to be remade,
Whereby in the Divine Essence[2] he could be absorbed.
Never is his doubt lifted— P. 550
Deprived of the Word, suffering he undergoes.
Powerful within him is lust, wrath, avarice—
In worldly pursuits all *his life* passed.
Tied are man's feet, hands, eyes and ears;
Ended are *allotted* days, as death approaches.
All this while to man has the holy Name not tasted sweet,
Whereby the Nine Treasures he could obtain.
Should man die while living, and obtain life again,[3]
Would he obtain liberation.
In primal time has man not received grace[4]—
Without good fortune[5] what may be achieved ?
Thou ignorant one ! the Master's Word contemplate :
By the holy Word is obtained liberation and enlightenment.
Saith Nanak : Then alone shall man to the holy Preceptor attain,
As his ego he discards. (2)

---

1. Sahaj.
2. Ank (limb).
3. 'Life' and 'death' herein are symbolical.
4. Karam (Ar.) grace.
5. Karma (Skt.) lit. deed. Implied meaning, fortune made by deeds.

Pauri (Stanza)

Jis dai chitti wasiyā merā swāmī tis noṇ kiūṇ andesā kisai gallai dā lorīyai

What anxiety can befall one in whose heart[1] the Lord
is lodged ?
The Lord is Provider of all manner of joys[2]—
How may one while contemplating Him, turn one's face away ?
Whoever on the Lord has meditated, all weal to him comes—
In company of the holy therefore, be seated ever,
Close to them.[3]
Of God's servant are suffering, hunger and maladies banished—
Of God's devotees are the bonds snapped.
By Divine grace does one turn God's devotee;
By the sight of God's devotees is the *ocean of*
the world crossed. (4)

Sloka (Guru Amar Das)

Sā rasnā jali jāo jini Hari kā sūwāo na pāiyā

Burnt be the tongue[4] that joy in God has not tasted.
Saith Nanak : Those that the Lord in the mind have lodged,
Their tongue[4] joy in the holy Word feels. (1)

Sloka (Guru Amar Das)

Burnt be the tongue that of the Name Divine is neglectful.
Saith Nanak : Of the God-directed the tongue utters
the *Name* Divine,
And with the Name Divine is in love. (2)

Pauri (Stanza)

Hari āpei Thākūru sevaku bhagatu Hari āpei karei karāe

Himself is the Lord Master and servitor-devotee;
Himself the Doer of all.
Himself *the universe* He watches over and joys in it;
Himself guides creation as may please Him.
Some the Lord sets on the rights path; others in the wilderness
leaves to stray.
The Lord is the holy Master; holy His justice—
His sport[5] He enacts and witnesses.

---

1. Chitta.
2. (Spiritual joys are implied).
3. With face held close.
4. (Palate is implied).
5. (Implies the Divine play of creation, līlā).

Nanak, servant of God, by the Master's grace states :
Behoves it *man* to *engage in* singing praise of the holy Lord. (5)

Sloka (Guru Amar Das)

Darveshī ko jānasī wirla ko darvesh

Only a rare hermit realizes the *true character* of renunciation.
Cursed is the life, cursed the garb of one that wanders
begging from door to door.
He who discarding desire and anxiety, by the Master's
guidance begs for the Name—
Saith Nanak, wash his feet *in reverence*; to him am
I sacrifice. (1)

Sloka (Guru Amar Das)

Saith Nanak : On a single tree,[1] bearing the
fruit *of joy in God*;
Are settled two birds.[2]
While coming and going, are these birds invisible—
Wings they bear not.
While in numerous pleasures involved, *the self*
experiences delights—
By the holy Word *from Maya* it remains emancipated.
Saith Nanak : One devoted, fruit of joy in God,
By Divine grace receives, as holy mark. (2)

Pauri (Stanza)

Āpei dhartī āpei hai rāhaku āp jamāe pīsāvai

Himself the soil, Himself the cultivator,
Himself inducing growth, Himself gets the grain ground.
Himself cooks *it*, puts it in vessels, serves it—
Himself feasts.
Himself serves water,[3] gives toothpick; himself pours
water on cupped hands to rinse mouth. P. 551
Himself the feasting company He invites,
Himself dismisses them;
To whomsoever the Lord shows grace,
To the Divine Ordinance makes him compliant. (6)

---

1. The body is implied.
2. These birds are interpreted as the Divine self (Paramatma) and the individual self (jivatma). The figure of symbolic birds occurs in *Qankar*, Ramkali, (33). Earlier it occurs in Manduk Upanishad.
3. (To wash hands before beginning a meal).

Sloka (Guru Amar Das)

Karam dharam sabh bandhanāṇ pāp pünn sanbandhu

Actions and ritual deeds are bondage, tying *man* to sin
and virtue.
Possessiveness and attachment *too are* bondage;
Progeny and wife entanglements.
Wherever I look, a noose I see, *dangled* by Maya-attachment.
Saith Nanak : Without devotion to the holy Name,
the world in blind deeds is engaged. (1)

Sloka (Guru Ram Das)

One who is blind finds light when by the Divine will is
met the holy Preceptor.
Then shall *the self* snap bonds, in truth abide,
Its darkness of ignorance lifted.
It shall then view all *existence* as His,
Who the body has fashioned and created.
Nanak with the Creator seeks shelter :
The Creator is guardian of honour of such. (2)

Pauri (Stanza)

Jaduh āpei thāṭu kīyā bahi kartai taduh püchhi na sevak bīyā

As the Lord set about creating the visible expanse,
No other helper[1] did He consult.
With none other in existence,
What was there to grant or to receive ?
Then Himself the universe creating,
The Creator His bounty on all conferred.
Himself He created devotion, Himself amrita of
devotion quaffed.
Himself is the Formless *all* forms :
All happens as by Him willed. (7)

Sloka (Guru Amar Das)

Gurmukhi Prabhu sevehṇ sadā sāchā andinu sahaji piyār

The God-directed serve ever the eternal Lord,
Each day to spontaneous devotion attached.
Ever in joy, praise of the Eternal they chant—
The Lord abiding in the lower world and
the higher in heart.

1. Servitor.

Within them abides the Beloved, as in primal Time the Creator
this grace for them has recorded.
Saith Nanak : In His grace has He Himself
to such granted union. (1)
Sloka (Guru Amar Das)
By talking and discoursing is He not attained;
Such attain Him as each day ever His praise chant—
many have cried and wailed to exhaustion.[1]
By the Master's Word is mind and body *in devotion* drenched;
Then comes *the Lord* in the self to abide.
Saith Nanak : By His glance of grace is He attained—
Himself *the seeker* He nnites *to Himself.* (2)
Pauri (Stanza)
Āpei Ved Pürān sabhi Sāsat āpi kathai āpi bhījai
Himself is He *essence of* Vedas, Puranas and Shastras;[2]
Himself expounds *these* and is *to them* devoted.
The Creator fashioning the visible show,
Settles therein, Himself to offer worship,
Himself in activity involved, Himself to renunciation inclined;
Himself *turning Preceptor,* the inexpressible *Truth* expounds.
Himself of deeds of holiness inspiring the performance;
Himself abiding immaculate.[3]
Himself joy and suffering He sends.[4]
Himself grace confers. (8)
Sloka (Guru Amar Das)
Shekā andaruh zoru chhaḍḍi tūṇ bhau kari jhallu gawāe
Listen, Sheikh ! Discard violence of mind; fear God;
Cast off thy dementia.
Many through fear of the Master have found liberation,
By such fear the state of fearlessness attaining.
By the holy Word let thy stubborn mind be penetrated,
That poise in thy mind take abode :
Whatever in poise of mind is accomplished,
To that the Lord accords approval.
Saith Nanak : None involved in lust and wrath attained Him—
Ask this of the enlightened. (1)

---

1. (Lit. died. In idiom also exhausted).
2. Vedas are the holy Scriptures of Hinduism, Puranas mythological tales and Shastras philosophical texts.
3. (That is, above good and evil).
4. Lit. Gives.

Sloka (Guru Amar Das)

The egoist in Maya-attachment is involved, P. 552
To the Name not attaching himself;
False his doing, false his capital, from falsehood
his sustenance derived.
Wealth that is Maya-poison he dies garnering—
In the end all turning to dust.
Within him abides evil of greed,
While *outwardly* he performs ritual actions, piety,
purificatory rites and self-restraint.
Saith Nanak : The egoist's doing by the Lord is not approved;
At the Divine Portal suffers he ignominy. (2)

Pauri (Stanza)

Āpei khaṉī āpei bāṉī āpei khanḍ varbhanḍ karei

Himself has He made the four sources of creation,
Himself the *various* forms of utterance,
And continents and the universe.
Himself is He sea and ocean—
Himself therein placed pearls.[1]
These He grants to those having His grace,
Whom He makes God-directed.
Himself is He ocean of existence, Himself the ship;
Himself the pilot, Himself going across it.
Himself does the Creator accomplish all—
None His equal. (9)

Sloka (Guru Amar Das)

Satiguru kī sevā saphal hai je ko karei chitt lāe

Full of blessing is service to the holy Preceptor,
were one to perform it from the heart.
As is boon of the Name attained, the Lord above
anxiety in the mind takes abode.
Then is annulled suffering of transmigration,
And pride and possessiveness vanish;
Attained is the lofty station,[2] and *man* in truth absorbed.
Saith Nanak : Those for whom the writ in primal time has run,
With the holy Preceptor's association are blessed.[3]

1. Used symbolically for spiritual qualities.
2. Implies liberation.
3. Lit. The holy Preceptor comes to meet them.

Sloka (Guru Amar Das)
Dyed in the Name is the holy Preceptor, ship of Kali-Yuga.[1]
One turning Godward, enshrining the holy Eternal within,
goes across.
Such a one the Name contemplates, the Name garners—
By *devotion to* the Name finds honour.
Saith Nanak : On attaining the holy Preceptor,
By grace comes this blessing. (2)
Pauri (Stanza)
Āpei pārasu āpi dhātu hai āpi kītonu kanchanu
Himself is He philosopher's stone, himself the metal *transmuted,*
Himself has He made it gold.
Himself is He Lord and devotee;
Himself annuls sins.
Himself in all beings He experiences *life*,
Himself the *Maya*-hue.
Himself the diseriminating understanding,
Himself the Knower;
Himself by the Master's guidance shatterer of *Maya-illusion.*
Nanak of the Creator's laudation never is tired—
Lord ! thou that art Supreme giver of joy. (10)
Sloka (Guru Ram Das)
Binu satiguru sevei jīya kei bandhanāṇ jetei karam kamāe
Without serving the holy Preceptor, all actions done are a
bondage to the self.
Without serving the holy Preceptor *the self* finds not poise[2]—
Dying and being born, in transmigration it keeps caught.
Without service to the holy Preceptor is *man's* speech
unpleasing;[3]
The Name in the self finds not lodgement.
Saith Nanak : Those not serving the holy Preceptor,
Bound in Yama's demesne, are chastized,
Departing life with faces blackened. (1)
Sloka (Guru Amar Das)
Some in humility[4] serve the holy Preceptor,
With the Name Divine falling in love.

1. The present Age of the world, full of sin.
2. Place (of rest).
3. Lit. Tasteless.
4. Lit. As menials.

Such, saith Nanak, ennoble their own life
And to their forebears bring liberation. (2)

Pauri (Stanza)

Āpei chāṭsāl āpei hai pāndhā āpei chāṭarei paṛhan kau āṇei

Himself is He the school, Himself the Instructor;
Himself the pupils He brings in for instruction.
Himself father and mother; Himself to the children
brings enlightenment.
Somewhere *through some,* all He studies and realizes;
Elsewhere *others* in ignorance He steeps.
Some into the Mansion[1] Thou dost call, as, holy Lord !
to Thy mind they be pleasing.
Those on whom by guidance of the holy Preceptor
exaltation He confers, P. 553
At the eternal Portal
Their repute gets blazoned. (11)

Sloka (Composition attributed to Mardana)

Kali kalwālī kāmu madu manūā pīvaṇhāru

Kaliyuga is the vat, lust the wine; the mind the boozer.
With wrath is the cup by attachment filled;
Pride the cup-bearer.
In circle of false avarice, those *thus* boozing forfeit all honour.
Make good deeds and truth the molasses,
Thus the wine of truth thou distil.
Make good qualities the pan-cakes, good conduct the ghee,
Modesty the dish of flesh.
These *dishes,* saith Nanak, by the Master's guidance are obtained,
By whose consumption evil-thinking vanishes. (1)

Sloka (Composition attributed to Mardana)*

The body is the vat, ego the wine;
Restless desire the boozers' circle.
Passion the cup falsehood-filled, that Yama,
agent of death is doling out.
Saith Nanak; By drinking such wine are numerous sins earned.
Make enlightenment the molasses, Divine laudation
the pancakes,

---

1. Symbol for the Divine Essence.

* (This Sloka is generally interpreted as the answer by Sri Guru Nanak Dev to the foregoing).

Fear of God the dish of flesh.
Saith Nanak : Seeking prop of the holy Name
Is this the feast of truth. (2)

(*Sloka*)

Make the boy the vat; of the ego make wine,
Which in stream of amrita pours.
In unison with holy company, with cup of devotion
Quaff cupfuls of amrita—
By such quaffing is annulled evil-thinking. (3)

Pauri (Stanza)

Āpei sūrinar gaṉ gandharbā āpei Khaṭ-Darshan kī bāṉī

Himself is He deities, human beings,
groups of celestial choristers;
Himself texts of the Six Systems.
Himself Shiva, Shankara and Mahesha;[1]
Himself is the Lord the inexpressible Discourse.[2]
Himself Yogi and voluptuary;
Himself turned world-renouncing,[3] in wild
places wandering.
With Himself holds He discourses;
Himself elegant form of enlightenment.
His playful gambols Himself He enacts;
All beings within His ken lie. (12)

Sloka (Guru Amar Das)

Ehā sandhyā parwāṉu hai jitu Hari-Prabhu merā chitt āwai

That prayer *alone* is approved whereby is Lord
brought to mind;
Whereby love for the Lord should rise and
Maya-attachment be burnt.
Let man contemplate the prayer that by the Master's
grace should destroy duality,
And give poise to the mind.
Saith Nanak : Any that with attitude to egoism offers prayer,
His mind is not poised; in transmigration
ignominy he suffers. (1)

---

1. All these are different names of Shiva, with his various attributes.
2. Implies the unattributed Supreme Being (Nirguna Brahm).
3. Sannyasi.

Sloka (Guru Amar Das)

Like the Chatrik over the world I wandered,
uttering the Beloved's name.[1]
Saith Nanak : By contact with the holy Preceptor
is my thirst assuaged;
Returning to my home[2] the Beloved I attained. (2)

Pauri (Stanza)

Himself is He Essence and the Supreme Reality :
Himself Lord and servant.
Himself He made the eighteen castes;[3]
Himself the Supreme Being, assuming sovereignty
over the universe.
Himself He visits *creation* with death, Himself spares life;
Himself grants liberation and exercises grace.
Never is anything put away from His mind—
Right His justice; right all from Him happening.
Those whom by the Master's guidance illumination He grants,
From their minds is illusion of duality banished. (13)

Sloka (Guru Arjan Dev)

Hari-Nāmu na simrehṇ Sādh-sangi tai tanu üḍḍai kheh

Those not contemplating the Name Divine in holy company,
Have dust flying over their limbs.[4]
Saith Nanak : Cursed be the joyless body that remembers
not Him who created it. (1)

Sloka (Guru Arjan Dev)

With the *Lord's* lotus feet in the self lodged, P. 554
And the tongue repeating the Name Divine—
Saith Nanak : Cherish thou the body that so the Lord
contemplates. (2)

Pauri (Stanza)

Āpei aṭh-saṭh tīrath Kartā āpi karei ishnānu

Himself maker of the sixty-eight holy spots;
Himself bathing *therein.*
Himself the Lord exercising self-restraint,
Himself inspires utterance of the Name.

---

1. Prio, Prio (Lit. Beloved, Beloved), the Chatrik's cry.
2. (The contemplative self is implied).
3. The traditional number of the main castes and sub castes.
4. Body.

Himself in His grace fear He shatters;
Himself confers all boons.
Whomsoever by the Master's grace illumination He grants,
At the Divine Portal is eternally honoured.
The honour of whosoever is by the Lord protected,
Know him to be *truly* holy. (14)

Sloka (Guru Amar Das)

Nanak binu Satiguru bheṭei jagu andhu hai andhei karam kamāe

Saith Nanak : Without the holy Preceptor's contact[1]
is the world blind,
Acting blindly;
To the holy Word not forming attachment,
Whereby joy in the heart may come to abide.
Ever in dark *Sloth*[2] is *the world* straying—
Its days and nights in suffering passed,
All happens as pleases the Lord—nothing can *man*
say in this. (1)

Sloka (Guru Amar Das)

Thus enjoined the holy Preceptor; this remedy you adopt :
Making resort to the Master's portal,[3] the Lord contemplate.
The Lord is ever by us; snapping curtains of illusion,
Inside yourself admit illumination.
The Name is amrita—let that be your medicine.
Keep in mind the holy Preceptor's will;
True love to it be your discipline.
Saith Nanak : In this world shall *such discipline* keep you in joy,
In the hereafter shall you gambol with the Lord. (2)

Pauri (Stanza)

Āpei bhār aṭhārah banaspati āpei hī phal lāe

Himself is He the eighteen packs of vegetation;[4]
Himself to it provides the fruit.
Himself is He Gardener; watering it Himself,
Himself He consumes it.
Himself is He Creator and enjoyer thereof;
Himself on *others* confers it.

1. Meeting.
2. Tāmas.
3. Gurudwara.
4. Reference to the belief that one leaf taken from each species of vegetation would make eighteen loads or packs.

Himself Master and guardian; Himself in all creation pervasive.
Nanak, servant of God, the Lord's greatness expounds,
Who has not a grain[1] of greed. (15)

Sloka (Guru Amar Das)

Maṉasu bhariyā āṉiyā maṉasu bhariyā āe

One brought in a *flask* full of wine.
Another *a cup* filled with that, drinking of which
takes away sense,
And dementia results.
Man then distinguishes not between what is right and
what wrong,[2]
And so from the Lord is pushed away.
Its drinking, of the Lord makes one forgetful,
And at the Divine Portal brings chastizement.
As far as lies in your power drink not this false wine.
Saith Nanak : By contact with the holy Preceptor
and with his grace,
Is obtained the true wine.
One drinking that, ever in joy in God shall abide,
And in His mansion find place. (1)

Sloka (Guru Amar Das)

The world, should it get *true* awareness, in life shall be *as* dead.
Sent by God to sleep,[3] in sleep is it involved;
When awakened, shall it regain consciousness.
Saith Nanak : Should *the Lord* east His glance of grace,
With the holy Preceptor He grants union.
Should man by the Master's grace find death[4] while living,
Nevermore shall he undergo death.[5] (2)

Pauri (Stanza)

Jis dā kītā sabhu kichh hovai tis no parwāh nāhīṇ kisai kerī

He by whose will all happens, on none is dependent.
Lord ! all consume what Thou dost grant;
All to Thee are beholden.
Whoever by grace of the Lord immaculate lauds Thee. P. 555

1. Lit. Sesame grain (Cf. Japuji 25).
2. Lit. What is his and what another's.
3. Sleep and waking are used metaphorically.
4. Used symbolically.
5. Death in the course of transmigration is implied.

All boons obtains.
He alone is truly wealthy,[1] the true merchant,
Who merchandize of wealth of the Name has packed.
Devotees of God ! laud Him all,
Who the heap of duality has smashed and thrown off. (16)

Sloka

Kabirā martā martā jagu mūā mari bhī na jānai koe

Kabir ! the world has ever been subject to death—
Few know how to die *while living* :
Whoever dies thus, nevermore shall die.[2] (1)

Sloka (Guru Amar Das)

Who knows how we shall come to die ? what
manner of death shall we get ?
Should the Lord not be put out of mind,
then is death easy.
The whole world is of death afraid—all wish to keep living.
Whoever by the Master's grace in life finds death,
Of the Ordinance[3] has realization.
Saith Nanak : Whoever dies thus, eternal
life shall attain. (2)

Pauri (Stanza)

Jā āpi kripālu hovai Hari swāmī tāṇ āpṇā
Nāuṇ Hari āpi japāvai

Should the Lord be gracious, contemplation
of His Name He inspires.
Granting union with the holy Preceptor, joy He confers;
To the Lord is His devotee[4] pleasing.
Himself His servant's honour He protects—
At the feet of His devotees *the world* He *inspires* to fall.
Dharamaraja too is God's creature—
He approaches not God's devotees and servants.
Whoever is dear to the Lord, is by the whole
world held dear.
The manifold creation knocks about,
Moving in transmigration. (17)

1. *Shah*, in applied sense, a rich man, banker.
2. This sloka appears at no. 29 among slokas of Kabir in the Granth Sahib.
3. Hukam.
4. Servant.

Sloka (Guru Amar Das)

Rāmu Rāmu kartā sabhu jagu phirei Rāmu na pāiyā jāe

The whole world goes about in quest of God[1]—
God[1] unattainable remains;
Inaccessible, unknowable, supreme over all,
Immeasurable, beyond reckoning.
None His worth has reckoned; noway[2] can
He be purchased.
As is the mind penetrated by the Master's Word—
Thus in the mind comes He to abide.
Saith Nanak : Immeasurable is He—by the Master's grace
in the mind become pervasive.
Himself He grants union; united, ever united
He abides. (1)

Sloka (Guru Amar Das)

My self ! the Name is the *sole* wealth, that is
bringer of eternal joy.
In it loss occurs never; ever is it profit-giving.
By consumption and expending not diminished—
Ever more of it by the Lord granted.
In possessing it anxiety never occurs, nor any loss.
Saith Nanak : By the Master's guidance is it attained,
by whomsoever He shows grace. (2)

Pauri (Stanza)

Āpei sabh ghaṭ andarei āpei hī bāhari

Himself abides He in each vessel,[3] Himself without.
Himself operates He in secret, Himself manifestly.
Lying for thirty-six Yugas in darkness, in unbroken
absorption He abided.
There were *then* no Vedas or Puranas—
The puissant Lord[4] solely then existed.
In absorption of ecstasy He sat, distinct from all.
His measure to Himself alone known;
Pure like a pearl[5] His *Essence*[6]. (18)

1. Rama.
2. That is, not by ritual performances etc.
3. That is, being.
4. Nara-Hari.
5. Gauhar (Pers.) a pearl.
6. Also interpreted as : 'Himself His depth He knows'.

Sloka (Guru Amar Das)

Haumai vichi jagat mūā mardo mardā jāe

In egoism is the world ruined,[1] further and
further declining.[2]
While breath lasts, it contemplates not what in
the hereafter it will do.
The enlightened of this have consciousness; the
unenlightened in blindness acting. P. 556
Saith Nanak : What man in this life performs, he attains;
The same in the hereafter to him comes. (1)

Sloka (Guru Amar Das)

From the primal Divine Source has the law[3]
been received,
That without the holy Preceptor's guidance is
not contemplated.
By contact with the holy Preceptor does *the Lord* come
to pervade *the devotee's* inner being;
The devotee ever in fixed devotion to Him abides;
With each breath contemplating Him, not
a breath is let go waste.
Then is his fear of transmigration ended, and exaltation
of *eternal* life attained.
Saith Nanak : Such status to him alone is granted,
To whom *the Lord* in His will shows grace. (2)

Pauri (Stanza)

Āpei dānā bīniyā āpei pardhānā

Himself is He all-wisdom, all-insight; Himself
pre-eminent among all.
Himself showing His form, Himself on it meditating.
Himself the *cosmic* silence,[4] Himself on
enlightenment discourses.
To none is He unpleasant[5] to taste—pleasing to all.
Beyond expression His praise—to Him am
I ever a sacrifice. (19)

---

1. Dead.
2. Dying and dying.
3. Hukam.
4. Lit. Moni = one under a vow of silence.
5. Bitter.

Sloka (Guru Nanak Dev)

Kalī andari Nanakā jinnāṇ kā autāru

Saith Nanak : In Kali-yuga are beings incarnations of evil spirits[1] :
The son a goblin, the daughter a witch; the wife leader of she-goblins. (1)

Sloka (Guru Nanak Dev)

Hindus basically are misguided, from the true path straying.
Their worship is as guided by Narada.[2]
Blind, dumb, totally blind are they :
These thoughtless, unintelligent people to stones offer worship.
The stone that itself shall sink, how may it make you swim ? (2)

Pauri (Stanza)

Sabhu kihu terai wasi hai tūṇ sacchā shāhu

All under Thy power lies; Thou the true monarch.
Devotees that in love of the sole Lord are dyed, by complete faith are inspired.
The Name Divine is amrita-feast that God's devotees consume to satiety.
Contemplation of God brings true profit, whereby are all boons obtained.
Saith Nanak : Inaccessible, unknowable is the Lord—
By Him, the Supreme Being, are His devotees cherished in love. (20)

Sloka (Guru Amar Das)

Sabhu kichhu Hūkamei āwandā sabhu kichhu Hūkamei jāe

All by Divine Ordinance[3] comes, by the Divine Ordinance goes.[4]
A thoughtless one presuming Himself powerful,
Is blind, acting blindly.
Saith Nanak : A rare one to whom the Lord in His will shows grace,
The Ordinance[3] realizes. (1)

---

1. *Jinn* (Ar.).
2. Narada is said to have initiated image-worship.
3. Hukam.
4. (May refer to birth and death, or to substance).

Sloka (Guru Amar Das)
He alone is a true Yogi, the true praxis attaining,
Who with the Name Divine is blessed.
In such a Yogi's city *of self* reside all *blessings*—
By assumption of garb is not union[1] attained.
Saith Nanak : Rare is the Yogi in whose self *the Lord*
manifests Himself. (2)

Pauri (Stanza)

Āpei jantu upāiyanu āpei ādhāru

Himself beings He creates, Himself props them.
Himself the subtle *essence,* Himself the expanse *of creation.*
Himself abides He sole, Himself *head* of a vast progeny.[2]
Lord ! Nanak in charity seeks dust of feet of the holy.
None else see I provider—Thou truly munificent. (21) (1)

Found correct*

RAGA WADHANS

In the Name of the Sole Supreme Being, Reality
Eternal, Immanent Creator,
Above fear, Above Rancour, Form
Eternal, Unincarnated, P. 557
Self-existant, *Realized by* the holy Preceptor's Grace
In the Measure Wadhans—Composition of Sri Guru Nanak Dev

SCORE 1

Amlī amalu na ambaṛai machhchhī nīru na hoe

To the addict is nothing like his dope; to
the fish *nothing like* water :
Those dyed in *love of* the Beloved, for all creation feel love.[1]
Lord ! to Thy Name am I a sacrifice; (1)
Offer myself as a sacrifice, cut to bits. (I-Pause)
The Lord is a fruit-bearing tree, named amrita :
Those that have quaffed it, are fulfilled—
To such am I a sacrifice. (2)
With all abiding, yet to me is He invisible :
How may the thirsty be satisfied, when against
the Pool is *standing* a wall.[2] (3)
Nanak is Thy trader : Lord ! Thou my capital.
By Thy laudation and supplication to Thee *alone,*
Shall doubt from my mind be lifted. (4) (1)

Günwantī Shahu rāwiyā Nirgüna kūkei kāe

The woman of merit[3] with her Lord has enjoyed bliss;
Why must one without merit *in jealousy* wail ?
Should she acquire merit, the Lord shall favour her too. (1)
The Lord is so delightfully playful—why must the woman
seek pleasure with others[4] ? (I-Pause)

1. That is, *not for anyone in particular, like the addict and the fish.*
2. (This is the wall of illusion, unenlightened ignorance).
3. Symbolizes the devoted seeker.
4. Implies false creeds and worldliness.

Make good deeds the magical rites, the heart the thread;
The bead to string it with money is not purchased :
To the heart should it be sewn.[1] (2)
As is the path indicated, I traverse it not, yet claim to
have arrived at *the destination.*
Woman ! to thy Lord art thou not communicative—
How in His home mayst live ? (3)
Saith Nanak : None other than the sole Lord is there.
Shouldst thou with the Lord maintain love, to thee shall
He grant bliss. (4) (2)

In the Measure Wadhans—Composition of Sri Guru Nanak Dev

SCORE 2

Morīṇ ruṉ jhūṉ lāiyā bhaiṉei Sāvaṉu āiyā

Sister[2] ! Savan[3] has come; raised are the peacocks' enchanting notes.
The strings[4] of Thy artless stabbing looks my passionate
heart have captivated.
For a sight of Thee, would I cut myself to pieces—
To Thy Name sacrifice myself,
What pride in me where Thou art—what pride is mine ?
Woman ! smash bangles against thy couch, thy
armlets and thy arms—
With all thy make-up is Thy Lord to others attached.
What worth the bangle-seller, what worth these bangles
of ivory and glass ? P. 558
May these arms which embraced not the Lord, be burnt !
All my sister-friends have gone with their spouses to seek love;
At what door may I, burning in separation, find shelter ?
Sister mine[5] ! so well-mannered[6] am I; yet find
I not favour with the Lord.
To see me weep has the whole world wept—wept even
birds of the forest—

1. (The syntax here is recast in rendering for clarity of comprehension. The figure is taken from women performing magical rites to win back their husbands' favour. There is a continuity of theme with the two foregoing verses).
2. (The seeker is figured as the ardent, yearning wife).
3. The romantic month of rains—July-August.
4. (Strings tied to feet of captive birds are implied).
5. (A female friend, a confidante is implied).
6. (Implies one meticulous in performing ritual piety, but without true devotion).

He in whose separation I wept still is untouched;[1]
That from the Beloved has separated me.
In my dream came He to me; with tears were my eyes filled.
Beloved, neither can I come to Thee, nor
send to Thee messenger.[2]
Come thou blessed sleep; maybe in sleep His sight I have.
Nanak, what hast thou to offer to any that to
thee His message brings ?
To offer Him my severed head for a seat: without
this head to serve Him.
How may one not die; not immolate oneself,
with the Lord staying aloof ? (1) (3)

In the Measure Wadhans—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mani mailai sabhu kichhu mailā tanu dhotai manu hachhā na hoe

With the mind impure, are all *man's actions*[3] impure;
With cleansing of the body is the mind not purified.
The world into illusion is fallen; rare is *the person* who of
this has realization. (1)
My self ! meditate solely on the *holy* Name *of God* :
This treasure the holy Master on me has bestowed. (I-Pause)
Should one learn to perform yogic postures and
control the senses,
Even so is not impurity of the mind removed and filth of
egoism not cast off. (2)
The mind is not controlled by any discipline except seeking
shelter with the holy Preceptor;
Contact with the holy Preceptor turns the mind away from
the world—
Inexpressible is this state. (3)
Saith Nanak : One who dies into the holy Preceptor's Word,
True life thereby shall find :
Thus will the impurity of covetousness be cast off,
And the mind purified. (4) (1)

1. Has not wept.
2. Anyone.
3. Lit. All, everything.

By Divine grace[1] comes devotion to the holy Preceptor,
By grace[1] alone comes such devotion.
By grace[1] is the mind subdued and purified. (1)
My self ! meditate *ever* on the holy Eternal :
With meditation on the Sole Lord shalt thou find joy,
And never again by suffering be visited. (I-Pause)
By grace[1] does one find life after *death to the world* :
By grace[1] is the holy Word in the mind lodged.
By grace[1] does one realize the Divine Ordinance,[2]
And is therein absorbed. (2)
May the tongue[3] burn that has tasted not of joy in the Lord !
The tongue absorbed in worldly joys, in duality, finds
only suffering. (3)
The Lord's glance holds all creation alike—
Himself too has He created distinctions.
Saith Nanak : Contact with the holy Preceptor
brings fulfilment,[4] P. 559
And exaltation through devotion to the Name. (4) (2)

Mayā-mohu ghūbaru hai Guru binu gianu na hoe

Maya-attachment is a dust-storm;
Without the Preceptor's *teaching* comes not illumination :
Those engaged in contemplating the Word *alone* have realization;
Mankind in duality absorbed, is lost. (1)
My self ! thy actions guide as the Preceptor has instructed;
One ever absorbed with the Lord
Shall *alone* the Door of liberation attain. (I-Pause)
God is the Sole Treasure of merit;
One finds it only when He confers it.
Without devotion[5] the world from God is alienated.
Through the Preceptor's Word alone comes union. (2)
Those that have sought possessions[6] in the world,
have at last been effaced;
Nothing with them has lasted.
Truth through the holy Preceptor is found;
Thus is one in the holy Name absorbed. (3)

1. Lit. Glance of grace.
2. Hukam.
3. Palate is meant.
4. Fruit.
5. Nām.
6. Lit. Have cried, 'mine, mine'.

This body is full of expectation and desire—
Light within yourself the flame *of realization.*
Saith Nanak : In bondage is the egoist;
Turning towards the Preceptor liberation confers. (4) (3)

Sohāgaṉī sadā mūkhu ūjjalā Guru kai sahaji sūbhāe

Ever radiant is the face of the devoted wife,[1]
Who from the Preceptor has acquired poise;
Ever is she blessed with her Lord's love,
By shedding off all egoism. (1)
My self, meditate ever on God's Name :
The holy Preceptor *thus* has given me realization
of God. (I-pause)
The wife deserted[2] is piteously wailing, cast off
from the Lord's Mansion :
Caught in duality, her face turns hideous,
And in the hereafter suffering she gets. (2)
The woman with merit[1] ever on her Lord's merits meditates,
And lodges in her heart the holy Name;
The woman lacking merit[2] ever in suffering wails. (3)
One sole Lord and Master of all is He;
Inexpressible His greatness.
Saith Nanak : Himself has He made beings
from Himself separate;
Then to devotion prompted. (4) (4)

Amrit Nāmu sad mīṭhā lāgā Guru-shabdīṇ sādu āiyā

The holy Name immortalizing is ever joyful;
By the Master's Word is its joy felt.
The holy Word brings absorption in peace and poise—
This by the Lord in the heart is lodged. (1)
The Lord out of grace has granted union with
the holy Preceptor;
And by prompting of the Master, perfectly-endowed, has
come meditation on God's holy Name. (I-Pause)
Brahma who uttered the text of the Veda,
Yet remained caught in Maya-delusion;
Shiva with his enlightenment, yet in-dark passion
and egoism is involved. (2)

1. Symbol for the true devotee.
2. Symbol for those indifferent to devotion.

Vishnu[1] ever incarnating himself,
By whose teaching may the world be saved[2] ?
Those instructed by the Preceptor, dyed in
God-consciousness—
In this age is their darkness of illusion lifted. (3)
Devotion to the holy Preceptor brings release;
One by him instructed *alone* finds liberation.
Those dyed in the holy Name are the true anchorities,
And the Door of Liberation attain. (4)
One Sole Truth pervades all creation,
And upholds all.
Saith Nanak : I cherish[3] not other than the sole Lord,
Who is the compassionate ruler of all. (5) (5)

Gurmukhi sanjamu tattu giānu

From the Preceptor *comes* holy discipline and
realization of the Essence;
From the Preceptor comes prompting to meditation
of the holy Eternal. (1)
By the Preceptor's instruction myself, on
the *holy* Name meditate, P. 560
Which shall for ever uphold thee. (I-Pause)
The holy Lord alone is the honour[4] and exaltation
on the true devotee;
To the devotee the Lord alone is the true friend. (2)
Whoever He favours, alone turns to devotion.
On the devotee He confers exaltation Himself. (3)
The devotee lives the true, holy Word.
Saith Nanak : The devotee brings to his whole
family liberation.[5] (4) (6)

Rasnā Hari sādi lagī sahaji sūbhāe

My tongue[6] is spontaneously absorbed in joy in God.
By meditation on the holy Name, is content of soul found. (1)
Meditation on the holy Name brings joy imperishable :
May I ever be a sacrifice to the holy Preceptor. (I-Pause)

1. Original, Krishna.
2. Lit. Attaching itself to whom ?
3. Lit. Know, recognize.
4. Caste, high caste.
5. Cf. Japuji, 14.
6. Palate is meant.

By meditating solely on God the eyes look not covetously,[1]
And the mind is content, with duality gone. (2)
Through the holy Word and God's Name
comes joy to body and limbs,
And fragrance of the Name in the heart is absorbed. (3)
Saith Nanak : Only those with the writ of
good fortune recorded on the forehead,
Find renunciation spontaneously through
the Preceptor's Word. (4) (7)

Pūrei Guru tei Nāmu pāiyā jāe

Devotion to the Name solely from the perfectly—
endowed Master comes,
And comes absorption in the holy Word and holy Truth. (1)
My self ! by submission to the Preceptor,
Seek thou wealth of the Name. (I-Pause)
Through the Preceptor's Word cast off impurity of mind,
And lodge therein the immaculate Name *of God.* (2)
In illusion does the world wander about;
Whirled in transmigration and by Yama made
to suffer ignominy, (3)
Saith Nanak : Supremely fortunate are those that on
the Lord's Name meditate,
That by the Master's grace in their mind is lodged. (4) (8)

Haumai Nāvaiṇ nāli virodhu hai due na wasehṇ ik thāeṇ

Egoism and devotion are to each other opposed,
Abiding not together :
With egoism may service to the Master not be practised,
And the mind unsatisfied remains. (1)
My self ! meditate on the Lord and practise
the Preceptor's Word :
Through submission to the Divine Will is attained
the Lord and egoism cast off. (I-Pause)
This body is egoism-filled;
From egoism has proceeded all process of being born.[2]
Egoism is a great dust-storm,
All realization clouding. (2)

1. Lit. Are full of content.
2. Being involved in transmigration is implied.

With egoism is devotion not performed, nor
the Divine Ordinance[1] realized;
In egoism is the self in bonds, and the Name in
the mind not lodged. (3)
Saith Nanak : Contact with the holy Preceptor casts off egoism,
And truth in the mind lodges.
Then does *the self* practise truth, live truth,
And through devotion, in the holy Eternal is absorbed. (9.12)

In the Measure Wadhans—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sej ek eko Prabhu Thākūru

One is the couch;[2] one Sole Lord :
The God-directed *therein* with the Lord, ocean of bliss
have joy. (1)
My heart for union with the Lord yearns.
Union with the Beloved by the Master, perfectly-endowed
may be brought about : P. 561
To the Master again and again am I a sacrifice. (I-Pause)
My body of faults is full :
How *then* with the Beloved, perfection incarnate,
may I find union ? (2)
Mother mine ! I have not the merits of those *wives*
with merit endowed,
Who to the Beloved are united :
How then may I find union[3] ? (3)
With undertaking of numerous devices[4] am I exhausted.
Prayeth the humble Nanak : Save me, Lord ! (4) (1)

**Merā Hari-Prabhu sūndaru maiṇ sār na jāṇī*

Of the beauteous Lord I realized not the value :
Discarding the Lord, to another was I attracted. (1)
How may I, so immature[5], with the Lord find union ?
One that the Spouse's favour wins, alone has bliss,

---

1. Hukam.
2. Symbol for the devoted heart.
3. (Lines transposed for facility of elucidation).
4. Implies ritual actions etc.

* *Note* : The image maintained herein is of the wife cast off by the Spouse for her demerits. This mode is common in the devotional portions in the holy Granth Sahib.

5. Iyanī (feminine form) lit. one that has no knowledge of anything.

She is the wise one, having union with Him. (I-Pause)
Full of faults that I am, how may I find the Lord ?
Numerous are those beloved of Thee—how may I ever
Thy mind enter ? (2)
One having bliss with the Lord is alone happily wedded.
Such merits I, unfortunate one have not : what help for me[1] ? (3)
The happily wedded wife ever with the Lord has bliss :
Were that sometime me, unfortunate one, to His bosom[2]
He clasps. (4)
Thou Lord, art full of merits, I with demerits full.
I Nanak, am without merit, helpless—
Save me ! (2)

In the Measure Wadhans—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Maiṇ mana waddī ās Harei kiūṇ kari Hari darshan pāwāṇ
Lord ! great yearning have I to have sight of Thee.[3]
Of the holy Preceptor this would I enquire;
By his teaching my ignorant mind should I instruct.
The deluded mind by the Master's Word is enlightened,
And ever on the Lord meditates.
Saith Nanak : On whomsoever the Beloved casts
His glance of grace,
His heart to the Lord's feet gets attached. (1)
To win the Beloved's *favour* various garbs I assume,
That to Him I be pleasing.
Yet the Beloved Spouse casts not a glance at me—
How may I find consolation ?
He for whose favour is all my decking done,
To others is attached.
Saith Nanak : Thrice blessed is the wife who with her noble
Spouse has bliss. (2)
Behoves it of the blessed wives I query :
How with the Lord you have bliss ?
Replied one : As thoughts of mine and thine I discarded,
The holy Lord grace to me showed.

1. Lit. What lies in my power ?
2. Neck.
3. Of the Lord.

Sister ! mind and body to the Lord dedicate.
By this path may union with the Lord be found.
Saith Nanak : Light into His Light will merge, when the Lord
His glance of grace casts. (3)
My mind and body shall I dedicate to any
Who the Lord's message to me brings.
Over such a one the fan shall I wave; serve him,
Draw water for him.
Ever shall I serve the Lord's devotee who to me of the
Lord discourses. P. 562
Saith Nanak : Blessed be the holy Preceptor, perfectly-endowed,
Who my heart's yearning fulfils. (4)
Lord ! with the Master, true friend, grant me union,
By whose touch on the Name Divine I meditate.
From the holy Preceptor I learn the Divine discourse;[1]
And in unison with him Divine laudation chant.
Ever Divine laudation may I chant;
Listening to Thy Name may my self find life ?
This is Nanak's prayer : Whenever of the Lord I be forgetful,
May death on my self fall ! (5)
All yearn for the Lord's sight,
Such alone have it as He Himself so favours.
On whomsoever the Beloved casts His glance of grace,
Ever the Lord contemplates.
Such alone the Lord everlastingly contemplate,
As with the Master, perfectly-endowed have contact.
Saith Nanak : Merged into each other are the Lord's
devotee and the Lord—
One contemplating the Lord into Him is merged. (6) (1.3)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Ati ūchā Tā kā durbārā

Lofty in extreme is His court,
Beyond end and limit.
Despite millions of efforts,
Even a trace of His Mansion shall one not find. (1)

1. Lit. Discussion, dialogue.

When shall come the agreeable hour when union with
the Lord will come about ? (I-Pause)
He who by a hundred thousand devotees is contemplated;
For whom a hundred thousand anchorites austerities perform,
For whom a hundred thousand Yogis undertake Yoga-praxis
And a hundred thousand householders in enjoyment of
worldly pleasures are engaged : (2)
In each being[1] is He lodged, though few know of Him.
Is there any of the noble-hearted who this veil has rent ?
By his instruction shall I make effort whereby
He may show grace.
To such a one may one dedicate one's life, be a sacrifice. (3)
After long wanderings to God's devotees have I come;
Who all my suffering and doubt have annulled.
The Lord into His Mansion called me, where amrita I consumed.
Saith Nanak; Lofty in extreme is the Lord. (4) (1)

Dhannu su velā jitu darshan karnā

Blessed the hour in which *the Lord's* sight I may have.
To the holy Preceptor's feet, *who this sight grants,*
am I a sacrifice.[2] (1)
Beloved Lord, who life hast conferred,
My self in contemplation of *Thy* Name finds life. (I-Pause)
True is Thy Word; ambrosial Thy utterance.
Cooling is Thy gaze, Thou who art all-knowing. (2)
Eternal is Thy Ordinance, Thou who on
Thy throne art established.
Immune from birth and death is the eternal Lord. (3)
Thou the compassionate one; I your humble slave.
Saith Nanak : In all creation is the Lord pervasive. (4) (2)

Tūṇ beantu ko virlā jāṇai

Beyond limit art Thou—this a rare one realizes.
A rare one by the Master's grace through the holy
Word realizes *Thee.* (1)
This, Beloved ! is *your* servant's prayer :
Lord ! May I find life by contemplating
your feet. (I-Pause) P. 563
Compassionate Supreme Being; Lord Bestower *of boons* !

1. Vessel.
2. *Hum* in Hindi idiom also stands for 'I'.

Whomsoever with your realization you favour,
Has realization. (2)
Ever to you am I a sacrifice.
In this world and the hereafter your shelter I seek. (3)
I that am without merit, your benefactions
have not realized.
At sight of the holy is Nanak's heart *in devotion* dyed. (4) (3)

Antarjāmī so Prabhu pūrā

The Lord, perfection incarnate, is controller
of our inner being[1] :
May He confer on me boon of dust of *feet* of the holy ! (1)
Lord compassionate to the humble ! show Thy grace.
Lord perfection incarnate ! in Thee alone
lies my shelter. (I-Pause)
On water and land is He pervasive—
The Lord that is *so* close, not far. (2)
Whomsoever He shows grace, *on Him* meditates,
And day and night[2] the Lord's praise chants. (3)
All creation has He cherished.
Nanak at the Divine Portal on His shelter has fallen. (4) (4)

Tūṇ waḍ-dātā antarjāmī

Thou the great Bestower *of boons*; controller of the inner life—
Lord perfection incarnate, in all *beings* pervasive. (1)
Beloved Lord ! *Thy* Name is *my* prop.
In listening to your Name find I life. (I-Pause)
Holy Preceptor, perfectly endowed, thy shelter I seek :
May my heart by dust of feet of the holy be purified. (2)
Thy lotus feet in my heart have I cherished.
To Thy sight am I a sacrifice. (3)
Show grace that Thy laudation I chant.
Saith Nanak : In uttering Thy Name may I obtain joy. (4) (5)

Sādh-sangi Hari amritu pījai

In holy company quaff the Divine amrita :
Thereby shall come neither death to the self nor decline. (1)
By great good fortune is obtained the Master, perfectly-endowed.
By the Master's grace comes inducement to meditation
on the Lord. (I-Pause)

---

1. Antarjami (antaryamin).
2. All eight pahars.

The *Name* Divine is diamonds, pearls and rubies :
By contemplation of the Lord have we obtained bliss. (2)
Wherever my glance I cast, shelter with the holy is the
greatest boon.
By chanting Divine laudation is the heart rendered pure. (3)
In each being is the Lord lodged.
Saith Nanak : By the Lord's grace is obtained *blessing of* the Name. (4) (6)

Visaru nahīṇ Prabh dīn-dayālā

Lord, compassionate to the humble, be Thou not put out of my mind !
Donor of perfect grace, Thy shelter *have I sought.* (I-Pause)
Agreeable is the spot where Thy contemplation is.
Whenever *art thou* forgotten, *is my being* full of regrets. (1)
All beings are Thine; ever art Thou by their side.
With *support of Thy* arm from the ocean of existence dost Thou extricate them. (2)
By Thee is transmigration initiated :
Whomsoever thou dost save, from suffering is immune. (3)
Thou the sole Master—none other.
Nanak with folded hands to Thee offers supplication. (4) (7)

Tūṇ jāṇāeh tā koī jāṇai

Realization comes as by Thee granted;
And man the Name as inspired by Thee, utters. (1)
Wonderful art Thou; full of marvels Thy might. (I-Pause)
Thou art the cause and the deed. P. 564
By Thy Ordinance comes birth, by the Ordinance death. (2)
Thy Name is prop of mind and body.
Saith Nanak, servant of God : This *too* is by *Thy* grace. (3) (8)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merai antari lochā milan kī Pyārei haun kivṇ pāiṇ Guru pūrei

Beloved ! inside me is yearning for union with Thee :
How may I meet the Master, perfectly-endowed, *to guide me* ?
Despite a hundred beguilements, the child without milk finds no rest.

My sister-friend[1] ! the hunger of my heart goes not,
Be a hundred viands set before me.
My mind and body with love for the Beloved is filled—
How without a sight *of him* may the heart[2] find rest ? (1)
Listen, my friend, cherished brother[1] !
To the friend,[3] donor of joy unite me.
To him is known the suffering of my heart;
Ever of the Lord discoursing to me.
For an instant without Him find I not rest,
As the *chatrik* wailing for water.
How many of Thy merits may I recount—Thou who art saviour
of myself, devoid of merit. (2)
For the Spouse, sister-friend[1] ! am I dejected : When shall
my eyes have sight of Him ?
Forgotten are all joy and pleasure—without the Beloved
are these of no account.
Raiment to my limbs is disagreeable—
Nor decking of myself.
To such of the sister-friends[1] make I obeisance,
As with the precious Beloved have had bliss. (3)
My sister-friend[1] ! all decking[4] have I adopted—
Without the Beloved is it of no avail.
My sister-friend[1] ! with the Lord indifferent, my youth is
going all waste.
My sister-friend[1] ! blessed are the happy wives[5]
In whose *hearts* is the Spouse pervasive.
My sister-friend[1] ! to such wives[5] am I a sacrifice—
Ever their feet my I wash. (4)
My sister-friend[1] ! while illusion of duality lasted,
The Lord I reckoned far.
As my sister-friend,[1] was the holy Preceptor, perfectly-endowedment,
Fulfilled were all my hopes and desires.
Then, my sister-friend[1] ! the supreme joy I achieved,
As realization came of the Lord pervading all existence.
My sister-friend[1] ! by touching feet of the holy Preceptor,
Nanak, servant of God tasted joy in the Lord. (5) (1.9)

---

1. Image for a fellow-seeker.
2. Mana.
3. (The Guru, guide to union with God, is implied).
4. Implies actions of ritual piety.
5. (The devout who have love of the Lord).

In the Measure Wadhans—Composition of Sri Guru Amar Das
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sacchī bāṉī sacchu dhüni sacchu shabadu vīchārā

To listen to the holy texts, in tunes inspiring devotion,
And contemplation of the holy Word;
Lauding the holy Eternal unceasingly—
Such is my blessing and good fortune. (1)
My self ! be thou a sacrifice to the holy Name.
Shouldst thou be God's humblest servant,[1]
Then mayst thou *devotion to* the holy Name attain. (I-Pause)
With the tongue truthful, dyed in truthfulness, P. 565
Are body and mind rendered pure.
Laudation of other than the holy Eternal
Makes total waste of one's life. (2)
Raising crops of truthfulness is the truest commerce :
Earning thus the profit of devotion to the Name day after day,
Thy stores with the wealth of devotion shall be full. (3)
To make truthfulness one's food, truthfulness too the wear;
To seek shelter with God's holy Name—
Such blessing comes to whomsoever this He grants—
In the Divine Mansion such a one finds abode. (4)
Those whose birth is holy, and holy their departure—
No more in transmigration are caught.
By Godward-turning are they reckoned pure at the holy Portal,
And into the holy Eternal are absorbed. (5)
May I be a sacrifice to the holy Preceptor,
who thus has endowed me,
With pure heart and mind to raise holy laudation,
With attitude of sincerity to chant praise of the Eternal. (6)
Blessed is the occasion and the hour in which devotion
to the holy Eternal is formed.
Then is sight turned pure, speech purified,
And as pure is all creation viewed. (7)
Saith Nanak : Union has come about as the holy
Eternal has made it :
Himself He unites *the devotee.*

1. Lit. Servant of servants, slave of slaves.

He keeps the creation as pleases Him,
His own pleasure fulfilling. (8) (1)

Manūā dah-dis dhāwandā uhu kaisei Hari-gūṉa gāwai

How may the mind wandering in all[1] directions
raise Divine laudation,
As the senses overpower it and lust and
violence oppress it ? (1)
Spontaneously raise the chant of laudation.
Devotion to God's Name is in this era rare.
Through the Preceptor's guidance joy in God you quaff. (I-Pause)
As through realization of the holy Word is the mind purified,
The Lord it lauds;
As by wisdom given by the Master it knows itself,
In its own abode it settles.[2] (2)
My self ! sing ever the Lord's praise, dyed in devotion to Him.
The Lord immaculate confers joy imperishable;
From Him find fulfilment. (3)
By seeking shelter with God were we exalted from a low state;[3]
God in His greatness saved from sinking,
One that was a sinking stone. (4)
By enlighenment given by the Master did we turn
from poison into amrita;
As fragrance *of devotion* settled within us,
From bitter akk[4] did we turn into sandalwood. (5)
The human incarnation is a rare gift;
Only by earning it does one find it.
By great good fortune is the holy Preceptor met,
And meditation on God's Name found. (6)
Egoists deluded seek poison;
Their human life a waste :
God's Name, unending ocean of joy, and the holy Word,
To them has not appealed. (7)
All utter God's Name by their tongue;
Few in the heart lodge it.
Saith Nanak : Those in the heart lodging it,
Liberation and release attain. (8) (2)

1. Lit. Ten.
2. That is, ceases to wander.
3. The spiritually unawakened state is implied.
4. A wild plant bearing bitter conical fruit.

In the Measure Wadhans—Composition of Sri Guru Nanak Dev
Chhant (lyrics)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kāyā kūṛ vigāṛ kāhei nhāīyai

With the body by falsehood defiled, what good *ritual* bathing ?
Such bathing *alone* is approved, as practice of truth accompanies.
With truth *lodged* within, is the holy Eternal attained. P. 566
Without recorded destiny comes not realization—
Utterance without realization is only void.
One must utter what is good, wherever one be settled;
And in the holy truth absorb the consciousness.
With the body by falsehood defiled,
what good ritual bathing ? (1)

Tāṇ main kahiyā kehaṇu jā Tūjhai kahāiyā

I have uttered only what Thou hast inspired.[1]
The Name Divine ambrosial, to my mind is pleasing.
As is the sweet Name turned pleasing to the mind,
Is the house of suffering demolished.
As by Thee ordained, has joy in my mind taken abode.
Thou who hast created all existence,
At my prayer hast cast Thy glance of grace.
I have uttered only what Thou hast inspired.[1] (2)

Wārī khasam kaḍhāe kiratu kamāwāṇā

As retribution for our deeds does the Divine
Master exact work.[2]
Beware lest by speaking ill of any, with
Him you enter into dispute.
With the Master enter not into dispute—
Thereby does one only do oneself damage.
He with whom one has to live, why with Him enter
into rivalry and wail after ?
Whatever He gives, borne must be;
One's own mind should be instructed,
And no complaint proclaimed.
As retribution for *our* deeds does the Divine
Master exact work.[2] (3)

---

1. Made me utter.
2. Lit. Forces us to take a turn at work (implies the period of transmigration).

Sabh upāīyanu āpi āpeī nadar karei

All has He created : on all casts His glance of grace.
Pain none desires; all after pleasure seek.
Pleasure all seek—the Divine Master does as be His will.
Charities, largesses and numerous ritual deeds—
None *devotion to* the Name equals.
Saith Nanak : Such alone *devotion to* the Name have obtained
As once in primal Time with grace were visited.
All has He created; on all casts His glance of grace. (4) (1)

Karuh dayā Terā Nāmu vakhāṇāṇ

Show compassion that Thy Name I utter.
All has He created; in all pervasive.
In all art Thou pervasive; creating all, hast Thou
set them to various tasks.
Some hast Thou made rulers, others made to
wander along begging.
Avarice and attachment hast Thou made attractive[1]—
In this illusion is *the world* lost.
Ever show grace, that the Name I utter. (1)

Nāmu Terā hai sāchā sadā maiṇ mani bhāṇā

Eternally holy is Thy Name, to my heart[2] pleasing.
Thereby is gone suffering, and joy my being pervades,
Gods and the wise, enlightened among men laud Thee.
Such of the gods and the wise, enlightened
among men laud Thee,
As to Thy heart[2] are pleasing.
Those in Maya attachment caught contemplate Thee not—
Their lives vainly forfeited.
The crassly stupid remember not, that all who are born,
Must inevitably depart.
Eternally holy Thy Name, to my heart[2] pleasing. (2)

Terā wakht sūhāwā amrit Terī bāṇī

Agreeable is the hour of Thy contemplation.
Ambrosial Thy utterance.
Those that find Thy service pleasing, with devotion serve Thee;
Such alone find Thee pleasing, as amrita
of devotion have obtained.

1. Sweet.
2. Mana.

Those in Thy Name dyed ever are in the ascendant.
Ritual actions, pieties and self-discipline no value have
without the sole Lord's realization.
Ever agreeable is the hour of Thy contemplation,
Ambrosial Thy utterance. (3)

Hauṇ balihārī sāchei nāwaiṇ

To the Name Eternal am I a sacrifice— P. 567
Everlasting be Thy rule !
Everlasing Thy rule—may it ever abide !
Such alone serve Thee as in God-given enlightenment[1]
are absorbed.
Such from foes and suffering are totally immune;
Sin approaches them not.
Ever to Thy sole Name am I a sacrifice ! (4)

Jügah jügantari bhagat Tümhārei

Age after age, Lord ! your devotees
At your Portal your laudation proclaim :
The Sole Eternal Being's[2] *Name* they utter.
The Eternal Being's[2] *Name* they utter,
As this in their mind Thou dost lodge;
As the illusion of doubt made by Thee Thou dost remove.
By the Master's grace show compassion,
from Yama save me.
Age after age *abide* your devotees. (5)

Waḍḍei merei sāhibā alakh apārā

Lord Supreme, inaccessible, beyond limit !
How to Thee may I utter supplication ? I know not the
way of utterance.
Shouldst Thou show grace, holy Truth may I realize;
Thy Truth may I realize as Thou mayst Thyself
grant realization;
As of the suffering and desire made by Thee in the world,
illusion Thou dost lift.
Thus doth Nanak submit in humility : By the Master's
teaching is lifted this illusion.
Supreme, inaccessible, without limit is the Lord. (6)

1. Sahaje.
2. Murari.

Terei banke loin dant rīsālā

Beautiful Thy eyes, sweet *pearly*[1] teeth;
Straight Thy nose, long Thy tresses.
Golden Thy frame, as cast in gold—
In gold cast, with the Krishna rosary.
My sister-friends[2] ! his name you utter.
My sisters[2] ! listen to this teaching : Thus shall you not
be dragged[3] to Yamas' gate.
By contemplation of Him shall Cranes turn into Swans.
Beautiful Thy eyes, sweet *pearly*[1] teeth. (7)

Terī chāl sūhāwī mudhūrāṛī baṉī

Pleasing Thy gait, sweet Thy utterance,
As Koila's singing. Liquid Thy youth.
Liquid Thy youth, compellingly pleasing—
Pray grant my heart's desire.
Like decked elephant in measured steps dost Thou move.
The devotee-female Divinely—intoxicated, like Ganga-waves
steps about.
Thus states in humility Nanak, servant of God :
Pleasing Thy gait, sweet Thy utterance. (8) (2)

In the Measure Wadhans—Composition of Sri Guru Amar Das
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Āpṉei Pir kai rangi rattī muiyei sobhāwantī nārei

Dear girl-child[4] ! with beauty on thee from the dye of
thy Lord's love;
Dear child ! attuned to the holy Word,
Having bliss of thy Lord's love through thy devotion;
Thou with sincere love in thy heart, cherished by the Lord,
For Him dost bear *fervent* love.
By sacrifice of egoism hast thou found thy Beloved—
By absorption in the Master's Word.
Thou art the loving wife, by the holy Word ennobled,
Tense with love, bearing devotion in thy heart.

1. Lit. Sweet, delightful.
2. Symbol for devotees.
3. Shall not be made to standat.
4. Original, muiyei : vocative form of *muyee* (one dead); in Punjabi idiom, a term of affectionate endearment, particularly as addressed to a young girl by an elderly person.

Saith Nanak : To such a woman the Lord Himself
grants union—
By the holy Lord is she cherished. (1)

Nirgūṉwantaṟīyei Piru dekhi hadūrei Rāma

Thou woman of little merit ! see thy Lord is ever by thy side.
Dear maid[1] ! those who love their Lord, P. 568
Have sight of Him pervasive everywhere;
Pervasive everywhere, see Him before their eyes,
Unchanging through the ages.
The simple, raw girl-child through spontaneous love shall
get His love, who our actions rewards.
The wife tasting of joy in God, uttering for Him words
of laudation,
Shall in the Divine Pool remain immersed.
Saith Nanak : The woman favoured of the Lord
Is one ever living by the holy Word, abiding in His presence. (2)

Sohāgaṉī jāe pūchhuh muīyei jinnhīṇ vicchoṇ āpu gawāiyā

Dear girl[1] ! go and ask those happily-wedded :
They are the ones who their egoism have shed.
Dear girl-child[1] ! those not shedding egoism,
Of the Beloved's command are not aware.
Those shedding egoism have the Beloved found,
And have frolicsome joy.
Such a wife ever is in joy, with mind fulfilled,
Ever lauding the holy Name.
Blessed is the woman with devotion in her heart,
Who finds joy in devotion.
Saith Nanak : The woman lives ever in spontaneous joy,
Who with truth is decked. (3)

Haumai māri muiyei tūṇ challu Guru kai bhāe

Dear girl-child[1] ! discard thy ego, and by the Master's
will abide;
And abiding place[2] find in thy true home.
One abiding in her true home and raising words
of holy laudation,
Imperishable conjugal bliss shall enjoy.
With the Beloved playful, in prime of youth—
Cherished ever by her Lord.

1. Original, muiye (already explicated).
2. Peace and poise is implied.

Thus will she bear bliss with the Divine Lord,
Bearing on her forehead marks of fortune,
Ennobled by the holy Word.
Saith Nanak : The woman shall have joy in the Lord,
Should she by the holy Preceptor's will abide. (4) (1)

Gurmukhi sabhu vāpāru bhalā jei sahajei kījai Rāma

All commerce undertaken with the Master's instruction,
with poise of mind, is good.
Day by day must one the Name expound,
And as reward quaff joy in God :
By ever expounding the Name in devotion to the Lord,
The reward shall come of joy in God.
Garner merit, discard evils and have the true vision of the self;
By the wisdom and exaltation by the Master given,
Quaff joy in the holy Word.
Saith Nanak : Devotion to the Lord is a unique experience,
Come to the rare brings that are Divinely-directed. (1)

Gurmukhi khetī Hari antari bījīyai Hari lījai sarīri jāmāe Rāma

The crop of devotion to God in the mind is sown;
In the self it sprouts.
Abiding in thy self, quaff thou this joy,
And in poise of mind garner this profit.
This profit got in poise of mind by lodging the Lord in the mind.
Is truly worthy of praise.
Let the devotee lodging God's Name in the mind,
The Master's teaching realize.
Egoists engage to exhaustion in farming and trade—
Their desire[1] still unfulfilled remains.
Saith Nanak : In the mind sow the holy Name—
Thus will you get exaltation through the holy Word. (2)

Hari vāpār sei jana lāgei jinnhāṇ mastaki
maṇī waḍbhāgo Rāma

Those alone engage in holy commerce,
Who on their forehead bear the jewel of good fortune.
By the Master's teaching the mind finds poise,[2]

1. Thirst and hunger.
Note : Line-endings in this composition, bear the word 'Rama' which is a poetic mode in sacred verse, and need not be shown in translation. Its sound however, creates, a noble spiritual atmosphere and rhythm.
2. Lit. Abides in its own home.

And through the holy Word practises renunciation.
Such bear marks of good fortune on their face and forehead;
Through truth renunciation they practise;
In holy thought *their minds* dyed.
Bereft of the Name the whole world is mad—
Through the holy Word is egoism discarded.
Devotion to the holy Word brings *true* wisdom, P. 569
And from the Master's teaching comes bliss
of *devotion to* the Name.
Saith Nanak : As is found the holy Word,
annuller of *Yama's* terror,
Through good fortune recorded on the forehead,[1]
Does man to the Lord devote himself. (3)

Khetī vaṇaju sabhu Hūkam hai Hŭkamei manni waḍiyāī Rāma

True farming and trade lies in *obeying* God's will—
From obedience comes exaltation.
By the wisdom granted by the Master is God's will realized.
Through obedience to the Divine will comes union with God.
One united through obedience finds poise
In the unfathomable Word of the Master.
True exaltation from the Master comes :
The truth taught by him brings exaltation.
By discarding egoism is attained the Annuller of *Yama's* terror,
And through devotion to the Preceptor comes union with God.
Saith Nanak : By uttering the Name immaculate,
inaccessible, unknowable—
In the Divine will[2] is one merged. (4) (2)

Mana meriyā tūṇ sadā sacchu samāli jīo

My self ! ever on the Eternal Being meditate;
Thus wilt thou abide in happiness in thy own place—
Yama and death then shall not have power to touch thee.
By meditation on the holy Word shalt thou not be touched
by the snare of death and Yama;
Thy mind ever in truth and purity shall be dyed—
Thy transmigration annulled.
The world in illusion of duality is lost;
Caught in egoism, is it in the grip of death and Yama.

---

1. The implication is of predestination to devotion.
2. Hukam.

Saith Nanak : Listen my mind ! On the Eternal
Being ever meditate ! (1)

Mana meriyā antari terai nidhānu hai bāhari wastu na bhāli

My self ! inside thee lies the rich store—
Seek not for thy objective[1] without.
With this enjoy thy fill,
And guided by the Preceptor, abide in God's glance of grace;
By the Preceptor guided, my self ! abide in God's
glance of grace.
Inside thee is thy truc friend, God's Truth.[2]
The egoists purblind, bereft of enlightenment,
Lost in duality, are undone.
Without devotion[2] none release shall find,
But shall by Yama and death be bound.
Saith Nanak : Inside thee lies the rich store—
Seek not for thy objective[1] outside. (2)

Mana meriyā janamu padārathu pāi kai iki sacchi lagei vāpārā

My self ! with the invaluable blessing of *human* birth,
Some in the commerce of truth are engaged;
Their holy Master they serve—their minds filled with
the holy Word illimitable :
In their minds the Word illimitable,
With devotion to the Name, find they the Nine Treasures.
Egoists by Maya-delusion are gripped;
By suffering tormented, in duality end they in ignominy.
Those subduing egoism and in the holy Word absorbed,
Deep-dyed in truth abide.
Saith Nanak : Invaluable is the human incarnation—
This truth the holy Preceptor has revealed. (3)

Mana merei Satiguru sevani āpaṉā sei jana waḍbhāgi Rāma

My self ! truly fortunate are those serving
the holy Preceptor.
True anchorites are those who the senses subdue.
Such the true anchorites; their minds on truth fixed,
Their essence they realize.
Fixed unshakeable in truth their understanding,
By the Preceptor's teaching spontaneously
they utter the holy Name.

1. Implies devotion, liberation.
2. Lit. Name.

Some lust after woman, seek attachment of Maya;
Egoists and those asleep to truth—these are
the unfortunate ones.
Saith Nanak : Those with spontaneous zeal serving the Lord,
Are the immensely fortunate ones. (4) (3)

Ratan padārath vaṉajīyeh Satiguri dīyā būjhāī Rāma

Hold commerce on jewel-commodities[1] as by the holy
Preceptor instructed.
True profit and gain in devotion to the Lord lies,
In merging one's qualities into the Divine attributes : P. 570
Merged into the Divine shall be he whom He Himself
so instructs.
In the world *true* gain in devotion lies.
Without devotion no joy shall come.
In duality must one meet ignominy;
Through wisdom given by the Preceptor must one seek
prop of the Name.
The commodity of *devotion* to the Name profit
unfailingly brings
To whomsoever God to such commerce sets.
Hold commerce in jewel-commodities[1] as by the holy
Preceptor instructed. (1)

Maya mohu sabhu dukkhu hai khoṭā ihu vāpārā Rāma

Maya-attachment is utterly the source of suffering
A losing trade.
Through falsehood to swallow poison—
Abounding evil from this arises :
Much evil thus ariese; abode of doubts is the world;
Those without *devotion* to the Name meet only ignominy.
Scholars[2] who study Scripture only hold disputations;
Know, without realization comes not *true* joy.
Of those caught in attachment to Maya, transmigration
shall not cease.
Attachment to Maya is source of suffering;
Losing is this trade. (2)

Khoṭei kharei sabh parkhīyani tit Sacchei kai durbārā Rāma

In the Eternal Court the spurious and genuine *coins*,

1. Devotion is implied by this image.
2. Pandit.

All shall be tested.
The spurious shall from the Portal be cast off,
Wailing as they lie.
These thoughtless barbarians as they lie shall wail.
Thoughtless egoists—their life a waste has been.
Poisonous is Maya that the world has deluded—
Its votaries have cherished not the holy Name.
Egoists in setting up against God's devotees,
Meet only suffering in the world.
Know that the spurious and the genuine shall at the holy
Court be tested. (3)

Āpi karei kisu ākhīyai horu karṉā kichhū na jāī Rāma

All that happens is by His will;
To whom may man complain ?
Nothing else avails.
He sets each to a task as it pleases Him—
As lies in his might,
Each He sets to tasks as it pleases Him—
None is *in himself* a hero or coward :
The Source of universal life,
Bestower of rewards for deeds—
In His will alone lies deliverance.
Saith Nanak : By grace of the Master is egoism cast off,
And exaltation through the Name achieved.
All happens as He wills—
To whom to complain ?
Nothing else avails. (4) (4)

Sacchā saudā Hari-Nāmu hai sacchā vāpārā Rāma

Devotion to the Lord's Name is the true bargain,
the true commerce.
By wisdom given by the holy Master is commerce
in the Name conducted,
Whose value is immensely high :
High is the value of this holy commerce—
Only the supremely fortunate therein get engaged.
Within and without are they dyed in devotion;
Their minds in the holy Name centred.

Note : In the above Chhant and some others 'Rama' is used as a euphonious refrain, and need not be shown in translation.

Only one on whom falls grace, this truth finds,
By contemplating the Master's Word.
Saith Nanak : Only those dyed in the Name,
Those holding commerce in holiness, attain joy. (1)

Haumai māyā mailu hai māyā mailu bharījai Rāma

Egoism and Maya are impurities—
One indulging in such is polluted.
By the Master's teaching is the mind rendered pure,
And the palate[1] tastes of joy in God.
The palate[1] of joy has taste,
The heart is drenched therein,
By contemplation of the holy Word.
Inside lies a well with amrita overflowing,
By the holy Word does the water-carrier maid draw it out.
Whoever has Divine favour, in *pursuing* truth engages.
My tongue, ever utter God's *Name.*
Saith Nanak : Those dyed in the Name are the truly pure;
All others with egoism's filth are polluted. (2)

Pandit jotakī sabhi paṛhi paṛhi kūkadei kis peh karehṇ pūkārā Rāma

Scholars[2], astrologers all shout out their learning— P. 571
Into whose ear want they to pour their noise ?
Soiled by Maya-attachment, their commerce is in Maya.
Of Maya their commerce, to worldliness are they attached—
In transmigration would they suffer.
Poison-worms, in poison are they rolling,
And in filth absorbed.
One's actions are as in primal time recorded—
This none has power to efface.
Saith Nanak : Those dyed in the Name find joy—
Others only in ignorance and folly shout to exhaustion. (3)

Māyā mohi manu rangiyā mohi sūddh na kāī Rāma

With the mind in Maya-delusion dyed,
All discrimination disappears.
With the mind dyed through the Master's teaching.
Is the dye of duality washed off.

1. Lit. Tongue.
2. Pandit.

With the dye of duality gone is the mind in truth absorbed,
And with truth are the stores filled.
One enlightened by the Master alone has realization,
And is with truth exalted.
By Divine favour alone is union with God attained—
Nothing else may one speak of this mystery.
Saith Nanak : Those without *devotion* to the
Name are in delusion lost;
To those dyed in the Name comes joy. (4) (5)

Ei mana meriyā āvāgaunu sansāru hai anti sacchu niberā Rāma

Listen my self ! The world in transmigration is *caught*;
By truth shall all in the end be determined;
The holy Eternal alone may in His grace grant liberation—
Then shall transmigration cease.
Transmigration shall cease and truth determine all :
By *following* the Preceptor's teaching shall
exaltation be attained.
Those dyed in holy truth and with poise intoxicated
In poise shall remain absorbed.
The holy Eternal have they loved and in their selves lodged;
Dyed in the holy Word in the end shall be absolved.
Saith Nanak : Those dyed in the Name, in truth are absorbed.
Never again shall they wander in transmigration.[1] (1)

Māyā mohu sabhu baralu hai dūjai bhāe khūāī Rāma

Attachment to Maya is madness;
The world caught in duality is lost.
Love of father and mother is all attachment;
In attachment is the world caught :
In attachment caught, for none the consequence
of deeds can efface.
He who created the universe,
Is alone the Doer—
None His equal.
The egoist purblind in agony struggles to exhaustion—
Peace comes not without *absorption* in the holy Word.
Saith Nanak : Bereft of the Name, are all astray;
In Maya-delusion lost. (2)

---

1. Lit. Move over the ocean of existence.

Ehu jagu jaltā dekhi kai bhāji pae Hari sharṉāī Rāma
Finding the world burning have we rushed
to seek the Lord's shelter;
Praying to the Master, perfectly endowed : Save us;
Grant us true merit.
Save us under your shelter,
Grant merit by *devotion* to the Lord's Name—
None like to Thee is bestower.
Supremely fortunate are those in devotion engaging,
With faith fixed in the Sole Supreme Being
abiding through all time.
Those practising celibacy, charity, austerity, ritual deeds,
Without the Preceptor's guidance attain not the supreme state.
Saith Nanak : Realization of the holy Word to such is granted
As under God's shelter place themselves. (3)

Jo Hari mati dei sā ūpjei hor mati na kāī Rāma
All realization in man from God emanates—
From no other source comes realization.
Thou who art within and without us—
Realization by Thy gift is granted.
When by Thy gift is realization granted,
No other wisdom pleases,
Through the Preceptor's teaching is joy in God tasted.
Holy is His Portal; eternally holy,
Through the holy Word is He revealed.[1]
As exaltation by the holy Preceptor is granted,
The devotee in his self finds his lasting abode.
Saith Nanak : Those dyed in the Name alone attain
to the Divine Mansion— P. 572
Attaining such wisdom *alone* is approved. (6)

In the Measure Wadhans—Composition of Sri Guru Ram Das
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merai mani merai mani Satiguru preeti lagāī Rāma
In my self has the holy Preceptor inspired
devotion *to the Lord*;
And the Name Divine in my self lodged :

1. Lit. Delineated, nobly described.

Lodged in my self is the Name Divine,
annuller of all suffering.
By great good fortune is obtained sight of the Preceptor—
Blessed be our holy Preceptor.
In all states[1] the holy Preceptor I serve,
By whose service is obtained peace :
In my self has the holy Preceptor inspired
devotion *to the Lord.* (1)

Hauṇ jīvāṇ hauṇ jīvāṇ Satiguru dekhi sarasei Rāma

By sight of the holy Preceptor find I life and joy.
The Master in my self the Name Divine has confirmed,
Whose repetition makes *my heart* bloom.
By repetition of the Name Divine is my *heart's*
lotus abloom;
By the Name Divine have I obtained the Nine Treasures.
As spontaneous absorption in the Lord has come,
Gone is malady of egoism and torment.
From the holy Preceptor is obtained exaltation
through the Name Divine;
By touch of the exalted[2] holy Preceptor is obtained joy.
By sight of the holy Preceptor find I life and joy. (2)

Koī āni koi āni milāvai merā Satiguru pūṛā Rāma

Yearn I for someone to arrive and to the holy Preceptor,
perfectly-endowed, unite me.
To such a one shall I dedicate self and body—
offer my body cut to pieces :
My mind and body cut to pieces shall I dedicate to one who
the holy Preceptor's Word to me relates.
My heart[3] *towards the world* is full of dispassion;
This *heart* from the world turned away, by the Master's
sight shall obtain joy.
Lord, bestower of bliss ! show grace;
Grant me dust of the holy Preceptor's feet.
I yearn for someone to arrive and to the holy Preceptor,
perfectly-endowed, unite me. (3)

---

1. Rising and sitting.
2. Deva, lit. divine.
3. Mana.

Note : As elsewhere, in these lyrics too 'Rama' is used at line-ends as a euphonious refrain.

Guru jewadu Guru jewadu dātā maiṇ awaru na koī Rāma

None is bestower *of grace* such as the Master.
Charity of the Name Divine he bestows—
He is *image of* the Lord immaculate, Supreme Being.
Fled is the suffering, doubt and fear of such as to
the Name Divine in devotion are fixed.
Supremely fortunate are such as the Master's feet
have their heart in *humility* fixed.
Saith Nanak : Such union the Lord Himself brings about—
In union with the holy Preceptor lies joy.
None is bestower *of grace* such as the holy Preceptor. (4) (1)

Hauṇ Guru binu haun Guru binu kharī nimāṇī Rāma

Lord ! without the Master's *guidance* utterly helpless I feel.
By union with the Master in the Divine Bestower,
life of the universe,
Am I absorbed.
By union with the holy Preceptor, in the Name
Divine am I absorbed;
The Name have I repeated, on the Name meditated.
The Divine friend that I have been questing after,
in my home[1] have I attained. P. 573
By my vision centred solely *in God,* the Lord have
I realized to be sole—
Realized the Lord abiding within my self.
Without the Master utterly helpless I feel. (1)

Jinnhāṇ Satiguru jinh Satiguru pāiyā tinh Hari
Prabhu meli milāe Rāma

Those that to the holy Preceptor have attained,
To the Lord he unites them.
At their feet I serve; their feet I touch :
At the feet of such I serve as on the holy Preceptor
and the Lord, all-pervasive have meditated.
Lord ! Thou that art the Supreme Bestower,
controller of the inner self,
Pray, my desires fulfil.
With a *true* disciple of the Master grant me union,

1. The self is implied.

In whose company day after day the Lord's praise I chant.
Those that to the holy Preceptor have attained,
To the Lord he unites them. (2)

Hauṇ wārī hauṇ wārī Guru-Sikh mīt piyārei Rāma

To the Master's *true* cherished disciple am I a sacrifice,
Who to me may relate the Name Divine,
Beloved, my prop.
The Name Divine is my life's companion, without which
live I not an hour, an instant.
Should the Lord, Bestower of joy show grace,
By the Master's guidance amrita shall I quaff.
The Lord Himself inspires faith and grants union;
Himself exalts.
To the Master's *true* disciple, cherished
friend am I a sacrifice. (3)

Hari āpei Hari āpei Pūrakhu niranjanu soī Rāma

The Lord that is the sole immaculate Being,
Himself grants union—supreme is His will.
All happens as He wills; nothing have we power to accomplish.
By clever devices that to exhaustion have been
practised, is He not attained.
By the Master's grace has Nanak, servant
of God, beheld Him—
Other than He none is real.
Himself is the Lord the immaculate Being. (4) (2)

Hari Satiguru Hari Satiguru meli Hari Satiguru
charan ham bhāiyā Rāma

Lord ! to the holy Preceptor unite me.
With the holy Preceptor's feet am I fallen in love.
The Master *my* darkness of ignorance has removed,
And the collyrium of enlightenment to *my eyes* has applied.
As to *my eyes* collyrium of enlightenment has the
Master applied,
Shattered is darkness of ignorance.
By service of the holy Preceptor have I attained
the supreme state,
And with each breath and morsel the Lord's *Name*
have I uttered.
Such in the holy Preceptor's service are engaged,
As have the Lord's grace.

Lord ! to the holy Preceptor unite me.
With the holy Preceptor's feet am I fallen in love. (1)

Merā Satiguru merā Satiguru piyārā maiṇ Guru binu rahaṇu na jāī Rāma

Beloved of me is the holy Preceptor—without him can I not live.
To me the Name Divine he imparts, that at the end shall be my succourer.[1]
The Name Divine that my succourer[1] shall be,
By the holy Preceptor *in me* is confirmed.
There, where neither progeny nor wife can be of help,
The Name Divine is the deliverer.
Blessed be the holy Preceptor, being immaculate,
By whose association on the Name Divine I have meditated. P. 574
Beloved of me is the holy Preceptor—without him can I not live. (2)

Jinnhīṇ darshanu jinnhīṇ darshanu Satiguru Pūrakh na paiya Rāma

Those that the sight of the holy Preceptor, exalted being have not obtained,
Fruitless is their birth, all gone to waste :
Wasted their life; reprobates,[2] in regrets they die.
Starving, with the jewel of Supreme Wealth lying in their homes;[3]
Unfortunate ones, from the Lord cast off far.
Abjure ever the sight of such as on the Name Divine have not meditated;
As sight of the holy Preceptor, exalted being, have not obtained. (3)

Ham chātrik ham chātrik dīn Hari pāsi benantī Rāma

A humble *chatrik*[4] am I, to the Lord making supplication :
To the Master beloved unite me, that devotion to him I perform :
By Divine grace devotion to the holy Preceptor may I perform.
Other than the Master none my helper is, the holy Preceptor my life's breath.
Saith Nanak : The Master in us has confirmed the Name Divine, eternally holy.[5]
A humble *chatrik*[4] am I, to the Lord making supplication. (4) (3)

1. Friend, helper.
2. Sakta.
3. The self is implied.
4. A tiny bird, symbol of spiritual yearning.
5. Satti (satya) yields this sense.

Hari kirpā Hari kirpā kari Satiguru meli sūkhdātā Rāma

Lord ! show grace; to the holy Preceptor, provider
of bliss unite me,
That with the holy Preceptor knowledge of the Lord we seek;
That with the holy Preceptor who wealth of the Name
has obtained,
Of the Lord we discourse.[1]
The holy Preceptor's feet may we ever touch, supplicate him,
Who the way *to us* has shown—
The way that the *true* devotee is one to whom suffering
and joy are alike,
Who in the Name Divine is dyed.
Lord ! show grace; to the holy Preceptor, provider of
bliss unite me. (1)

Sūṉi Gurmukhi sūṇi Gurmukhi Nāmi sabhi binasei haumai pāpāṇ Rāma

By listening to the Name from the holy Preceptor,
Are shattered egoism and all sins.
By contemplation of the Name Divine is cast off
worldly suffering;
Gone are the suffering and sin of such as to the Name
Divine are devoted.
As the holy Preceptor the sword of enlightenment *to us*
has handed,
Destroyed are Yama's minions.
As the Lord, Provider of Bliss, grace has shown,
Gone are sins and suffering.
By listening to the Name from the holy Preceptor,
Are shattered egoism and all sins. (2)

Japi Hari Hari japi Hari Hari Nāmu merai mani bhāiyā Rāma

By constant contemplation is the Name Divine
become my heart's beloved.
By repetition *of the Name* by the Master's guidance,
Are gone all maladies.
By repetition *of the Name* by the Master's guidance,
Is the self[2] cured of its maladies.
Each day am I in poised absorption in God,

1. Lit. Seek from him knowledge of God.
2. Body.

As on the Lord, deep and profound, have I meditated.
All, be they of high caste or low, that on the Name
have meditated,
The supreme wealth have obtained. P. 575
By constant repetition is the Name Divine become my
heart's beloved. (3)

Hari dhāruh Hari dhāruh kirpā kari kirpā lehu ūbārei Rāma

Lord ! we pray, in your grace save us.
We are sinners, of no merit, humble, on your mercy fallen :
Sinful, of no merit and humble—
Lord compassionate, Thy shelter *we seek.*
Thou art shatterer of suffering, giver of all joy;
Stones we, that you alone may make swim.
By contact with the holy Preceptor, joy of the Name
have we obtained.
Saith Nanak, servant of God : By the Name are *all* saved.
Lord ! we pray, in your grace save us. (4) (4)

In the Measure Wadhans—Composition of Sri Guru Ram Das

Ghoṟīāṇ* (Prothalamium)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Deh tejaṇi jī Rāmi upāīyā Rāma

This body is a mare, Divinely-created.
Blessed is the human incarnation that through
good deeds is obtained :
Through good deeds is the human incarnation obtained—
This body that is radiant like gold.
Should one by the Master's guidance dye it red,[1]
Ever fresh shall be its dye in Divine devotion.
Elegant is this body; with it may the Lord be contemplated.
By Divine contemplation shall it be embellished.
By great good fortune is it obtained;
let the Name be its friend :
For this has the Lord created it. (1)

---

* *Ghorian* (Song of the Mare or of Riding out to win a Bride) is sung by the womenfolk in the Punjab to celebrate the start of *Barat* or the wedding-procession led by the bridegroom. Here this symbolism is transmuted into spiritual terms. The bridegroom traditionally approaches the bride's house riding a mare (*ghori*).

1. The dye of joy, symbol of devotion.

Deh pāwuoṇ z̄īnu būjhi changā Rāma

Let discernment of goodness be the saddle to this mare.
By riding it may I cross the terrible *ocean of* existence :
This terrible ocean by innumerable waves tossed,
By the Master's guidance is crossed.
In the Lord's ship by good fortune is it crossed—
The Master by the holy Word pilots it safe.
One riding it, day after day in devotion chants Divine praise,
In Divine ecstasy involved.
Saith Nanak : Thus is obtained the state of liberation,
So exalted and noble. (2)

Kaṛīyālu mūkhei Guru giān driṛhāiyā Rāma

This mare's bridle-bit between its teeth[1] is enlightenment;
Its whip love of the Lord, by the Master imparted.
By striking with this whip whoever by the Master's
guidance conquers the self,
Is the *true* conqueror.[2]
One shaping the mind intractable, attaining the holy Word,
Quaffs the Divine elixir hard to attain.
Listening by his ears to the Master's Word,
The mare of devotion to God he rides.
Saith Nanak : Thereby is crossed the long,
terrible pathway. (3)

Ghoṛī tejaṇi deh Rāmi upāīyā Rāma

This mare of the body is God's creation.
Blessed is the mare of the holy, riding on which
grants the Divine vision.
Blessed is the mare attained in primal time
by accumulated good deeds.
Riding such a mare of the body is crossed
the terrible ocean *of existence*;
And by union with the Master is eternal joy attained.
As is the wedding[3] arranged by the Lord, perfection incarnate,
God's devotees the wedding-procession constitute.
Nanak, servant of God, has found the Lord for bridegroom;
God's devotees this paean of joy have sung. (4) (1.5)

1. Mouth.
2. Cf. *Japuji*, 28.
3. Symbol for union of the self with the Absolute.

Deh tejanṛī Hari nav-rangīyā Rāma

The mare of the body with God's fresh dye is suffused. P. 576
The Master, supreme enlightenment of the Lord has begged;
With enlightenment has he begged knowledge
of the Lord's noble discourse,
And worth[1] of the Name Divine realized.
By discoursing on the Name Divine, fruitful has our life become.
God's devotee lauding the Name Divine, evermore
of devotion has begged.
Saith Nanak, servant of God : Listen you devotees !
Noblest of all is devotion to the Lord. (1)

Deh kanchan zīnu sūwannā Rāma

Golden[2] is this body, golden[2] its saddle,
With studding it with jewels of the Name Divine is found
union with God and excess of joy.
As guided by[3] the Master's Word, on the
Lord have we meditated;
By great good fortune is formed love for the Lord.
Union with the Lord, controller of the inner self,
has come about.
In the Lord's dye are dyed the youthful limbs.
Saith Nanak : Whoever the Name has realized,
from the Lord seeks the Name alone. (2)

Kaṛīyālu mūkhei Gūri ankasu pāiyā Rāma

The Master, a firm bridle, like the elephant's goad
in the teeth[4] of this mare has fixed.
The mind, mad like an elephant, by the Master's
Word is brought under control :
Controlled is the mind; attained is the supreme state.
And the woman her Lord's love *has attained*.
Her heart to the Divine Lord is attached in love;
Nobly settled in the home is the Lord's bride.[5]
Intoxicated with enlightenment, with the Divine dye suffused,
The Lord has she attained.
Saith Nanak, slave to the Lord :
By great good fortune on the Lord have I meditated. (3)

1. State, measure.
2. Used symbolically—noble, spiritual.
3. By listening to.
4. Mouth.
5. Symbol for the seeker.

Deh ghoṛī jī jitu Hari pāiyā Rāma

By *aid of* this body's mare has the Lord been attained.
In unison with the holy Preceptor have we sung the paean of joy.
The paean of Divine joy in the Name Divine lies;
Those singing it are the Lord's servants.
In the splendid mansion[1] shall such a one attain the Lord,
And joy with the Lord have.
Spontaneously shall such a one the Lord's praise sing;
And by the Master's guidance with his mind
the Lord shall contemplate.
Saith Nanak, servant of God : By Divine grace,
Mounting the body's[2] mare the Lord have
we attained. (4) (2.6)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Guru mili laddhā jī Ramu piyārā Rāma

By association with the Master has been attained the beloved
Divine Being.
To Him is this mind and body sacrificed.
Sacrified is mind and body, and the ocean of existence vanquished;
Gone is Yama's fear.
Poise *the self* has obtained; amrita has it quaffed;
Ended is transmigration.
Attained is the abode of absorption in poise,
Wherein is the Name Divine the *sole* prop.
Saith Nanak : In joy we disport.
Hail the Master, perfectly-endowed. (1)

Sūṇi sajjaṇ jī mainḍaṛei mītā Rāma

Listen, my friend, companion.
The Master, incantation of the holy Word has imparted.
On the holy Word have we meditated, and the paean of joy sung—
Thereby is fear from the mind lifted.
The Lord who leaves me not alone,
Is ever by me, have I obtained.
In *obedience to* the Lord's will lies true honour : P. 577

1. Symbol for the Divine Essence.
2. The meaning is esoteric—by disciplining the mind's faculties to devotion.

Spontaneously has the Lord granted the wealth *of devotion.*
Saith Nanak : A sacrifice am I to one[1]
From whom charity of Thy devotion have all obtained. (2)

Tau bhāṇā tāṇ tripat aghāe Rāma

By Thy grace have we felt fully satisfied;
Joyful[2] is the mind, assuaged our thirst :
Joyful[2] is the mind, lifted the thirst,[3]
A great treasure[3] obtained.
Of this *Thy* disciples and devotees have partaken—
To the holy Preceptor am I a sacrifice.
Suffused in the Lord's dye have we turned fearless;
Lifted is Yama's terror.
Nanak, Thy slave is ever in Thy service engaged—
With fervour devoted to Thee. (3)

Pūrī āsā jī mansā merei Rāma

Lord ! fulfilled are my desires and hopes.
Without merit am I; all merit is Thine.
Thine, Lord are all merits—by what tongue[4]
have I power to laud Thee ?
My merits and demerits Thou hast not judged;
In an instant forgiveness[5] hast Thou granted.
The Nine Treasures have I obtained; struck is the concert of joy—
The trumpets of unstruck music sounded.
Saith Nanak : A bridegroom[6] and home[7] have I obta ned;
Gone are all my sorrows. (4) (1)

Sloka

Why to falsehood dost thou lend ear,
That like gusts of wind vanishes ?
Saith Nanak : Approved alone are the ears
That to the holy Lord listen. (1)

Chhant (Lyric)

Tin ghol ghūmāī jin Prabhu sravaṇīṇ sūṇiyā Rāma

To such am I a sacrifice, as with their ears to the Lord
have listened.

Note : As in other chhants, *'Rama'* at line-ends occurs as a euphonious refrain.
1. Refers to the Guru, the holy Preceptor.
2. Cool.
3. Used symbolically.
4. Mouth.
5. Implies liberation.
6. Implies the Lord.
7. The state of unshaken poise.

In spontaneous joy abide such as with their tongue have the
Lord's *Name* uttered :
Joyful spontaneously, of invaluable merits are these—
To save the world have they arrived.
Across the ocean of existence, on the ship of the Master's feet,
Numberless have they carried.
No reckoning[1] is made of such as have the Lord's grace.
Saith Nanak : To such am I a sacrifice,
As with their ears to the Lord have listened. (1)

Sloka

With my eyes the *Divine* Effulgence have I beheld;
Yet is not my overpowering[2] thirst assuaged.
Saith Nanak : Different *from these* are the Eyes
That the Beloved's vision behold. (1)

Chhant (Lyric)

Jinnhīṇ Hari-Prabhu ḍiṭṭhā tinh kürbaṇei Rāma

To such am I a sacrifice as the Lord have beheld :
At the holy Portal find they approval.
Exalted are such as of the Lord are approved,
In joy of the Lord dyed :
Fulfilled with joy in the Lord, in poise absorbed,
In each self[3] the Lord have they realized.
Such alone are true devotees, such the blessed ones,
Of the Lord approved.
Saith Nanak : To such am I a sacrifice,
As the Lord have beheld. (2)

Sloka

Without *devotion to* the holy Name
Is the self[4] dark, blind and deserted.
Saith Nanak : Fruitful is the birth of those
In whose self is the holy Lord lodged. (1)

Chhant (Lyric)

Tin khannīyai wanjāṇ jinh merā Hari-Prabhu ḍīṭhā Rāma

To such would I *sacrifice self* and be cut to pieces,
As the Lord's sight have beheld.

---

1. Reckoning of deeds in the Hereafter is implied.
2. Excessive.
3. Lit. Vessel.
4. Body.

Fulfilled are these, tasting sweet Divine amrita.
Sweet to the mind is the Lord.
As is the Lord pleased has amrita showered,
Bringing joy.
Cast off[1] from their self are suffering and doubt,
As glory of Lord of the Universe they have chanted.
Vanquished are their attachment and evil-doing; P. 578
From company of the five[2] are they freed.
Saith Nanak : To such would I offer my self
and be cut to pieces,
As in their self the Lord have beheld. (3)

Sloka

Such alone are reckoned God's true servants,
As for the Lord yearn.
Nanak ! know this for truth,
The Lord from His devotees lies not apart. (1)

Chhant (Lyric)

Mili jala jaleh khaṭāṇā Rāma

As water with water is mingled,
And light mingled with light—
So are men of perfection in the Creator absorbed,
Knowing themselves to be the Lord's image.
In the Sole Lord is their unbroken absorption
spontaneously fixed.
Himself is the Lord hidden from view,
Immaculate;
His mystery to Himself alone known.[3]
Saith Nanak : Shattered are doubt, fear and
the Three Qualities,
And water in water[4] is mingled. (4) (2)

Prabh karaṉ kāraṉ samrathā Rāma

Lord who art Almighty,
With Thy arm's *strength* save the world.
Lord, mighty to grant succour, ocean of
compassion, giver of bliss !

1. Destroyed.
2. Five sources of Evil are implied.
3. Lit. Himself on Himself discourses.
4. (This is delineation of the state of absorption in the Infinite).

To Thy devotees am I a sacrifice who the Sole *Lord* have realized.
Thy hue and features unknowable, inexpressible.
Thus prayeth Nanak : To my supplication listen,
Lord almighty ! (1)

Ehi jīya Terei Tūṇ kartā Rāma

These beings all are Thine, Thou *their* Maker;—
Thou who art annuller of suffering, pain and doubt.
Lord, compassionate to the humble ! who in an instant
dost remove suffering and pain,
Save *Thy creation.*
Lord ! Thou art mother, father, master, friend—
The whole world Thy children.
Whoever under Thy shelter comes, attains
treasure of *noble* attributes—
Never again dying.[1]
Thus states Thy servant Nanak in supplication :
All creation is Thine, Thou their Maker. (2)

Āṭh pahar Hari dhiyāiai Rāma

Day and night on the Lord meditate,
And obtain fulfilment of heart's desire.
By meditating on the Lord, heart's desire[2] you obtain,
Whereby may be gone Yama's terror.
As in holy company is chanted Divine *laudation*,
Fulfilled are *all* desires.[2]
Discarding pride, attachment and evil-thinking,
The Lord's favour win.
Thus states Nanak in supplication : Day and night
Ever on the Lord meditate. (3)

Dari wājehṇ anahat wājei Rāma

At the Divine Portal is resounding the unstruck concert.[3]
In each being is the Lord's voice singing.
Ringing and resounding is the Lord, inaccessible,
unknowable, all-high—
His merits endless beyond expression or reach.
The creation fashioned by Him has He created and cherishes.
Thus states Nanak in supplication : In devotion to the Name lies joy;
At the Divine Portal resounds the unstruck concert.[3] (4) (3)

1. That is, released from transmigration.
2. Implies liberation.
3. Anahad Shabda, the unstruck mystic music.

In the Measure Badhans (Wadhans)—Composition of Sri Guru Nanak Dev

Alahaniyan (Dirges)*

SCORE 5

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhann sirandā sacchā patishāhu jini jagu dhandai lāiyā

Hail the Creator, true king, who the world in
various tasks has engaged.
As comes the appointed time to a close,
and the pot[1] filled,
The being beloved is captured and marched off : P. 579
Captured and marched off is the being beloved,
as has the command issued;
Tearful are all its dear ones.
Mother mine ! as the allotted days come to end,
Are body and self separated.
Beings receive what *for them* is recorded, as in former
lives has been their doing.
Hail the Creator, true king, who the world in
various tasks has engaged. (1)

Sāhibu simrahu merei bhāīho sabhnāṇ eho paiyānā

Brethren ! the Lord contemplate : Such departure
all must face.
Here for a brief period man in false doings engages—
Know, inevitably must he go beyond.
Beyond inevitably must man, a guest here, go—
Why be proud ?
Let man contemplate His Name, whose service
At the Divine Portal brings joy.
Know, there yonder shall not your command at
all be effective :
Who knows what to each will befall ?
Brethren ! the Lord contemplate : Such departure
all must face. (2)

---

* *Note* : Alahaniyanan is ceremonial mouring for the dead in Punjab, accompanied by improvized snatches of elegiac chanting about the departed. In this composition is given a vision of the evanescent state of life, along with a lofty perspective on life and man's duty.

1. A pot with a hole at the bottom.

Jo Tisu bhāvāi samrath so thīyai hīlaṛā enu sansāro

All happens as pleases Him who is Almighty—
this world only a means.[1]
On water and land is pervasive the holy Creator—
The holy Creator inaccessible, beyond limit,
of unknowable extent.
The advent *into this world* of such alone is fruitful,
As on Him single-mindedly have meditated.
Himself He demolishes and builds, and by
His command exalts.
All happens as pleases Him who is Almighty—this
world only a means.[1] (3)

Nanak rūnnā bābā jāṇīyai jei rowai lāe piyāro

Saith Nanak : He alone is said truly to mourn,
who mourns out of love.
Mourning for worldly objects is all of no worth :
Of no worth is mourning of the thoughtless world,
That for the world's goods[2] mourns.
Realizing not good from evil the world uselessly
wastes away bodily powers.
Whoever has come here, must go hence—false is your pride.
Saith Nanak : He alone is said truly to mourn, who
mourns out of love. (4) (1)

Āwuh miluh sahelīho sacchaṛā Nāmu laehāṇ

Come, my sister-friends, in unison the Name Eternal we repeat.
The world mourns departure[3] of the body;
The Lord we contemplate :
The Lord we contemplate and look to that path
That we too must tread.
He who made *life* has taken it back :
His will has operated.
What *man* had done, that now faces him—
What way can our will be effective ?
Came, my sister-friends, in unison the Name
Eternal we repeat. (1)

1. Hīlara (dim. from *hila*), means, medium. The meaning apparently is, all by the inscrutable Divine will occurs; the causes we assign to happenings are only the apparent means. This would apply also to the achievement of liberation, which is believed to be consequent upon our actions.
2. *Maya* here appears to mean worldly things, after the popular parlance.
3. Separation.

Maraṉu na mandā lokā ākhīyai je mari jāṉai aisā koe

People of the world ! revile not death, should one know how to die.
Serve the Lord almighty—thereby shall your path
hence be made easy.
As this easy path you tread, reward shall you receive.
And exaltation in the hereafter.
An offering[1] you carry with you and in truth be absorbed,
Approved shall you devotion be.
In the *Divine* Mansion finding a place, the Lord's
pleasure shall you win,
And in joy disport.
People of the world ! revile not death, should
one know how to die. (2)

Maranu mūṉasāṉ sūriyaṉ haqqu hai jo noe maraṉi parwāṉo

Holy is the death of heroic men, whose dying is Divinely-approved.
Such alone may be called heroes as at the Divine
Portal obtain true honour : P. 580
Obtaining honour at the Divine Portal, with honour they depart,
And in the hereafter undergo not suffering.
Such reward they shall obtain if on the Sole Lord they meditate,
Whose service all fears drives away.
Their suffering they utter not aloud; all in their mind they bear—
The Lord Himself knows all.
Holy is the death of heroic men, whose dying
is Divinely-approved. (3)

Nānak kis no bābā roīyai bāzī hai ehu sansāro

Saith Nanak, How many may we mourn ?
This world is all *God's* play.
The Lord views His own handiwork, His might contemplating :
Contemplating His might, He holds it in His hands.
He who created it, alone knows it.
Himself He beholds and has realization,
Himself His Ordinance knows.
He who made all this, knows it—
Beyond limit His manifestation.
Saith Nanak : How many to mourn ? This world
in all *God's* play. (4) (2)

---

1. Implies the offering carried for the sovereign by the subject, as a mark of fealty.

In the Measure Wadhans Dakhani—Composition of Sri Guru Nanak Dev

Sach sirandā sacchā jāṉīyai saccharā Parvardagāro

Know the Eternal Creator, Cherisher.
His Essence He created, inaccessible, limitless.
The two discs of earth and sky He joined and then separated.
Without the Master's guidance is the world *plunged* in pitch darkness.
Then created He sun and moon that day and night move,
Whose movements He considers. (1)

Saccharā Sāhibu sach Tūṇ saccharā dehi piyāro

Lord that art holy and eternal,
To us grant Thy true love.[1] (Pause)

Tūdh sirjī medanī dūkhu sūkhu devaṉhāro

Creation hast Thou made—Thyself dost Thou allot suffering and joy.
Woman and man too hast Thou created, who in Maya's poisonous attachment are involved.
The four sources[2] of creation, the four utterances[3] too are Thine—
All creation by Thee is propped.
By Thy might hast Thou established *Thy* throne,
Where is determined truth. (2)

Āvā gavaṉu sirjiyā Tūṇ thiru karnaihāro

Transmigration and immutability too hast Thou created,
And also immutability dost grant.
Birth and death comes, while this being in evil-doing remains bound.
This unworthy creature the holy Name has neglected—
What help when it sinks ?
Discarding good, poison has it packed—
Becoming merchant of demerits. (3)

Saddaṛei āye tinhāṇ jānīyāṇ Hūkami sacchei Kartāro

To our loved ones have come the calls,
By command of the holy Creator.
Parted are wife and husband—

1. Devotion is implied.
2. (These are, ego-born, placenta-born, sweat-born and atmosphere-born).
3. (These are divided according to the source in the body from which they take rise).

The Lord alone joins *the unjoined.*
Yama's minions consider not beauty and charm,
Bound by the command from on high.[1]
These consider not infancy or old age,
And all loving bonds snap asunder. (4)

Nau dar ṭhākei Hükami sacchai hansi gaiyā gaiṉārei

By command of the holy Eternal are the nine doors
of the body stopped,
And the self towards the upper regions moves.
The female of the body widowed lies lifeless, as the dead
body within doors.[2]
Dead is Maya-bound consciousness, that at the Portal
of the Divine Mansion wails.
Female companions of the husband,[3]
Let your mourning be narrating qualities of the
Eternal Master. (5)

Jali mali jānī nhāwāliyā kappaṛi paṭṭi ambārei

Then is the loved one bathed in water, and in silken
sheets wrapped.
Raised are sounds of holy texts;[4] and the five nearest
relatives are as dead *with grief*—
Wailing, by separation of the loved one am I as dead;
Cursed be life in the world *after this.*
One living life as though dead will alone be proved to
have real love. (6)

Tüsīṇ rowuh rovaṉ āiho jhūṭhi müṭṭhī sansārei

Wail you females come to wail—false is this world,
The true Spouse have you deserted, and deluded, in false
concerns run about. P. 581
In each home abides the Spouse, everywhere His wives[5]—
Beauteous is one who is in love with the Divine Beloved.
The holy Lord I laud; in *uttering* His Name find I joy. (7)

Guru miliyai vesu palaṭṭiyā sādhan sacchu sīngāro

By the Master's contact is the woman's wear changed
to joyful state;

1. Sirkar = Source of all action. Applied meaning, power of state.
2. In the courtyard.
3. Implies created beings.
4. That is, these are recited over the dead.
5. (Beings are implied).

In truth is she decked.
Come my sister-friends, in unison the Creator we contemplate.
By the holy Name has the woman become blessed in matrimony—
By truth in beauty embellished.
Saith Nanak : Sing not songs of sorrow in separation;
Discourse rather on the Supreme Being. (8) (3)

Jini jagu siraji samāiyā so Sāhibu küdrati jāṉowā

The Lord who the universe has created, and in it is pervasive.
By His creation[1] know Him.
Seek not the holy Eternal far—in each being as holy
Presence[2] is He visible.
As the holy Presence[2] know Him, know Him not far,
Who this creation has fashioned.
By meditation on the Name alone comes joy—
Without *devotion to* the Name is *life's* play false.[3]
He who made it alone knows its system; what power
has anyone to express it ?
Accept in faith Him who creating the universe the
snare *of attachment* has spread. (1)

Bābā āiyāṇ hai üṭhi challaṇā adh-pandhai hai sansārowā

Friend[4] ! after arrival must each depart :
A halfway house is the world.
For each has the holy Eternal recorded suffering and joy
by consideration of his former reckoning.
As have been one's deeds, so *the apportioning*
of suffering and joy—
This with one's being lasts.
Do the deeds by the Creator ordained—
Seek not to depart thence.
Immaculate Himself, creation He in tasks has bound :
By operation of His Ordinance finds it release.
With counting of days[5] comes death;
Man in duality involved, to evil courses is given. (2)

Jam-mārg panthu na süjjhaī üjjhaṛu andh ghübārowā

On the way of mortality is the true path not visible—

1. Kudrat = might; here implies Maya, the manifest creation.
2. Shabda = the form the Divine Essence assumes.
3. Raw, unbaked (as of earthenware vessels).
4. Baba (an honorific to address one respected).
5. Thinking of today and tomorrow.

All is straying *in wilderness* in dark dust-storms :
In this wilderness is found neither water nor soft beddings,[1]
Nor viands of various kinds.
Neither is there food with honour served, nor cold water given,
Nor decking with fine dresses.
With chains round the neck, is the self struck
on the head, standing;
Neither house nor home is there visible.
Seeds *of good* sown now, instantly grow not—
With burden *of sin* on the head, the self into regrets falls.
Other than the holy Eternal *in such a place* no other
friend *has the self*—
Such is the truth. (3)

Bābā roweh roweh su jāṉīyai mili roweh gūṉa sārewā
Friend ! true mourning is in *holy* company to
discourse on *Divine* merits.
The mourning of one Maya-deluded is a worthless, losing pursuit.
Mourning in involvement of Maya-pursuits removes
not impurity *of the self*—
Know this world to be dream-like.
The world in falsehood is deluded, as by the juggler's tricks.
He Himself sets man on the *right* path; Himself
good deeds He inspires.
Saith Nanak : Those dyed in the Name are by
the Master, perfectly-endowed,
Spontaneously saved. (4) (4)

Bābā āiyā hai ūṭhi challaṉā ehu jagu jhūṭhu pasārowā
Friend[2] ! whoever in this world has arrived must depart—
The world is a beguiling spectacle.[3]
The Eternal Abode by service to the holy Eternal is attained;
By exclusive *devotion to* truth is one purified.
By falsehood and greed is not obtained any place *with God*—
In the hereafter no resting-place.
One is not *then* invited to enter and be seated,
as raven in house deserted.
Transmigration is the supreme alienation *from God*—

1. Quilt and mattress.
2. Baba.
3. False display.

In this is the whole world ruined.
In greed, worldly concerns and *lure* of wealth[1]
is the world deluded;
Death ever-present[2] is putting it in suffering. (1)

Bābā āwahu bhāīho gali milehṇ mili mili dehi asīsāṇ hei

Friends, brethren ! come let us embrace one another
and pronounce benediction : P. 582
The benediction that holy union with the Beloved never may end.
Benedictions you pronounce that devotion we may practise—
What need of such benediction for those *to God* united ?
Rather these you pronounce on such as of the holy Name
and the Divine Essence are neglectful—
Bless them that by guidance of the Master's Word
in truth they disport.
Thereby shall you not tread Yama's path; in
the holy Word absorbed,
Eternally in the holy Essence abiding.
With such friends and relations[3] as to God
are united, form union,
Who by guidance of the Master's Word their
nooses have snapped. (2)

Bābā nāngṛā āiyā jag mehṇ dūkhu sūkhu lekh likhāiyā

Friend ! man unclad into the world has come—suffering and
pleasure in his destiny recorded.
The hour of betrothal[4] recorded by virtue of
former deeds is inescapable.
The holy Eternal in His session recorded for the
creature amrita and poison—
As God-ordained has it acted.
The witch *Maya* casts her spells, putting threads of various
hues round its neck.
With its shallow understanding is the creature low of mind,
Greedy like flies on molasses.
Unattended by decencies[5] is it in Kali-yuga born;
unclad is it haled out. (3)

---

1. Maya.
2. Standing *by*.
3. Implies devotees of God.
4. Sāhā, fixed hour of solemnizing wedding, implying hour of death.
5. That is, naked.

Bābā rowuh jei kisai rowaṇā jānīyaṛā bandh paṭhāiyā hai

Friend ! mourn now if mourn you must—the loved one
in bonds is led off.
Ineffaceable is recorded wirt, as the courier at the door arrives.
As has pleased God, has the courier arrived :
Those that must wail, to wailing have fallen.
Wail sons, brothers, nephews and dearly loving *friends.*
None for the dead gives up life.[1]
Best it is to mourn in fear of God, recounting His merits.
Saith Nanak : Eternally enlightened is one,
Whose mourning lies in contemplation of truth. (4) (5)

In the Measure Wadhans—Composition of Sri Guru Amar Das
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Prabhu saccharā Hari sālāhīyai kāraiu sabhu kichhu karṇai jogu

Laud ever the holy Lord, in whose power lies all.[2]
Never shall such a woman[3] be widowed, nor go into mourning.
Into mourning never shall she go;
Ever in enjoyment of bliss, shall she be admitted
inside *her Lord's* Mansion,
Should she realize the Beloved as the Rewarder of Deeds.[4]
As amrita shall her utterance ever be.
The well-endowed wife[3] revolves ever in her mind her
Lord's merits,
And ever thinking on Him never shall she feel sorrow of
His separation.
Laud ever the holy Lord, in whose power lies all. (1)

Saccharā Sāhibu shabdi pachhāṇīyai āpei lae milāe

By the Word is the holy Lord realized—
Himself He makes union.
The woman[3] casting off her egoism,
is in her Beloved's joy dyed.
Her egoism casting off, never shall death touch her,
As through the Master's teaching she realizes,
no other is there.

---

1. That is, mourning ends with wailing and crying.
2. Lit. Capable of doing (accomplishing) all.
3. Symbol for the seeker.
4. That is, one who retributes good deeds done.

Of such a woman shall all desires be fulfilled;
Her heart in joy drenched, to the Bestower of gifts,
Life of the world, is she united.
Dyed in joy of the holy Word, youth-intoxicated,
Into her Lord's clasp is she taken.
By the Word is the holy Lord realized—
Himself He makes union. (2)

Jinnhīṇ āpṉā kaniu pachhāṉiyā hauṇ tin pūchhauṇ santāṇ jāe

Who are such as the Lord have realized ? P. 583
This knowledge shall I seek from God's devotees.
Those devoted to Him, casting off egoism—
The holy Beloved is to them spontaneously united.
The holy Beloved through living the truth is found,
When the woman in the holy Word is dyed—
Never is such a one widowed.
Ever in conjugal bliss, her self in perpetual absorption abides :
The Lord who everywhere is pervasive,
Holding Him perpetually in her sight,
Ever has she bliss of him.
Who have the Lord realized ?
This shall I from God's devotees find. (3)

Piruh vichhünnīyāṇ bhī milehṇ jei Satiguru lāgehṇ Sāchei pāe

Those from the Beloved separated too shall find union,
Should they the holy Preceptor's feet touch.
The holy Preceptor ever is gracious—
All evils thoughts he burns down with the holy Word.
Burning down with the holy Word evil thoughts,
Duality he banishes,
And in holy Truth is the seeker-female *left dyed.*
Through the holy Word comes joy imperishable,
And in ego-illusion vanished.
Saith Nanak : With the Beloved immaculate,
giver of joy imperishable,
The Master through the holy Word grants union.
Those from the Beloved separated shall find union too,
Should they at the holy Preceptor's feet fall. (4) (1)

Süṇiyuh kant-mahelīho Piru sevuh Shabdi vīchār

Listen you spouses of the *holy* Lord !
Serve the Beloved ever by contemplating the holy Word.
The woman of bad ways realizes not her Lord,

And bereft of Him, wails as Him she disregards.[1]
One that through tears remembers Him, ever lauding His merits,
Never shall she suffer widowhood.
By submitting to the Preceptor's teaching is He known;
Through the holy Word realized,
And thus is one absorbed in devotion to the holy Lord.
Those not realizing their Beloved, Rewarder of deeds—
Are false, ruined by their untruth.
Listen, spouses of the holy Lord !
Serve the Beloved ever by contemplating the holy Word. (1)

Sabhu jagu āpi ūpāiyonu āwaṉ jāṉ sansārā

The world that comes and goes, has He created.
Those ruined through Maya-illusion are in transmigration
whirled around :
In transmigration whirled, evil in them has increased—
The *world* bereft of realization, is ruined.
Without realizing the holy Word is the Beloved not attained.
Such waste their lives, and caught in falsehood and evil,
their destiny bewail.
What use wailing over the Beloved's loss ?
He is life of the world—
Only those wail that of the Lord are unmindful.
The world that comes and goes, has He created. (2)

So Piru Sacchā sad hī sāchā hai na uhu marai na jāe

The Beloved is eternal, holy, perishing never.
The woman of poor understanding, forgetful of Him,
Caught in duality, widowhood sufers.
Suffering widowhood in duality, in Maya-delusion she suffers,
Her years ending, her limbs declining.
All that is born, must pass away—
Only those caught in duality *feel pangs* of suffering.
Forgetful of inevitably death at Yama's hands,
The world in Maya's pursuit struggles,
With mind in greed and covetousness absorbed.
The Beloved is eternal, holy, perishing never. (3)

Iki rowehṉ Pirai vichhūnnīyāṉ andhī na jāṉ Piru nālei

Some wail, from the Beloved cast off—
These blind ones not knowing He is by their side.

1. Lit. Forgets.

By the Master's grace is the holy Beloved found—
Let the woman ever contemplate Him.
Let her the Beloved contemplate,
Ever is He by her side—
Only the egoist thinks him far.
Those not realizing the Lord is ever by them,
Their life[1] is ruined, is to them of no avail.
Saith Nanak : The woman shall find her Lord, P. 584
Should she for ever contemplate Him.
Some wail, from the Beloved separated—
These blind ones not knowing He is by their side. (4) (2)

Rowehṇ Pireh vichhünnīyāṇ maiṇ Piru Saccharā hai sadā nālei

Those from their Beloved Spouse separated wail—
Not knowing the holy Beloved ever is by *their* side.
Those realizing that departure *from the world* is inevitable,
Serve the holy Lord and ever in mind keep Him—
Ever keep they His Name in mind; the holy Preceptor
ever is with them :
Devotion to him brings joy.
By the holy Word borne in mind is fear of death annulled,
And transmigration ceases.
The holy Lord, of the holy Name, casts His glance of
grace at them—
Those from their beloved Spouse separated wail—
Not knowing the holy Beloved is ever by *their* side. (1)

Prabhu merā Sāhibu sabhdū ūchā hai kiv milāṇ Preetam piyārei

Supreme over all is the Lord *I seek.*
How with the cherished Beloved may I find union ?
Spontaneous became the union when made by the
holy Preceptor,
With the Beloved kept ever in mind.
As is the Lord cherished in love in the heart,
Through the holy Preceptor is His sight obtained.
Frail is the vesture[2] of Maya-illusion, which worn,
makes the feet unsteady *in the way of God.*
Holy is the vesture[2] dyed in the dye of the Beloved,
Which worn, fulfils all desire.

---

1. Lit. Body.
2. Lit. Cloak.

Supreme over all is the Lord—
How with the Beloved may I find union ? (2)

Maiṇ Prabhu sacchu pachhāṉiyā hor bhūlī avgaṉiārei

With realization of the holy Lord was I *blessed.*
Other beings of the world, involved in sin, that are of Him forgetful.
I disregarded.
Ever have I joy with the Beloved,
By contemplation of the holy Word.
By contemplating the holy Word art thou in bliss, woman !
By touch of the holy Preceptor hast thou found the Beloved.
Dyed in joy is thy heart in ecstasy of peace.
Gone are all thy foes and suffering.
By dedicating body and soul to the Master,
Is the mind with devotion filled,[1]
As was desire and suffering eliminated.
With realization of the holy Lord was I blessed.
Other beings of the world, involved in sin, that are of Him forgetful.
I disregarded. (3)

Sacchaaṛi āpi jagatu ūpāiyā Guru binu ghor andhāro

In the world created by the holy Lord,
Without the Master's guidance in all pitch dark.
The Lord brings about union, makes union Himself,
And Himself inspires devotion—
Inspiring devotion Himself, that is the commerce of
spiritual poise.
By the Master's guidance grants He fulfilment of life's aim.
Blessed is the birth of any that his egoism casts off,
And at the holy Portal is adjudged Pure.
Through devotion to the Name, saith Nanak,
Is the heart illumined with the jewel of realization.
In the world created by the holy Lord,
Without the Master's guidance is all pitch dark. (4) (3)

Ehu sarīru jajjarī hai is no jaru pahunch āye

This frail body is now by old age gripped;
Those saved by the Master alone are saved—
All others are born and die and are in transmigration caught :
In transmigration caught, others are born and die—
Full of regrets they leave the world;

1. Lit. Drenched.

No joy without *devotion to* the holy Name comes.
Only for *good* deeds done in life comes any reward;
The egoist in ignominy ends.
The demesne of death[1] is utterly dark, storm tossed;
Friendless[2] is the self there.
Frail is this body, now by old age gripped. (1)

Kāyā kanchanu tāṇ thīyai jāṇ Satiguru lae milāe

With union by the holy Preceptor granted, P. 585
Is the body transmuted to gold.
As is Maya-illusion lifted,
The self in the holy Name is merged :
As is the self in the Name merged and sings Divine laudation,
Comes joy of union with the Beloved.
Then comes the state of perpetual joy,
As is egoism lifted.
I fall at the feet of those *holy* persons,
That cherish in heart God's Name.
With union by the holy Preceptor granted,
This body shines as gold. (2)

So sacchā sachu sālāhīyei jei Satiguru dei būjhāe

Laud the holy Eternal by the wisdom by the holy
Preceptor granted.
Those without the Preceptor's *guidance* in illusion are lost—
In the hereafter with what face shall they appear[3] ?
In ignominy in the hereafter, full of regrets for evils done,
Suffering to their share shall fall.
Those dyed in the Name in vermilion shall be decked,
And have joy in their beloved Husband's clasp.
None great as He—
Inexpressible His greatness.
Laud the Eternal by the wisdom by the holy Preceptor
granted. (3)

Jinnhīṇ saccharā sacchu sālāhiyā hauṇ tinh lāgauṇ pāe

I touch the feet of those that the holy Eternal have lauded.
Such are true and holy—
Their touch all impurity removes.
All impurity their touch removes, like bathing in the holy Pool,

1. Yama.
2. Lit Without sister and brother.
3. Go.

In poise of mind.
The holy Preceptor in the secret has instructed me,
Of the holy Name immaculate, inaccessible.
Saith Nanak : *Those so instructed* are in devotion
ever engaged,
And in holy truth merged.
I touch the feet of those that the holy Eternal
have lauded. (4) (4)

Wadhans-ki-Vār—Composition of Sri Guru Ram Das[1]
(To be sung to the tune of Lallān Bahlimān)[2]

In the Name of the Sole Supreme Being, Realized
by the Preceptor's Grace

Sloka (Guru Amar Das)

Shabda rattei waḍhans haiṇ Sacchu Nāmu ūri dhāri

Those dyed in the holy Word are the great souls[3]—
In their hearts is borne the holy Name—
Truth they garner, ever living by *guidance* of truth
And love of the holy Name.
Ever abide they pure; impurity touches them not,
by Divine grace.[4]
Saith Nanak : May I be a sacrifice to such
As meditate ever on God. (1)

Sloka (Guru Amar Das)

I took him to be swan,[5] and so followed him,
Had I known it was a wretched stork,[5]
Never would I have touched him.[6] (2)

Sloka (Guru Amar Das)

Seeing the swans swimming, the storks too
felt like imitating them.
Drowned were the wretched storks,
Head thrown downwards and feet raised aloft. (3)

---

1. This Vār contains Slokas by Sri Guru Amar Das and Sri Guru Nanak Dev, interspersed among Pauris (Stanzas) of the composition of Sri Guru Ram Das.
2. This is a musical direction, referring to a current ballad-tune of the time.
3. This is a trope—the original is 'Wadhans', which is also the name of this measure.
4. By glance *of grace* of the Creator.
5. Symbol for the pure soul, as 'stork' is for one without the spiritual life.
6. This Sloka and the next are included also among slokas of Sheikh Farid, as of the composition Sri Guru Amar Das.

Pauri (Stanza) Composition of Sri Guru Ram Das*

Tūṇ āpei hī āpi haiṇ āpi kāraṇu kīyā

Thou art the Sole cause and source *all things*;
Thou hast Thyself made creation.
Thou art the Sole Formless Absolute, none else.
Thou art Almighty; all Thou willst happens.
Unsolicited dost Thou confer boons on all creation.
Raise you all aloud the shout :
Hail holy Preceptor who the tongue[1] has blessed with
gift of the Name Divine. (1)

Sloka (Guru Amar Das)

All creation to fear is subject : the Lord
alone is above fear. P. 586
Should the Lord by devotion be lodged in the mind,
Fear enters not in that state.
Foes and suffering approach not such a one,
Nor can these touch it.
The devotee is firm fixed in thought,
To *submit* to whatever the Lord is pleased to do.
Saith Nanak : Himself He shall save His servant's honour,[2]
And fulfil his objectives. (1)

Sloka (Guru Amar Das)

Some of our dear friends are about to take departure,
Others already have departed :
Those that remain must depart too.
Those indifferent to devotion to the holy Preceptor,
Their life and death in regrets are enveloped.
Saith Nanak : Those dyed in truth never
from God get alienated—
Through devotion to the holy Preceptor are
they in Him absorbed. (2)

Pauri (Stanza) Guru Ram Das

Tisu milīyai Satiguru sajjanai jisu antari Hari gūṇakārī

Blessed it is to meet such noble souls as have inside
them *love of* God that merit brings.

1. Lit. Mouth.
* *Note* : All Pauris in this Vār are of the composition of Sri Guru Ram Das.
2. Honour as devotee is meant; just as objectives are spiritual and not material aims.

Blessed it is to meet the cherished holy Preceptor,
Who egoism has cast out of *our selves*.
Blessed be the perfectly-endowed holy Preceptor,
who by Divine instruction
All creation has uplifted.
My devotee friends ! meditate ever on God's Name,
That shall carry you across the ocean of worldliness.
The Master, perfectly-endowed has imparted
Divine instruction—
May I be a sacrifice hundreds of times of to him ! (2)
Sloka (Guru Amar Das)
In service and submission to the holy Preceptor
lies the essence of all joy,
Whereby comes exaltation in this world and at
the Divine Portal liberation.[1]
Such service lies in adopting truthful doing, truthful wear,[2]
And in the holy Name seeking shelter.
In holy company is found truth,
And love of the holy Name.
In the holy Word lies the *source* of joy imperishable,
And being judged holy at the Divine Portal.
Saith Nanak : Devotion to the holy Preceptor comes
by grace of the Creator. (1)
Sloka (Guru Amar Das)
Serving other than the holy Preceptor is a
shame on life and living.
Such a one discarding amrita, to poison is attached—
Poison his gain and poison his capital :
Poison his food and wear;
Poison the morsels in his mouth.
Here such a one finds suffering,
And in death in hell abides.
Egoists with faces blackened, know not the holy Word—
Ruined through lust and wrath.
Fear of the holy Preceptor they discard—
Their stubbornness nothing accomplishes.
Bound in Yama's demesne are they chastized;

1. More literally, Door of Liberation.
2. This is a figurative expression, implying way of life.

None to hear their entreaties.
Saith Nanak : Each earns what in his destiny is recorded.[1]
For the devotee his abode in the holy Name *is* pre-recorded. (2)

Pauri (Stanza) (Guru Ram Das)

So Satiguru sevuh sādh janu jini Hari Hari Nāmu drirhāiyā

Devote yourselves, devotees of God ! to the holy Preceptor,
Who in our mind God's Name has firmly fixed.
Devote yourselves day and night to the holy Preceptor,
Who has inspired meditation on the Lord of the universe.[2]
Have vision each moment of the holy Preceptor
Who has shown the path *leading up* to God.
Fall you all at the feet of the holy Preceptor,
Who the darkness of illusion has lifted.
Bless you all the holy Preceptor,
Who has shown the way to the treasure of
devotion to God. (3)

Sloka (Guru Amar Das)

The holy Preceptor's touch all desire removes—
This goes not by donning sectarian garbs :
One so involved meets suffering that from door
to door drives him, P. 587
And in the hereafter is severely chastized.
In him is not formed poise that contentment[3] would bring.
To desire from stubborn egoism is to inflict suffering.
Better than the *ascetic* pose is the householder's life.
Wherein is practised charity.
Those dyed in the holy Word have realization;
Those caught in duality in illusion lie.
Each earns what is recorded against his past deeds—
Nothing more can man say.
Saith Nanak : Truly noble are those that please Him,
Whose honour He keeps to the last. (1)

Sloka (Guru Amar Das)

Devotion to the holy Preceptor brings joy imperishable,
And the suffering of transmigration lifts;
All apprehension gone, in peace does the mind abide.

1. Destiny made by deeds of previous births.
2. Original, Jagannath, Jagadish—both standing for Lord of the universe.
3. Lit. Eating or consuming whatever by *destiny* comes.

Inside us lies the holy pool[1] of enlightenment;
Thus has the holy Preceptor instructed.
With impurity gone is the mind purified,
By bathing in the Pool of Immortality.[2]
The pure-minded meet the pure-minded
Out of love for the holy Word.
In their selves find they God-consciousness,
Merging their light into the Light *Divine.*
Hypocrisy to Yama and death must fall prey;
Those practising these, in ignominy are dragged away,
Saith Nanak : Those dyed in the Name, through devotion to
the holy Eternal are saved. (2)

Pauri (Stanza) (Guru Ram Das)

Titu jāe bahuh sat-sangatī jithai Hari kā Hari-Nāmu bilōīyai

Be you seated in holy company
Where God's Name repeated utterance finds.[3]
Raise God's Name in poise of heart—
Cast not off the essence *of devotion.*
Meditate ever day and night on God's *Name*—
Thereby shall you find succour at the Portal Divine.
He alone shall find the perfectly holy Preceptor,
On whose forehead is recorded the writ in the primal hour.
Bow you all before the Master,
Who the Divine discourse has imparted. (4)

Sloka (Guru Amar Das)

Union of devotees with devotees has come about,
Who with love for the Preceptor are inspired.
Together have they meditated on the Beloved Lord,
In true devotion of heart :
Through the Master's Word unfathomable have they found
poise from within themselves.[4]
Such noble souls, whom the Creator has brought together,
Never from *one another* are parted.
Some have not got devotion to the vision—
Indifferent to contemplation of the Word.

---

1. *Tirtha*—holy water-edge or pool.
2. Enlightenment. The original is 'Amritsar'.
3. Lit. Churned.
4. Lit. From their own mind.

Those alienated through love of duality—
What further separation for them ?
Friendship with egoists is hollow, passing,[1]
And to evil leads.
Those without devotion to the holy Eternal,
Devoid of love for the Name—
What worth cultivating friendship with such,
By the Creator Himself sent astray ? (1)
Sloka (Guru Amar Das)
Some there are that ever remain constant—
Ever may I be a sacrifice to such.
May my body, mind and substance to them be a sacrifice;
May I ever humbly[2] at their feet bow.
By their touch comes poise to the mind,
And thirst and hunger disappear.
Saith Nanak : Those dyed in the Name ever are in joy,
By centring their meditation on the holy Eternal. (2)

Pauri (Stanza) Guru Ram Das
Tisu Guru kau hauṇ wāriyā jini Hari kī Hari kathā sunāī
May I be a sacrifice to the Master,
Who on the Lord has discoursed.
May I be a sacrifice ever to the Master, P. 588
Who on the way of devotion to the Lord has
imparted instruction.
That beloved holy Master is by me ever,
In all places succouring me.
Ever I hail the holy Master who to me has granted
knowledge of the Lord.
May Nanak be a sacrifice to the holy Master,
Who instructed me *in devotion to* the holy Lord's Name,
And thus my mind's desire fulfilled. (5)
Sloka (Guru Amar Das)
The *world* caught in flames of desire, is burnt away.
And in agony[3] is crying :
With the holy Master's cooling touch, never shall fire
touch it again.

1. Lit. Lasting four days.
2. Lit. Low (adv.).
3. Lit. While burning.

Saith Nanak : None escapes *Yama's* terror,
Except by contemplation of the holy Word. (1)

Sloka (Guru Amar Das)

By assuming sectarian garbs is not quenched
the flame of desire—
Its anguish not ending :
Beating the hole kills not the snake—
Thus without fruit is the ritual practice of the faithless.[1]
Through devotion to the holy gracious Master is the Word
in the mind lodged.
Then are mind and body in poise[2] and peace,
And the fire of desire quenched.
With egoism gone, is the imperishable supreme joy attained.
He alone practises renunciation by the Master's guidance[3]
who to truth is devoted.
Never is such a one by anguish visited—
God's Name to satiety fills him.
Saith Nanak : Laudation comes not without *devotion to the*
holy Name :
Such a one in egoism remains absorbed. (2)

Pauri (Stanza) Guru Ram Das

Jinnhīṇ Hari Hari Nāmu dhiyāiyā tinhīṇ pāiyaṛei sarb sūkhā

Those meditating on the holy Name of the Lord,
Attain joy illimitable.[4]
Fruitful is the life of those that hunger after the
holy Name Divine.
Those meditating on God, by the Master instructed,
All their sorrows vanish.
Those alone are devotees and true disciples,
Who cherish not the least desire for *other than the Lord.*
Blessed is the Master of such as of the Divine fruit of
Immortality have tasted. (6)

Sloka (Guru Amar Das)

In Kaliyuga is brutal Yama operative;
Under the Divine command[5] he acts.

---

1. *Nigura* = One not instructed by the holy Master.
2. Lit. Cool.
3. Gurmukhi.
4. Lit. All joys.
5. Hukame.

Those saved by the Master are liberated;[1]
The egoist he chastizes.
By Yama's command is the world bound,
None to restrain him.
By devotion to Him who set Yama to his task,
By Godward-turning, suffering comes not.
Saith Nanak : Those to the Master devoted
With purity of heart,
Are by Yama *himself* served.

Sloka (Guru Amar Das)

This body is of maladies full—
Without the holy Word suffering *arising from* egoism goes not.
By the holy Master's touch is one rendered pure,
And the Name Divine in the mind lodged.
Saith Nanak : By contemplation of the holy Name,
Bringer of joy spontaneously,
Vanishes suffering. (2)

Pauri (Stanza) Guru Ram Das

Jini Jag-jīvanu ūpadesiyā tisu Guru kau hauṇ sadā ghūmaiyā

May I ever be a sacrifice[2] to the Preceptor,
Who in *devotion to* the Lord, Life of the universe instructed me.
May I sacrifice my body cut in pieces to the Master,
Who uttered to me the Name of the Lord,
Destroyer of evil-doers[3] !
May I be a sacrifice to the Master,
Who from poisonous malady of egoism has emancipated me.
Mighty is the grace of the holy Preceptor
Who eliminating evil,
In virtue has instructed me. P. 589
Only such find the holy Preceptor
As bear the record of such good fortune on their forehead.[4] (7)

Sloka (Guru Amar Das)

Those that have died *to the world* are the true devotees;
Only those God-directed in devotion engage.

---

1. Swim across the ocean.
2. Lit. Perform sacrifice by peregrenation.
3. Madhusudan, one of Krishna's attributive names in his divine aspect.
4. As elsewhere, the good fortune made by actions of previous births is implied.

In the primal hour have they been blessed with the
wealth of devotion,
That none can efface.
In their mind is lodged the Sole Eternal Lord,
Treasury of noble attributes.
Saith Nanak : Those by Divine blessing united *to Him,*
never again are alienated. (1)
Sloka (Guru Amar Das)
Any without devotion to the holy Master,
Poor would his thinking be.[1]
Not knowing the Essence of the holy Word,
By Maya-poison is he deluded.
One bereft of Divine wisdom, in ritual remains absorbed,
To duality attached.
Unaware of their unreality are the ego-filled,
And by Yama in ignominy get chastized.
Saith Nanak : With whom else may man seek succour ?
The Lord alone is bestower of grace. (2)
Pauri (Stanza) Guru Ram Das
Tūṇ kartā sabhu kichhu jāṉadā sabhi jīya Tūmhārei
Thou art the Creator, all-knowing;
All creation is Thine.
Thou to Thyself dost unite those that please Thee—
What power has the poor creature ?
Thou art Almighty, holy Creator.
Beloved ! those alone are united to Thee,
That Thy approval win, by the Master instructed.
May I be a sacrifice to my holy Preceptor
Who the truth of the Lord inaccessible has revealed. (8)
Sloka (Guru Amar Das)
Only the jeweller's trained eye may judge of jewels :
Of jewels the benighted ignorant fool knows not the value.
The Master's Word is the jewel.
Of this the truly knowing alone may judge.
Those with minds unawakened are ego-filled :
They are born and die—
Ignominy their destiny.
Saith Nanak : He alone the jewel may acquire,

1. Lit. What would be his mind's content ?

Who by the Master's instruction is with these in love.
Ever does he utter the holy Name
Devotion to the Name Divine his life's sole concern.
By Diving grace is the Lord in the heart lodged. (1)

Sloka (Guru Amar Das)

Those that to the holy Master have not devoted *themselves*,
And loved not the Lord's Name,
Deem not such to live :
Death for them is by the Creator destined.
Caught in the great malady of egoism,
From duality they act.
Saith Nanak : The ego-directed are dead while living—
In forgetfulness of the Lord falling into suffering. (2)

Pauri (Stanza) Guru Ram Das

Jisu antaru hirdā shüddh hai tisu jana kau sabhi namaskārī

The whole world venerates him who in his
heart bears purity.
May I be a sacrifice to him who bears in his self
the wealth of the holy Name.
True wisdom lies in meditating on the Lord's holy Name.[1]
Of all creation is the holy Preceptor the succourer—
All He cherishes.
Through enlightenment by the Master granted,
In all manifestation is viewed the Supreme Self. (9)

Sloka (Guru Amar Das)

Without devotion to the holy Preceptor, the self
in bonds *remains*,
And from egoism acts.
Without devotion to the holy Preceptor, beings find
not rest from *transmigration*,
And in death and life whirl about :
Without devotion to the holy Preceptor, man's
utterance all joy loses, P. 590
And the holy Name abides not in the mind.
Saith Nanak : Those without devotion to the holy Preceptor,
In Yama's realm are chastized in bonds, and leave
this world with faces blackened. (1)

1. *Murari* : One of Krishna's attributive names—here symbolizing God.

Sloka (Guru Nanak Dev)
Burn the way of life that turns the mind away
from the Beloved Lord.
Saith Nanak : Pure is the love wherein is maintained
devotion to the Lord. (2)
Pauri (Stanza) Guru Ram Das
Hari ikko dātā sevīai Hari ikk dhiyāīai
Serve the Lord, the sole Bestower,
On Him alone you meditate :
Seek fulfilment of Him alone,
And your heart's desire[1] obtain.
To seek other than Him is shame and disgrace.
Anyone serving the Lord has the true reward[2] achieved—
All his desires fulfilled.
Nanak is a sacrifice to those
That ever from their hearts on the Lord's Name meditate. (10)
Sloka (Guru Amar Das)
With His devotees is the Beloved pleased :
Himself has He inspired in them devotion.
On His devotees has He conferred the true kingship;
Over them has the holy Lord erected the canopy.[3]
Those serving the holy Preceptor ever are in bliss, ever pure.
Not such have true royalty as make violent clashes,
And in transmigration are withheld.
Saith Nanak : Those devoid of devotion in disgrace abide,
Honour coming to them never. (1)
Sloka (Guru Amar Das)
Joyless is listening to discourses,
Devoid of devotion to the Master's holy Word.
From devotion to the holy Preceptor, in the mind is
the holy Name lodged,
And illusion and fear of Yama vanish.
In the holy Preceptor's image is the seeker made,
His heart to the holy Name devoted.
Saith Nanak : From devotion[4] comes exaltation,
And honour in the hereafter at the Divine Portal. (2)

1. (Refers to liberation and devotion, and not worldly benefits).
2. Lit. Fruit.
3. (This is a mark of royalty).
4. Nām.

Pauri (Stanza) Guru Ram Das

Guru-Sikkhāṇ mana Hari preeti hai Guru pūjaṉ āwehṇ

The Master's disciples, with minds full of devotion to the Lord
To venerate the Master congregate :
In ecstasy in the holy Name they hold commeree,
And profit of the holy Name carry away.
Radiant are the faces of the true disciples—
At the Lord's Portal find they favour.
The holy Preceptor is the grain-heap of the Name Divine.[1]
By supreme good luck is the disciple therein granted a share.
May I be a sacrifice to the disciples,
That at each step[2] on the Lord's Name meditate (1)

Sloka (Guru Amar Das)

Saith Nanak : The Name is a treasure, found through
the holy Preceptor's guidance.
Egoists, ignorant of this treasure lying in their homes
In blindness howl and bark to death. (1)

Sloka (Guru Amar Das)

Like to pure gold is the frame that to the holy
Name is devoted :
Thus is found the pure light immaculate;
All illusion and *Yama's* fear through the holy
Preceptor's guidance vanish.
Saith Nanak : Those devoted to God find joy imperishable,
And absorbed in God, are the true anchorites. (2)

Pauri (Stanza) Guru Ram Das

Sei Guru-Sikn dhanu dhannu haiṇ jinhīṇ Guru-ūpdeshu sūṉiyā Hari kannīṇ

Blessed are the disciples whose ears have listened to
the Master's teaching.
Those meditating on God's holy Name—
Shattered[3] are their egoism and illusion.
None but God's Name is the true friend—
Thus have God's devotees contemplated.
Those enjoying the Lord's pleasure, P. 591
The holy Preceptor's guidance accept.

---

1. Hari-Nam.
2. Lit. Each time while sitting down and rising.
3. *Bhanni* in the original may as well be the *Lehndi* verb, meaning fiee.

Those guided by the Preceptor,
Meditating on the holy Name,
Are in God's love deep-dyed. (12)

Sloka (Guru Amar Das)

The egoist is craven, misshapen :
Without devotion comes not respect.
Ever is he engaged in seeking gain,
Even in dream finding not joy.
Saith Nanak : Only those seeking the Master's
guidance are saved;
Else, in bonds they suffer. (1)

Sloka (Guru Amar Das)

The God-directed bear noble aspect at the Divine Portal,
By living the Master's Word.
Poised within, are they ever in joy,
And at the holy Portal honoured.
Saith Nanak : By the Master's guidance is the
Divine Name learnt;
In holy Truth are those so enlightened, absorbed. (2)

Pauri (Stanza) Guru Ram Das

Gurmukhi Prahlādi japi Hari gati pāī

Prahlad[1] instructed by the Preceptor through meditation on
the Lord, the supreme state attained;
Through holy instruction Janak[2] fixed on God's Name his mind.
Through holy instruction Vashisht[3] discoursed
on Divine teaching.
Brother ! none ever found devotion to God without
the Master's guidance.
The Lord by the Preceptor's guidance, makes Himself
manifest to the devotee. (13)

Sloka (Guru Amar Das)

One devoid of faith in the holy Preceptor and
love for the holy Word,
Never shall find happiness, even after hundreds
of transmigratory circles.
Saith Nanak : Through devotion the holy Eternal is by the
Master's guidance spontaneously followed. (1)

---

1. A devotee, who withstood the wrath of his atheist father.
2. The saintly king, father of Sita.
3. The sage, instructor of Rama and Lakshman.

Sloka (Guru Amar Das)
My self ! seek thou a guide whose service transmigration's
suffering shall annul.
Thus shall illusion disappear,
And egoism through the holy Word be consumed;
The wall of falsehood[1] be demolished,
And in the mind truth shall be lodged.
The mind in poise, and joyful the heart,
Thus shalt thou act with truth and moral discipline.
Saith Nanak : By supreme good fortune[2] is the
holy Preceptor found,
Should the Lord so please. (2)
Pauri (Stanza) Guru Ram Das

Jis kai ghari dībānu Hari hovai tis kī muṭṭhī
vichi jagatu sabhu āiyā

Anyone subject to the Lord's rule is of the whole world overlord;
On none need he depend.
The Lord, *ruler of the Universe*, shall induce
universal submission to him.[3]
From man's rule may one escape—
How may one the Lord's rule escape ?
The Lord abiding in the devotees' hearts is
the mightiest of all,
Who has subjected to them all recalcitrant *rebels*.[4]
By *Divine* grace[5] is the greatness of Devotion attained—
Rare are those that by the Preceptor's guidance,
on the Lord meditate. (14)
Sloka (Guru Amar Das)
Those devoid of devotion to the holy Preceptor are ruined—
Their life gone waste.
In Duality lies great suffering—
Those caught in it are in transmigration whirled;
Living in filth, through numerous births they pass.
Saith Nanak : Those devoid of devotion Yama's chastizement
shall suffer,
And leave this world in regrets. (1)

---

1. Cf. *Japuji*, 1.
2. *Karma* (Skt.) accumulated fortune made by good actions.
3. Make all fall at his feet.
4. God-deniers are implied.
5. *Karam* (Ar.) = grace.

Sloka (Guru Amar Das)
In the universe is One sole Male[1]—
The whole creation is females.
All creation He pervades, yet it by any untouched— P. 592
In His mystery inaccessible.
The Master perfectly-endowed alone reveals Him;
From the holy Word is knowledge of Him obtained.
Those serving this mighty Male acquire *true* heroism.
By the holy Word have they consumed their egoism.
None His rival; none His tormentor or foe.
Imperishable His rule, ever abiding.
Ever His devotees serve Him, lauding His *noble* attributes.
Nanak is in ecstasy, beholding might of the Eternal Lord. (2)
Pauri (Stanza) Guru Ram Das

Jinkai Hari-Nāmu wassiyā sad hirdai Hari-Nāmo tin kauṇ rakhaūhārā

Of those cherishing the Lord's Name ever in their hearts,
The Lord is Saviour.
The Lord's Name is our father, mother, helper and friend.
With the Lord's Essence[2] is our converse,
With His Essence our counsel—
His Reality[2] ever our cherisher.
The Lord's Essence[2] our company, lovingly sought;
His Essence[2] our progenitors, our family.
The holy Preceptor on Nanak has conferred blessing
of the Lord's Name;
In this life and the next is the Lord his saviour. (15)
Sloka (Guru Amar Das)
Those *blessed*[3] by the holy Preceptor's meeting utter
ever the Lord's laudation.
The Lord's Name annuller of sorrow, in their mind is lodged.
In the holy Word are they merged.
Liberated themselves, to their forebears too they
bring liberation.
Those making obeisance at the Master's feet,
The supreme Creator's[4] pleasure have won.

1. Purakh (Purusha), male. In Philosophy, the immanent supreme Being.
2. Hari-Nām.
3. Lit. Those whom the holy Preceptor has met.
4. Pār-Brahm.

The humble Nanak is the Lord's slave—
May He in His grace save his honour ! (1)
Sloka (Guru Amar Das)
In egoism lies trepidation;
In trepidation is the life of such passed.
Egoism is the supreme malady;
One caught therein is in transmigration whirled.
Those so pre-destined, with the holy Preceptor's
contact are blessed.[1]
Saith Nanak : Such by the Master's grace are saved—
Their egoism by the holy Word consumed. (2)

Pauri (Stanza) Guru Ram Das

Hari-Nāmu hamārā Prabhu abigatu agocharu abināshī Pūrakh bidhātā

The Lord's Name is our Lord unknowable, inaccessible,
eternal Creator of the universe.
The Lord's Name we serve; Him we worship—
In the Name is our mind dyed.
None supreme over the Lord's Name to our sight—
The Name our Saviour at the last.
The Master gracious has instructed us in the holy Name—
Blessed be the Master's progenitors.[2]
Ever bow I to the holy Preceptor,
Whose contact on me realization of the Lord conferred. (16)
Sloka (Guru Amar Das)
One neglecting to serve the Preceptor
And devotion to the Name Divine;
Without finding joy in the holy Word—
In transmigration shall remain whirling.
The egoist purblind contemplates not the purpose of his birth.
Saith Nanak : Only those blessed with His
grace find liberation.[3] (1)
Sloka (Guru Amar Das)
The holy Master alone is wide awake—
The rest of the world is slumber of attachment
and desire is involved.

---

1. Lit. The holy Preceptor they meet or find.
2. Father and mother.
3. Lit. Swim across.

Those serving the holy Master are *truly* awake,
Dyed in *devotion* to the holy Name, repository[1]
of noble attributes.
The egoist purblind contemplates not the Lord, P. 593
And caught in birth and death, is effaced out of existence.
Saith Nanak : By the Master's guidance those engage in
contemplating the holy Name,
For whom in the primal hour the writ so has run. (2)

Pauri (Stanza) Guru Ram Das

Hari-Nāmu hamārā bhojan chhattīh parkār jitu
khāīyai ham kau tripti bhayee

The Lord's Name is for us the feast of delicate viands,[2]
That consumed, fills us wonderfully.
The Lord's Name is our vesture *fine*,
Which worn, leaves us covered and contented evermore.
The Lord's Name is our trade and commerce,
To which the holy Master has appointed us factor.
Of the Lord's Name have we rendered the accompt,
Releasing us of submitting to Yama's reckoning in the hereafter.
Rare are those who by the Master's guidance,
Have the Lord's Name contemplated;
In the primal Hour has the Writ for them so run. (17)

Sloka (Guru Amar Das)

Ignorant and blind is the world,
Engaged in acting from motive of duality :
What from duality is done,
Brings in suffering rushing to the body.
By the Master's grace is found joy,
Should life by the holy Word be guided,
Act by dictates of the holy Word,
And ever contemplate the Name Divine.
Saith Nanak : Man acts as willed by the Lord—
This Divine secret none may expound. (1)

Sloka (Guru Amar Das)

In our home lies perpetually treasury of the holy Name;
Of devotion are our stores full.
The eternal Lord ever is man's *succourer*,

---

1. Lit. Vessel.
2. Lit. Thirty-six varieties of culinary delicacies, so classified in the Indian tradition.

On the self perpetually bestowing favours.
Those favoured of the Lord, laud Him ever
In the Master's Word illimitable.
The Master's Word they chant, of might in all Ages.
Thus shall the self ever be in joy,
And in poise abide.
Enlightenment by the Master granted,
Is the jewel, bestower of liberation.
Saith Nanak : To whomsoever the Lord shows grace, finds this,
And at the Divine Portal is judged pure. (2)

Pauri (Stanza) Guru Ram Das

Dhannu dhannu so Gür-sikhu kahīyai jo
Satiguru charṉīṇ jāye paiyā

Blessed is the Master's disciple who makes obeisance
at the holy Master's feet;
Blessed is the devotee who has uttered the holy Name
of the Lord-Creator.[1]
Blessed is the devotee whose heart joys in listening
to the Lord's Name;
Blessed is the devotee who by the Master's service
is guided to utter the Lord's Name.
Ever bow I to the disciple who submitting
to the Master's guidance,
His teaching has followed. (18)

Sloka (Guru Amar Das)

None found *the way* to God by forced *praxis*—
All such have practised ritual to weary exhaustion.[2]
In forced *praxis* such adopt various garbs, making vain efforts.[3]
Caught in duality, only suffering is their lot.
The pursuit of occult powers[4] is worldly attachment—
The holy Name thereby finds not lodgement in the heart.
By devotion[5] to the Master is the mind purified,
And darkness of ignorance lifted.

---

1. Original, Hari-Nam and Rama.
2. Are exhausted.
3. This may imply *wandering* from place to place in the manner of anchorites, or as rendered here.
4. Riddhi-Siddhi.
5. Lit. Service.

Saith Nanak : Thus is the jewel of Enlightenment[1] manifested
And within the self[2] spontaneously lodged. (1)

Sloka (Guru Amar Das)

One finding not joy in devotion to God's Name or love
for the holy Word—
Joyless his utterance, P. 594
In ignominy he abides.
Saith Nanak : One gets the recompense for deeds done—
This none has power to efface.[3] (2)

Pauri (Stanza) Guru Ram Das

Dhannu dhanau sat-pūrakhu Satiguru hamārā jiti miliyai ham kau shānti āyee

Blessed is our holy Preceptor, immaculate being,
Whose contact has on us conferred peace and poise.
Blessed is our holy Preceptor, the Lord's devotee,
In whose obedience our mind to God's Name is devoted.
Blessed is our holy Preceptor, God-enlightened,
By whose teaching friend and foe to our gaze look alike.
Blessed is our holy Preceptor, our true friend,
From whose *guidance* devotion to the holy Name in us
is inspired. (19)

Sloka (Guru Nanak Dev)

In the home is the wife pining for her Lord far away,
Ever thinking on Him :
Union with Him may soon come about, should her love[4]
be sincere. (1)

Sloka (Guru Nanak Dev)

Saith Nanak : False is all utterance without true love :
One with such a mind shall utter words of praise,
only as benefits come. (2)

Pauri (Stanza) Guru Ram Das

Jini ūpāe jīya tini Hari rākhiyā

The Creator is Himself the Preserver of all creation :
To those devoted to Him is the holy Name their
immortalizing fare :
With this are they filled—their hunger satisfied.

1. Nām.
2. Lit. Home.
3. (The emphasis in Gurubani is mainly on *Karma* and its retribution : Grace may however, annul the ill effect of past deeds).
4. Intention, desire, yearning.

One Sole Being pervades all—
By rare devotees realized.
Nanak, servant of God, seeking His shelter bliss has found. (20)
Sloka (Guru Amar Das)
The whole world has sight of the holy Preceptor :
His mere sight brings not liberation;
This comes from devotion to the holy Word—
Impurity of egoism goes out without devotion to the Lord's Name.
To some He grants union by grace,
Purifying them of duality and evil-doing.
Nanak ! die thou *to the world* by the holy Master's sight,
By devotion to him. (1)
Sloka (Guru Amar Das)
The purblind unenlightened ignorant barbarian
Has engaged not in serving the holy Preceptor :
Caught in feelings of duality, has he fallen into suffering,
And in agony[1] wails;
What prompted him to neglect *obedience* to the Master,
At departing from life has not benefitted him.
Saith Nanak : In following the Master's teaching lies true joy—
From Divine grace[2] alone comes liberation. (2)
Pauri (Stanza) Guru Ram Das
Tūṇ āpei āpi āpi sabhu kartā koī dūjā hoe su awaro kahīyai
All that happens from Thee emanates—
None else is there, to whom we may complain of Thy doings.
The Lord's is the Voice, His the Call;
On land and water is He pervasive—
Himself Destroyer and Saviour.
My self ! seek thou shelter with Him.
None but the Lord has power to bring death or grant life—
My self ! free thyself therefore, from all anxiety.
In all states, my self !
While rising, sitting, sleeping,
On the Lord's Name meditate :
Saith Nanak, servant of God—
Thus by the Master's guidance may one attain the Lord. (21)
(Found correct)[3]

1. Lit. While burning.
2. Lit. The gracious one.
3. (At the close in the holy text is recorded *Shuddh*, implying the accuracy of the recorded words after scrutiny).

RAGA SORATH

In the Name of the Sole Supreme Being, Creator, Reality Immanent, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-existent, Realized by the holy Precetor's grace. P. 595

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Sabhnāṇ maruā āiyā vechhoṛā sabhnāh

All inevitably must die; all *from those they love*
must get separated.
Go ask the wise, who in the hereafter *with God* shall find union ?
Those forgetful of the Lord—terrible is their agony. (1)
The holy Eternal again and again I laud,
Whose glance perpetual joy brings. (Pause)
Behoves it us to laud exaltation of Him who *alone*
is real and shall ever be.[1]
Of all art Thou the Provider, man noway *for anyone* can provide.
All happens as He wills—what good wailing like *weak* women ?
With forts and castles built, many *their glory*
have made to resound.
Those reckoning the sky not high enough for them,[2]
Have halters in their noses strung.[3]
Were man's mind to realize the pike-like[4]
agony of retribution,
In pleasure[5] would he not indulge. (3)
Saith Nanak : All evils are like chains thrown round the neck.

1. Echo of opening sloka in Japuji.
2. Not contained under the sky.
3. (Like pack-animals or slaves).
4. Sūli was the pike on which men were drawn in punishment.
5. Eating of sweet things.

These by good qualities are snapped, who are
our true brothers and helpers.[1]
Those *lacking these* in the hereafter are not honoured,
And *castigated* as faithless,[2] are pushed off. (4) (1)

Manu hālī kirsaṉī karṉī sarmu pāṉī tanu khetu

Make thy mind the ploughman, thy actions cultivator's vocation,
Modesty the water and thy body the field.
In this field sow devotion;[3] make content the levelling-plank,
And maintain the garb of humility.
By devotion and grace shall *this crop* sprout—
Where it grows, that home you shall see blessed. (1)
Friend[4] ! worldly wealth[5] accompanies *us* not.
Lure of wealth[5] the world has bewitched—
Only rare ones realize this. (I-Pause)
Make thy shop of realization of mortality;
Therein make stock of commodity of the holy Name.
Make attentive devotion the storage vessels,[6] wherein
this commodity you keep.
In this trade have dealing with traders[7] *in devotion*,
And thus the profitable bargain enjoy. (2)
Make listening to holy texts[8] thy trade, and with pack-horses
of truth start on the way.
Take with thee provision of merits—
Depend not on tomorrow for this.
Thus provided, to the Divine country proceed :
Then shalt thou of the Divine Mansion have joy. (3)
With devoted heart render service : P. 596
make faith in the holy thy vocation.
Restrain thy mind running evilwards—
Thus shalt thou draw approbation.
Saith Nanak : *The Lord* then shall cast on you
His glance of grace,
And in splendour shall you glow.[9] (4) (2)

1. (*Bhai* and *Vir* both mean brother).
2. Uninstructed by a Preceptor (Pir).
3. Nām.
4. Baba.
5. Maya.
6. Lit. Pots and pitchers in which petty shopkeepers kept their commodities.
7. Devotees of God are implied.
8. Sasat (Shastra).
9. Lit. Fourfold glow shine on you.

In the Measure Sorath—Composition of Sri Guru Nanak Dev
Quatrains

Māe bāp ko beṭā nīkā sasūrai chatūru jawāī

To mother and father is the son valued; to the father-in-law
the sensible son-in-law.
To the young maiden is the father the loved relation;
by the brother is the brother deeply loved.
When comes the *Divine* command,[1] man leaves
home and the outside world,
And in an instant is everything turned alien.
The ego-centred one[2] who has engaged neither
in *devotion to* the holy Name,
Nor in charity or holy bathing—
With shame is his body covered.[3] (1)
My mind to making the holy Name *its* friend has assented.
At the Master's feet I bow; to him am I a sacrifice,
Who such pure enlightenment has granted. (I-Pause)
The egoist's mind with false attachment to the world is penetrated;
With men of God into strife he enters.
In lucre involved day and night, its path he seeks—
To the holy Name unattached, swallowing poison he dies;
To uttering foul things attached, to the holy Word inattentive.
The egoist, by God's dye untouched,[4] by Divine joy unpenetrated,
All honour forfeits. (2)
The egoist in holy company has tasted not poise;
His tongue with joy in God unacquainted.
His self, body and wealth takes he to be his own—
Of the *Divine* Portal heedless.
This purblind one, as eyes close *in death,* leaves the world—
House and home to him become invisible.
Bound at Yama's door no place of *shelter* he finds—
Of his own doing getting retribution. (3)
Should the Lord show grace, with my eyes may I behold Him—
Inexpressible is such vision.
Listening to the holy Word I laud it, in my heart lodging amrita.
I may then behold the irrefrangible[5] Effulgence

1. Good.
2. Manmukh.
3. Dust falls on him.
4. Undyed.
5. Perfect.

Of the Lrod, above fear, without form, above rancour.
Saith Nanak : Without the Master's guidance
is doubt not removed,
By *devotion to* the holy Name comes exaltation. (4) (3)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
Dous

Pūṛu dhartī pūṛnu pāṇī āsaṇ chār kūnṭ chaubārā

One end[1] is the earth, another water;[2]
In a chamber of four doors is Thy seat.
One sole Being in all the worlds is pervasive—
In Thy Word[3] lies the mint *where from issue all created forms.* (1)
Lord ! wonderful are Thy marvels—
On water and earth pervasive,
all existence interpenetrating. (I-Pause)
Wherever I look, Thy light I see—what is Thy form like ?
With Thy unique form art Thou hidden from sight—
None created by Thee is like any other. (2)
Thy creation by way of the egg, of placenta,
by sweat and atmosphere rises.[4]
Such is Thy wonder—in all art Thou pervasive. (3)
Innumerable Thy merits; of these am I ignorant :
Pray grant me, ignorant one, part of your merits.
Thus prayeth Nanak : Listen, Lord ! This sinking
stone save ! (4) (4)

Hauṇ pāpī patitu param pākhanḍī Tūṇ nirmalu nirankārī

A sinner, great hypocrite am I; Thou the immaculate
formless one.
Lord ! under Thy shelter tasting amrita, with the supreme
elixir are we intoxicated. (1)
Lord Creator ! of the humble art Thou honour.
For me honour and greatness in possession of the holy Name lies,
In absorption in the holy Word. (Pause)
Thou all perfection, shallow are we; P. 597
Thou weighty, substantial; we of no weight.[5]
The mind in Thee day and night and each dawn is absorbed—
My self ! with thy tongue the *Name* Divine thou utter. (2)

1. Limit is implied. Lit. Curtain, surface.
2. Water-bearing clouds in heaven are implied.
3. In Thy mouth
4. (These are the traditionally recognized sources of creation).
5. Implies worth here.

Thou all-holy; in Thee are we absorbed—
By penetration in the Word made holy.
Those day and night in the Name dyed are truly pure—
Those in transmigration caught impure.[1] (3)
None other is visible—whom else to laud ?
None His rival.
Thus states humbly Nanak, slave of the Lord's slaves :
By the Master's guidance is He realized. (4) (5)

Alakh apār agam agochar nā tisu kālu nā karmā

Inaccessible, limitless, beyond reach, unknowable is the Lord—
By time or deeds not bound.[2]
Not characterized by high or low caste—
Unincarnated, self-existent; from fear and
doubt free. (1)
To the supremely holy Lord am I a sacrifice :
From form, colour or feature exempt—
By the holy Word manifested. (Pause)
Mother, father, progeny or relation has He none—
Neither subject to lust nor to *relationship with* woman.
Immaculate Lord without race, transcendent—
Thine all *manifested* light. (2)
In each being[3] is the Supreme hidden;
In all beings His light.
By the Master's teaching are the adamantine doors of
ignorance opened,
And in the state of fearlessness is one then absorbed. (3)
Creating beings, death over them has He appointed—
All devices under His *own control* lie.
By service to the holy Preceptor does *each* being the
true objective achieve;
By living the Word comes liberation. (4)
In the purified vessel[4] is truth contained;
Few in this world have true living.
His essence in the Supreme Essence is merged,
As Nanak your shelter has sought. (5) (6)

1. Unbaked, raw.
2. That is, subject neither to action nor to their retribution.
3. Vessel.
4. Symbol for the self.

Jiūṇ mīnā binu pāṉīyai tiūṇ sākat marai piyās
As the fish without water, so is the reprobate[1]
tormented[2] by thirst.
My self ! with each breath that without *remembrance*
of God is passed,
Does man suffer. (1)
My self ! take blessing of *contemplation of* the Name Divine.
Without the Master's *guidance* is this joy not obtained—
The Lord grants it by uniting *the seeker*
to the Master. (Pause)
The congregation of the holy is the sacred
bathing-spots of devotees :
By sight of the Master is obtained *merit of* dipping
at sixty-eight tirthas.[3] (2)
As the Yogi without continence, austerity, purity and content,
So is the self[4] without *devotion* to the Name,
That for lodgement of sin is by Yama chastized. (3)
In the reprobate[1] state is not attained *love of God*;
By *devotion to* the holy Preceptor is attained the Lord.
Any that to the Master, giver of joy in suffering are united,
Saith Nanak, in Divine laudation are absorbed. (4) (7)
Tūṇ Prabh dātā dāni mati pūrā ham Thārei bhekhārī jio
Lord ! in charity and wisdom art Thou perfect—
We Thy[5] beggars.
What shall I seek of *Thee* ? Nothing *in the world* lasts :
Lord ! grant me love of the Name. (1)
In each being[6] is the Lord[7] pervasive,
On water and land pervades He hidden—
By the Master's Word made manifest. (Pause)
The holy Preceptor in his grace to me has revealed
The mortal world, the nether world and the heavenly regions.
The Supreme Being unincarnated, truly real,
ever abiding, the Lord— P. 598
In your self view Him. (2)

1. Sakta.
2. Lit. Dies—in applied sense, suffers acutely.
3. A holy water-edge.
4. Body.
5. The pronoun here may be interpreted as 'your' also.
6. Vessel.
7. Banwari = forest-wanderer, an attributive name of Krishna, here symbolizing God.

This poor world, in transmigration gripped—
In attachment to duality, devotion has neglected.
In association with the holy Preceptor is
Divine wisdom attained :
The reprobate[1] his game has forfeited. (3)
The holy Preceptor snapping *our* bonds, has
granted us emancipation[2]—
Never again into the womb may we be cast.
Saith Nanak : As the formless Lord in the self is lodged,
Has the jewel enlightenment cast illumination. (4) (8)

Jisu jal-nidhi kārani tum jagi āye so amritu Guru pāhī jīo

The ocean of amrita[3] for which into the world you
came, with the Master lies.
Discard *ritual* garbs, clever devices and duality—
With these is not attained fulfilment.[4] (1)
My self ! abide in poise; wander not.
In seeking *Him* outside much suffering shalt thou get :
In thy home, in thy self lies amrita. (Pause)
Discarding evils, to attain merits you rush—
In doing evil lies regret.
By not realizing distinction between pure and impure,
In the mire shalt thou be sunk. (2)
Within *thee* is impurity, much false greed—
What good bathing your outer limbs ?
Ever by the Master's guidance the holy Name repeat :
Thus alone shall the self get emancipation. (3)
Cast off avarice, calumny; falsehood discard—
Then *by following* the Master's Word shall
you obtain the reward.[4]
Lord ! keep me as please Thee :
Nanak, Thy servant *seeks* in Thy laudation to engage. (4) (9)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
Quintets

Apnā gharu mūsat rākhi na sākeh kī par-ghar johan lāgā

Man that his own home[5] from robbing cannot guard—

1. Sakta.
2. Made unattached to Maya.
3. Water.
4. Fruit, reward.
5. Here stands for the self, subject to depradation by evil.

Preposterous[1] is his seeking another's home.
House and home shalt thou save, shouldst thou
taste joy *in God* :
This comes to such as by the Master's guidance.
on service to God enter : (1)
My self ! consider, what foul thinking art thou pursuing ?
Forgetful of the Name, by alien tastes art thou attracted :
Thereby thou unfortunate one, into regrets shalt fall.
At gain art thou joyful, loss thou dost bewail :
Know, suffering and joy are to the self attached.
Himself suffering and joy He makes us bear—
The God-directed *to the world* are unattached. (2)
What is higher than joy in God ?
All quaffing it are fulfilled.
Any that through Maya-attachment this joy forfeits,
Is a misbeliever,[2] in foul thinking involved. (3)
The mind's life is breath, lord of the body—
In the body is the Divine Essence pervasive.
Lord ! shouldst Thou so grant, of joy in God may I sing :
Thereby may the mind be fulfilled,
And attachment to the Lord formed. (4)
In holy company obtain joy in God :
By union with the Master shall Yama's terror vanish.
Saith Nanak : One by the Master's guidance contemplating
the Name Divine,
By good fortune on forehead recorded,
The Lord shall attain. (5) (10)

Sarb jīyāṇ sir lekhu dhūrāhūṇ binu lekhai nahīṇ koī jīo

All creatures carry the writ in primal time on the
forehead recorded—
None without the writ may be seen.
Himself not subject to the writ, His might in operation He views,
His Ordinance making operative. (1)
My self ! the Lord's *Name* utter; thereby gain joy. P. 599
Each day and night at the Lord's feet your serve,
Who is Bestower and consumer[3] Himself. (Pause)

1. What points this seeking to rob others ?
2. Sakta.
3. (Expression of the mystical doctrine of the identity and harmony of being in the cosmos).

Whatever is within you, the same view you without—
None other *exists*.
By the Master's teaching know *all existence* to be one;
In each being is *His* light pervasive. (2).
The mind restless put in poise—
By contact with the Master comes such wisdom.
By viewing the Invisible *Reality* am I struck with wonder;
Gone *thereby* is suffering and joy experienced. (3)
Quaff the joy unattainable; obtain supreme bliss;
In your own essence[1] lodgement find.
By chanting laudation of the annuller of transmigration,
Is birth and death *eliminated*—
Never again occurs then birth. (4)
In all beings is *pervasive* light of the Immaculate Essence—
In it am I absorbed[2]—
No distinction is there.
The transcendent Supreme Being, Supreme Lord.[3]
By the Master's guidance has to me been united. (5) (11)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jā Tisu bhāvāṇ tad hī gāwāṇ

I sing Divine laudation as His approval I win.
Then alone does my singing bring reward :
Reward of this singing comes then only,
As He Himself confers it. (1)
My self ! this treasure by *following* the Master's
teaching is obtained—
Thereafter in holy truth have I kept absorbed. (Pause)
As the Master's teaching in the self is awakened,
Discarded is restless thinking.
By light of the Master's teaching
Is all darkness banished.[4] (2)
As the mind to the Master's feet is devoted,

1. In your own home.
2. Soham (Skt. I am He). Doctrine of identification of the self with the Supreme Self.
3. Another rendering : 'The Transcendent Supreme Being, Supreme Lord has Nanak's Preceptor become.'
4. Effaced.

Removed far[1] is Yama's path.
Abiding in fear *of God* as the Lord above fear we have attained,
Is the house of poise entered. (3)
Saith Nanak : Should any after contemplation try to realize
What is the purest doing in this world—
He shall know, the best of actions is Divine laudation.
This comes when the Lord grants union.[2] (4) (1.12)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sevak sev karehṇ sabhi Terī jin shabdai sād āiyā

Such of the devotees devote themselves to Thy service
as in the holy Word find joy.
Those discarding egoism by the Master's grace have
found purity :
Ever lauding attributes of the holy Lord,
Through listening to the Master's Word are they exalted. (1)
Lord ! as children are we, seeking your shelter—
Thou who art the sole Reality,
Supreme Being[3] without a second. (Pause)
Those with *minds* wakeful alone find the Lord,
By the holy Word annulling egoism.
God's devotees, even though householders,
In contemplation of the essence of enlightenment to worldly
pleasures remain indifferent.
Through obedience to the holy Preceptor find
they joy everlasting, P. 600
Cherishing the Lord ever in their hearts. (2)
The mind in all directions wanders,
Through duality ruined.
The egoist unenlightened contemplates not God's Name,
His life gone waste.
Only by the holy Preceptor's touch is *blessing*
of the holy Name[4] found,
All egoism and illusion lifted. (3)

1. Fled.
2. That is, by His grace.
3. *Murari*—an attributive name of Krishna, used here to signify God.
4. Nānv, Nām.

God's holy devotees practise purity
By contemplation of the Master's Word.
The holy Lord grants to them union Himself,
Through the Truth in their hearts lodged.
Saith Nanak : By *devotion* to the Name have I obtained
the pure state[1] and enlightenment—
In this alone lies our wealth. (4) (1)

Bhagati khazānā bhagtan kau dīyā Nāuṇ Hari dhanu sachu soe

On His devotees has He conferred the wealth of devotion—
The Lord's Name is the holy wealth.
Inexhaustible is this wealth of the Name,
Beyond all value.
Those possessing this wealth bear radiant faces,
as the holy Lord they find. (1)
My self ! *by listening to* the Master's Word is the
Lord found;
Those ignorant of the Word are into illusion fallen,
And at the Divine Portal chastized. (Pause)
Five are the robbers lodged in this body—
Lust, wrath, avarice, attachment,[2] egoism.
The amrita they carry off—this the egoist realizes not.
At the last, none to his rescue shall come.[3]
Blind is the world, blind its ways—
Without the Master's *guidance* all is darkness. (2)
Man[4] through egoism and avarice is ruined;
Nothing in the end shall accompay him;
Those Divinely-guided alone the Name contemplate,
Ever bearing in mind the Lord's Name.
The holy Word and Divine laudation they chant,
By God's glance of grace blessed. (3)
Enlightenment given by the holy Master is the mind's
imperishable light,
Supreme ruler over heads of monarchs.
God's devotees in devotion are ever engaged day and night,
Devotion to God[5] their true gain.

1. The *exalted* state.
2. Illusion—applied meaning, attachment.
3. Lit. Attend to his wailing and shricking.
4. The implication is mankind.
5. Rama Nām.

Saith Nanak : By contemplation of the holy Name *alone*
comes liberation;
Those dyed in the Name alone find the Lord. (4) (2)

Dāsani dāsu hovai tāṇ Hari pāe vichchuṇh āpu gawāī

Only through *humility* of obedience is the Lord attained,
By discarding egoism.
Joy in God's is His devotees' sole course,
Ever lauding Him.
Ever are they dyed in the holy Word in ecstasy unbroken,
in the Lord absorbed. (1)
Lord ! holy is our glance *of grace*.
On us your servants shower grace, cherishing us.[1] (Pause)
In laudation of the holy Word lies my life;
By the Master's guidance is *Yama's* terror ended.[2]
Supremely beautiful is the holy Lord—
In devotion to Him lies the heart's delight.
One absorbed in the holy Word, the holy teaching,[3]
Is alone in the mind ever awake. (2)
The Lord unfathomable, fount of perennial joy—
Inexhastible is *His* extent.
From serving the Master, perfectly-endowed,
Is the Lord spontaneously in the heart lodged.
Then are mind and body made pure,
In everlasting joy absorbed,
With illusion shattered. (3)
God's way is ever a hard path—
The rare devotee contemplating the Master's Word,
This may find—
Should he be immersed in God's dye, P. 601
Be by the Word inspired,[4]
And discard egoism and evil-doing.
Saith Nanak : Snch a one is dyed ever in the holy Name,
That through the holy Word purifies. (4) (3)

Hari jīo Tüdh noṇ sadā sālāhīṇ Piyārei jiccharu ghaṭ antari hai sāsā

Lord ! ever may I laud Thee while breath *fills* this frame;

1. Lit. Save our honour.
2. Fled.
3. Bāni.
4. Intoxicated.

To be forgetful of Thee for a moment, as instant,
Is to me like an age.[1]
Brother ! ever were we ignorant, unawakened—
The Master's Word to us has brought light. (1)
Lord ! grant to us illumination[2] Thyself.
Lord ! may I be a sacrifice to Thee !
To Thy Name may my life be dedicated. (Pause)
Brother ! into the holy Word have we died *in flesh* :
From the holy Word have found life after death;
From the Word found liberation.
By the Word are mind and body made pure,
And the Lord in the heart lodged.
The Word is the Master bountiful, wherein is the heart[3] dyed,
In the Lord absorbed. (2)
Those ignorant of the Word are deaf and blind.[4]
Fruitless their sojourn in this world[5] !
Without joy in the Lord, wasted is their life—
Ever are they in transmigration whirled.
Worms of filth, in filth absorbed—
Egoists ignorant, *with minds* in darkness enveloped. (3)
Himself the wielder of His might, brother !
Himself He guides along the right path—
None His will to share.
Brother ! the writ recorded in the primal hour none may efface.
His will alone pervails.
Brother ! in Nanak's mind is the holy Name lodged—
Nothing else therein abides. (4) (4)

Gurmukhi bhagati karehṇ Prabh bhāvehṇ anadinu Nāmu vakhāṉei

Those that by the Master's guidance practise devotion,
With the Lord find favour—
Ever uttering His Name.
Thy devotees dost Thou cherish and succour—
Thy pleasure they have.
Bestower of merit art Thou, realized through the holy Word—
Those lauding Thee in Thy merits absorbed. (1)

1. Lit. Fifty years.
2. Knowledge.
3. Mind.
4. Blind and deaf.
5. For what have they come into the world ?

My self ! ever contemplate the holy Lord :
In thy last hour shall He be thy succourer,
Aiding thee ever. (Pause)
Evil is the practice of evil-doers,
Devoid of contemplation and God-realization.
None by slander and evil prospered;
Like Harnakash[1] are such torn apart.
Saints like Prahalad the Lord ever laud;
By Him are they saved. (2)
The egoist, devoid of thinking, is with himself conceited;
In slandering the holy is his life made fruitless.
Contemplating not the Lord's Name, in regret he departs
this life. (3)
Fruitful is the life of God's devotees—
Himself He inspires them to the Master's service.
Dyed in the holy Word, are they in ecstasy[2] of enlightenment,
The Lord ever lauding.
Saith in humility Nanak, servant of God;
Their feet I touch *in reverence.* (4) (5)

So sikhu sadā bandhapu hai bhāī je Guru kei bhanei vichi āwai

The true disciple and our true friend, brother ! is he
Who the Preceptor's will follows.
He who follows his own will is from God alienated,
And buffets receives.
Without the holy Preceptor's *guidance* one never finds
happpiness, brother ! P. 602
And in regrets remains caught. (1)
Brother ! happy are those that serve the Lord;
Their sin and sorrow of numerous births effaced,
The Lord to Himself unites them. (Pause)
Worldly relations are bonds for the self—
In illusion is the world caught.
Without the Preceptor's *guidance* are such bonds not snapped.
By the Preceptor's *guidance alone* is found the door
of liberation.
Those performing ritual in ignorance of the Master's Word,
Remain ever in transmigration caught. (2)

1. Hrinyakashyapu, mythological demon king, father of the saintly Prahlad.
2. Intoxication.

In egoism and avarice is the whole world caught—
None to another is sincere, brother !
Those by the Preceptor *guided* reach the Mansion Divine,
laud the Lord,
And singing Divine landation in their true home[1] abide.
Anyone in this life realizing *God's Truth* has the true
vision of his self—
On his *side* is the Lord. (3)
The holy Preceptor is ever gracious—
Without good fortune how may grace be obtained ?
All he views impartially—
As is his devotion, so is the reward that man gets.
Saith Nanak : With shedding of egoism, the holy Name in
the self is lodged. (4) (6)

In the Measure Sorath—Composition of Sri Guru Amar Das
Quatrains

Sacchī bhagati Satiguru tei hovai sacchī hirday bāṇī

From the holy Preceptor's *guidance* comes true devotion,
And in the heart is the true Word lodged.
One devoted to the holy Preceptor finds happiness everlasting—
In the Name is the egoism of such consumed.[2]
Without the holy Preceptor's *guidance* is not found *the way*
to devotion.
Those without this are ignorant, in illusion caught.
Egoists whirl about in transmigration's suffering—
In ignominy lost.[3] (1)
Brother ! seek ever *the Lord's* protection :
By His grace shall He save your honour,
And through *devotion* to the Name Divine exalt you. (Pause)
From the teaching of the Master, perfectly-endowed,
is the self envisioned,
Through contemplation of the holy Word.
In the heart is ever lodged the Lord, Life of the universe—
As are lust, wrath and egoism discarded.
In the heart is lodged the Name illimitable,
And is ever-present vision of the Lord pervading all space.

---

1. (The Divine Essence is implied).
2. Absorbed.
3. (This is the sense of the original expression, a Punjabi/Hindi idion. Lit. Are drowned without water).

In all ages is the Divine teaching known by the true Word;
Sweet to the mind and beloved is God's Name. (2)
Anyone realizing the Name by service to the holy Preceptor,
Fruitful is his life on earth;
Tasting of joy in God is his mind's *desire* fulfilled;
Satiated with God's blessing, ever is he full of laudation.
His heart's lotus in joy in God dyed,
The unstruck minstrelsy[1] he hears.[2]
Pure his body and mind, pure his utterance,
In holy Truth is he merged. (3)
None knows the truth of the Name Divine—
By the Preceptor's teaching in the heart it lodges.
To the *true* devotee alone is the path known;
With joy in God is he saturated.
From the Preceptor is learnt the true way of meditation,
austerity, self-discipline,
As is the holy Name in the heart lodged.
Saith Nanak : Those that contemplate the holy Name,
At the holy Portal shine in splendour and are exalted. (4) (7)

In the Measure Sorath—Composition of Sri Guru Amar Das

Couplets

Satiguru miliyai ūlṭī bhayee bhāī jīvat merai tā būjh pāe

By the Preceptor's contact[3] is the mind tuned away *from the world*—
Only one dying to the world finds illumination.
The true Preceptor and disciple are those in the
Divine Light merged. (1)
My self ! in the Lord fix thy devotion !
My self ! by meditation comes joy in devotion; P. 603
My self ! contemplate God's Name and feel joy therein.
By the Preceptor's guidance, brother ! one attains
nearness to the Lord. (Pause)
Brother ! without the Preceptor's *guidance* devotion arises not :
The egoist in duality remains caught.
As thrashing of straw are the egoist's actions;
Brother ! these bring not gain. (2)
Brother ! By the Preceptor's contact[3] the holy Name-pervades
the mind through true love and devotion;

1. Anhad Sabda.
2. Is played *in his soul.*
3. Lit. Meeting

Then the devotee ever laudation of the Lord utters,
By measureless devotion to the Preceptor. (3)
Anyone to the Master's service devoting himself—
Approved is his life's course.
Saith Nanak : Union with the Lord's Name
From devotion to the Preceptor's Word comes. (4) (8)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

Tihī gunīṇ tribhavanu viyāpiya bhāī gürmukhi būjh büjhāe
Brother ! the whole Universe[1] in the Three Qualities[2] is caught :
By the Preceptor's guidance is illumination attained.
Brother ! liberation from devotion to the Lord's Name comes—
This from the enlightened you find. (1)
My self ! the Three Qualities discard,
And to the fourth state[3] devote thyself.
Thus wil the Lord lodge in thy self;
Ever mayst thou then laud the Lord. (Pause)
From the All-pervading Reality[4] comes forth all creation;
Neglect of it is death.
These unenlightened are as the blind—
In sleep are they robbed.[5] (2)
Brother ! those awakened by the Preceptor's guidance are saved;
They cross the ocean of worldliness.
Borther ! in this world devotion to the Lord's
Name is the true gain,
As ever in the heart borne. (3)
Brother ! those seeking the Master's shelter,
Through devotion to the Lord's Name are saved.
Saith Nanak : The holy Name is the boat, the raft,
That carries the self across. (4) (9)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

Satiguru sükh sāgar jag antari horthai sükhu nāhīṇ
The holy Preceptor alone in the world is ocean of joy—
Joy nowhere else lies.

1. The three worlds.
2. See Glossary.
3. *Tuiya* or absorption in the Absolute.
4. The Name (Name Divine).
5. Deprived of grace.

Caught in egoism, the world in suffering and malady is gripped;
And whirled about in transmigration, piteously wails. (1)
Man ! in devotion to the holy Preceptor shalt thou find joy;
Else shall thy life go waste. (Pause)
One rushing along impelled by the Three
Qualities ceaselessly acts,
Finding not joy in devotion to the Lord.
Rituals of worship, offerings to manes, recitations of Gayatri—
All to no avail ;
Without enlightenment comes suffering. (2)
One devoted to the holy Preceptor alone finds joy,
called to him by the Lord.
Everlasting satisfaction comes from quaffing joy in the Lord,
By discarding of egoism. (3)
The world purblind, blindly acts;
Without the Master's guidance no path it finds.
Saith Nanak : By the holy Preceptor's guidance has
one sight of the Lord;
And in the self *eternal* truth finds. (4) (10)

Binu Satiguru sevei bahutā dūkhu lāgā jūg chārei bharmāī

One bereft of service to the holy Preceptor in great
suffering is caught,
And in all Four Ages whirls about.[1]
Lord ! humble creatures as we are, you are the true
Bestower eternally :
Through the holy Word grant us enlightenment. (1)
Beloved Lord ! show Thy grace;
Grant touch of the holy Preceptor benign;
Through the Lord's Name grant succour. (Pause)
Discarding desire and duality, have I found poise, P. 604
And the Name[2] that is limitless.
By tasting joy in the Lrod, annuller of sins,
Is the mind purified. (2)
Die into the holy Word;
Thus find the life eternal, from dying ever immune.
The Lord's Name ambrosial is joyful ever—
By rare ones through the holy Word found. (3)

1. I.e. in transmigration.
2. Nām. This concept stands for the Divine Reality.

The Lord Bountiful of this blessing is the Sole Bestower,
Conferring it on whomsoever He pleases.
Saith Nanak : To those dyed in the Name comes joy,
And exaltation at the Portal Divine. (4) (11)

Satiguru sevei tāṇ sahaj-dhün üpjai gati mati tad hī pāī

From service of the Preceptor arises in *the mind* the melody of
enlightenment and tranquillity,[1]
And the holy state and *true* wisdom found.
With the Lord's holy Name in the mind lodged,
By contemplation of the Name is the devotee merged
into Eternal Reality.[2] (1)
Bereft of the Preceptor's guidance, the world goes
about demented :
The egoist purblind, ignorant of the holy Word,
In illusions is lost. (Pause)
Whoso is deluded by Maya of the Three Qualities
Only in bonds gets enmeshed,[3]
The cycle of birth and death ever poised over his head.
Of numerous incarnations bears he suffering. (2)
In the Three Qualities is the world involved,
In egoism into ignominy fallen :
One Godward-turning the Fourth State[4] contemplates,
And by meditating on God's Name finds bliss. (3)
The Three Qualities too are Thine, by Thee created—
All in Thy power lies.
Saith Nanak : By meditation on the holy Name
comes liberation;[5]
By the holy Word is egoism eliminated. (4) (12)

In the Measure Sorath—Composition of Srí Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Āpei āpi waratdā Piyārā āpei āpi apāhu

Sole, unimpeded the Beloved *Lord* the Universe
pervades immaculate.

---

1. Sahaj-dhun.
2. Lit. Bearer of the Name, i.e. God.
3. Earns bonds.
4. Turiya i.e. Samadhi or complete absorption.
5. Swimming across.

The whole World the merchant, the Beloved *Lord*
the holy merchant-prince.
Himself is the Beloved *Lord* the commerce, Himself the trader
and the credit. (1)
My self ! ever the Name thou utter and laud.
By the Master's grace is attained the Beloved ambrosial
inaccessible, unfathomable. (Pause)
Everything the Beloved Lord hears, sees and to all
gives utterance by His tongue.
Himself He leads astray, Himself on the path guides.
Himself all-in-all, above need of any. (2)
Himself *beings* He creates and in *various* tasks engages.
Himself He moulds *forms,* Himself to dissolution sends them.
Himself is the Beloved the wharf, the pilot and Himself
carries *all* across. (3)
Himself the ocean, the ship and in the Guru's form its rower.
The Beloved King Himself rides the ship, goes across and
His gambols enacts.
Himself is He gracious.
Prays Nanak, servant of God : Forgive him and with
Thyself grant him union. (4) (1)

Āpei anḍaj jeraj setaj ütbhüj āpei Khanḍ apei sabh loe

Himself is He *all* creation by egg, placenta, sweat
and atmosphere;[1] P. 605
Himself all continents and worlds.
Himself the string and the numerous beads;
By His might has He strung the universe together.
Himself the Master of the show[2]—as the string He pulls,
The whole world into a heap crumbles. (1)
My self ! none other than the Lord *to me appears mighty.*
The holy Preceptor is repository of treasure of the Name—
In His grace *this* amrita in *our* mouth he drops. (Pause)
Himself is the Beloved *Lord* pervasive everywhere
over water and land;
All happens as He wills.
To all does He grant sustenance;
None else is provider.

---

1. These are the four traditionally recognized sources of creation.
2. Sūtar-dhar—manager of the show in a mime or play.

This play He Himself solely enacts; all happens
as by Him willed. (2)
Himself is the Beloved *Lord* immaculate, Himself His pure repute.
Himself the evaluator;[1] supreme His will.
Inaccessible by us is the Beloved : access to Him by
Himself is granted. (3)
Himself is the Beloved deep and profound—none
His greatness to rival.
In all beings is He Himself pervasive—Himself
pervades all forms female and male.
Saith Nanak : Hidden from gaze He operates :
By the Master's guidance manifested. (4) (2)

Āpei hī sabhu āpi hai Piyārā āpei thāpi üthāpai

Himself is the Beloved the Sole Reality; Himself
makes and unmakes *all*.
Viewing the world is He in delight; viewing
His wonder-play Himself.
Himself is He forest glade and grass-blades—
By the Master's teaching manifested—
My self ! the Name Divine incessantly utter,
thereby with joy be filled. (1)
The Name ambrosial is the supreme sweet elixir—
By the Master's teaching tasted and realized. (Pause)
Himself is the Beloved the holy Water-edge, Himself the raft—
Himself on it swims.
Himself the *Maya*-snare He spreads; the whole world
caught fish-like too is He.
Himself is the Beloved infallible; from error immune—
none other like Him. (2)
Himself is He the horn and the note : Himself blowing it.
Himself is He the Yogi, Himself performer of austerities.
Himself the holy Preceptor and disciple; to
Himself imparting teaching. (3)
Himself devotion to the Name He inspires;
Himself uttering devotion.
Himself is He amrita, Himself *tasting* its joy,
His own laudation uttering.
Saith Nanak : Himself by Divine joy fulfilled. (4) (3)

---

1. Evaluator and judge of deeds is implied.

Āpei kaṇḍā āpi tarājī Prabhi āpei toli tolāiyā

Himself is the Lord ounce-scales, Himself the weigh-scales;
Himself with weights weighing all *creation*.
Himself the merchant-prince and trader;
Himself making commerce.[1]
Himself making the earth, against an ounce-weight
has He weighed it. (1)
My self ! by uttering the Lord's Name is joy attained.
The beloved Name Divine is a treasure, that the holy
Preceptor has made delectable. (Pause)
Himself the earth and water, Himself doing all.
Himself His Ordinance operating, earth and water
in bounds He keeps. P. 606
Himself *His* fear He inspires; yet tiger and goat
too together He keeps. (2)
Himself firewood, in which fire has He deposited.
Himself everywhere He operates : for fear *of Him*
fire dare not burn wood.
Himself He takes life and restores it—by His will
are all creatures breathing. (3)
Himself is He might and the wielder of might;
Himself all has He set to tasks.
As willed by Him, does creation act, as be His pleasure.
Himself the instrument and the player.
Saith Nanak, as played by Him, is all creation
emitting tunes. (4) (4)

Āpei srishṭi pāendā piyārā ūkari sūraj chandu chānāṉu

Himself has the Beloved Lord made the universe, with
sun and moon illuminating it.
Himself is the Beloved strength of the weak,
Himself honour of the humble.
Himself in His compassion *all* He preserves—
All-knowing all-wise. (1)
My self ! utter the Name Divine that *confers* mark of liberation.
In holy company on the Lord meditate; thereafter shall
thy transmigration cease. (Pause)
Himself merits He dispenses; Himself these approves.
Himself showing grace, the mark of approval He affixes.
Himself His ordinance, His command He operates. (2)

---

1. Used figuratively for the operation of the moral law in the universe.

Himself is He treasure of devotion, Himself *out*
of it dispenses largesse.
Himself service He inspires, and apportions honour.
Himself into absorption[1] going,
Himself repository of all merits. (3)
Himself is He great and supreme over all.
Himself the evaluator; Himself the measure and scales,
Himself weighing the universe hard to weigh !
Nanak, servant of God, *to Him* is a sacrifice. (4) (5)

Āpei sevā laendā Piyārā āpei bhagti ūmāhā

Himself to service the Beloved *Lord* inspires *creation*,
and passion for devotion creates.
Himself laudation inspiring, in the holy Word
too Himself pervasive.
Himself the writ and the scribe; Himself the
writ inspires. (1)
My self ! with fervour the Name Divine repeat.
Ever shalt thou *thus* be joyful and fortunate :
From the Master, perfectly-endowed, receive benefit
of *devotion to* God. (Pause)
Himself is the Beloved *Lord Brindaban's* milk-maids,
Himself Krishna, grazing kine in the forest.[2]
Himself the swarthy beloved *Adonis*,[3] Himself
on the flute playing.
Himself on the mad elephant[4] visiting death,
that in form of the child He overthrew. (2)
Himself the arena He arranges, and His own antics watches.
The Krishna child-form Himself He raises and Chandūr[5] and
Kamsa[6] by the hair overthrows and destroys.
Himself *the source* of might, Himself shatters might
of benighted barbarians. (3)
Creating the universe, in His own hand
all devices He keeps. P. 607

1. Tāṛi = Samadhi.
2. (In the second and third stanza the allusions are to Krishna as symbol of Divine might and his destruction of tyrants).
3. Sundar, lit. handsome, *Adonis*, the Greek god presents the closest parallel to the beauty of the Krishna legend.
4. The elephant, Kuvaliya-pida, destroyed by Krishna.
5. A wrestler, employee of Kamsa.
6. The tyrant king of Mathura, overthrown by Krishna.

Creation by the halter He drags about; led as pleases the Lord.
Saith Nanak : Whoever shows arrogant
pride is destroyed. (4) (6)

In the Measure Sorath—Composition of Sri Guru Ram Das
Couplets

Anik janam vichhūṛei dūkhu pāiyā manmūkhi karam karai ahankārī

In separation through innumerable births
have we borne suffering,
By our prideful actions in egoism.
As with the man of God in contact we came,
was the Lord attained,
And Divine shelter received.[1] (1)
Love for God *then* became dearly cherished,
As into company of the holy we got initiated.
Within the self was found the Lord,
embodiment of poise. (Pause)
In the heart art Thou day and night lodged :
Yet the ignorant realize not Thy existence.
As we met the holy Preceptor, exalted being,
was the Lord manifested :
Then did we engage in discoursing on Divine
laudation in chanting it. (2)
As by the Master's guidance was the heart illumined, came poise,
And evil understanding eliminated.
By contemplation of the Supreme Being lodged in
the self was joy obtained—
Such merit, exalted being, *Master* ! in your
holy company lies. (3)
Of those having your grace, the self to the Supreme
Self is united, as is met the Preceptor.
Such, saith Nanak, immeasurable joy in poise have attained,
And ever in the Lord are awake. (4) (7)

Hari siūṇ preeti antaru manu bedhiyā Hari binu rahaṉu na jāī

With love for the Lord is *my* innermost heart penetrated;
Without the Lord can I not live.
As without water dies the fish, so without
the holy Name I die. (1)

1. (The tenses in the original are past, but have the force of perpetuity).

Lord, grant me water of your grace, the Name Divine.
For lodgement of the Name in heart day and night I beg—
From the Name alone may I find peace. (Pause)
So as the chatrik without water wails; without water
its thirst not assuaged—
As from the Master *the self* obtains water *of the Name*,
Comes joy in poise, and in loving devotion it blooms. (2)
Egoists, *ever* hungry[1] in the ten directions wander about;
Without *devotion to the* Name, into suffering fallen.
In transmigration caught, are they born again and again,
And at the Divine Portal chastized. (3)
By Divine grace does man chant Divine laudation,
And within his self obtains joy in God.
Saith Nanak : As *the Lord*, compassionate to the
humble, has shown grace,
By the holy Word is thirst[2] assuaged. (4) (8)

In the Measure Sorath—Composition of Sri Guru Ram Das
Quintet

Achar charai tā siddhi hoī siddhī tei büddhi pāī

As are consumed *the evils* hard to consume,
comes true achievement;
From such achievement comes enlightenment.
As the self by arrows of devotion is struck,
Is illusion cut off. (1)
Lord ! to Thy servant grant exaltation.
By the Master's guidance *with the* Name
Divine illumine my heart,
That ever in Thy shelter I abide. (Pause)
This world all is evanescent—my ignorant, thoughtless
self ! this realize.
Lord ! show grace; to the Master unite me,
That in the Name Divine I be absorbed. (2)
The Lord, whose is this object, *the Name,*
alone knows its *truth*;
Such obtain it on whom He confers it.
Of this unique object, inaccessible, unknowable, P. 608
The Master, perfectly-endowed alone may
grant realization. (3)

1. Used symbolically.
2. Ibid.

He alone knows of it who of it has taste, like sweets
tasted by the dumb;
A jewel hidden may not so remain, however much
someone hides it. (4)
All is Thine; Thou to whom secrets of all selves are known;[1]
Of all art Thou Master.
Those alone realize *this* secret to whom Thou showest grace :
None else, saith Nanak, has such power. (5) (9)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Triptychs.
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kisu hauṇ jāchī kisu ārādhī jā sabhu ko kītā hosī

Of whom shall I beg favours; whom to supplicate,
When all are Thy creation ?
All that appear to be so important, at the end
with dust shall mingle.
The *Lord* above fear, formless, shatterer of fear,
Alone all joys and the Nine Treasures shall grant. (1)
Lord ! by Thy bounty alone shall I feel fulfilled.
Why laud man that is so petty ? Why on him depend ? (Pause)
Whoever on the Lord has meditated, all *boons* are his—
Gone is his hunger.
To him has the Bestower of bliss granted a wealth
that never is exhausted.
As by the Master his *understanding to God* is joined,
Joy to him has come, and in spontaneous bliss is he absorbed. (2)
My self ! the Name repeat; to the Name be devoted;
Ever on the Name discourse.
By listening to the teaching of the holy is lifted fear of Yama.
Whoever the Lord's grace has, to the Master's
Word becomes attached. (3)
Lord ! who may evaluate Thee, who art to
all creation compassionate ?
All happens as by Thee willed—What are we children ?
Save Nanak, your servant : save him,
As the father the son in his grace. (4) (1)

1. Antarjami (Skt. antaryamin).

In the Measure Sorath—Composition of Sri Guru Arjan Dev

Quatrains

SCORE 1

Ǵuru Govindu salāhīyai bhāī mani tani hirday dhār

Brother ! laud the Divine Teacher,[1] Lord of the Universe,
with resolve of mind, body and heart.
Brother ! the purest deed is the holy Lord to lodge in mind.
Brother ! the bodies wherein arises not *sound of* the Name,
turn to ashes.
To holy company, brother ! am I a sacrifice,
Whose prop the sole Lord[2] is. (1)
Brother ! to that Eternal Being be devoted that is almighty.
By the Master, perfectly-endowed, brother ! is imparted
realization,
That none other than *the Lord* is real. (Pause)
Those devoid of the Name, brother ! have died and rotted—
beyond count their number.
Without truth, brother ! is not obtained purity—
The Lord inaccessible *alone* is pure, holy.
Brother ! with the world's false egoism is not annulled
transmigration.
Brother ! the Master by a particle of the Name to millions
brings liberation. (2)
Though Simritis and Shastras have we studied, brother !
Without the holy Preceptor's *guidance* goes not doubt.
Innumerable ritual acts to exhaustion have we performed—
Despite these, again and again into bondage are we caught
In all four directions have scoured, brother !
Other than the holy Preceptor no shelter is.
By great good fortune, brother ! by meditation on the
Name Divine,
Is the Master attained. (3)
Brother ! ever pure is the holy *Lord.* P. 609
Those practising truth too are pure.
Brother ! on whomsoever falls His glance of grace, attains Him.
Such, brother ! are rare—one among millions.
Nanak in the holy Name is dyed, by whose sonnd[3]
Are mind and body rendered pure. (4) (2)

1. (This is a way of referring to God).
2. Ekankār (Ek Oankār).
3. Lit. Hearing which.

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Couplets

Jau lau bhāu abhāu ihu mānai tau lau milaṉu dūrāī

While to attachment and alienation is *man* subject,
Far away from him is union *with the Lord.*
While otherness and attachment enter his thoughts,
Between him and God remains disharmony. (1)
Lord ! grant such realization,
That serving the holy, shelter of their feet I seek—
Forgetting it not for an hour, an instant. (Pause)
My self ! that art thoughtless, forgetful, of restless mind—
Never has it occurred to thee,
That discarding the Lord of life, to *other than Him*
art thou attached;
With the foe[1] involved in love. (2)
In holy company is acquired the realization above sorrow to rise,
And egoism to discard :
The misbeliever's[2] chatter you regard as blowing of wind. (3)
By millions of sins is the mind covered, that are
beyond expression.
Nanak, humble servant of God, to His shelter has come
supplicating :
Lord ! my reckoning of deeds pray annul. (4) (3)

Pūtra kalatra lok griha banitā Māyā sanbandhehī

Progeny, wife, *people of* the world, the Woman in the
home—all are Maya-relationships.
At the end none of these lasts with *the self*—false is
their attachment. (1)
My self ! why pamper *this* body ?
This cloud of smoke shall scatter; on God, true friend,
in devotion meditate. (Pause)
In three ways is the body disposed of—in water, thrown
before dogs and *burnt* to ashes.
Man considering himself immortal in *this* house is sitting,
The chief cause[3] forgetting. (2)
In various ways are the beads[4] shaped,

1. Sin, evil is implied.
2. Sakta.
3. Implies the Creator.
4. Implies beings.

On a frail thread strung.
Know, feeble man ! this thread shall snap—
Thereafter shall you be in regret. (3)
He who created and exalted you, on Him day
and night meditate.
Saith Nanak : As the Lord showed grace,
The holy Preceptor's shelter I took. (4) (4)

Guru pūrā bheṭiyo waḍ-bhāgīṇ maneh bhaiyā pargāsā

As by good fortune was the Master, perfectly-endowed met,
Illuminated was the mind.
As on the Lord is our reliance, none is His equal. (1)
To the holy Preceptor am I a sacrifice.
On all sides of us[1] *is spread* joy and poise—
In our home *reigns* bliss.
The searcher of hearts, almighty is our Lord.
By touching the Master's feet are we rendered fearless,[2]
As sole reliance on the Name Divine we have placed. (2)
Fulfiller of desires is the Lord's sight,
form eternal, everlasting[3]—
Clasping His servants to His bosom[4] has He preserved
them in love and affection.
Great is His might,[5] wondrous His glory—*by Him*
has come fulfilment. P. 610
As Nanak the Master, perfectly-endowed has met,
Gone is his suffering. (4) (5)

Sükhīyei kau pekhai sabh sükhīya rogī kai bhāṇai sabh rogī

To the happy all appear happy; to the sick all as sick.
The Lord almighty all conjunctions[6] *of fortune*
in His own hand has *kept*. (1)
My self ! to any that his doubt has shed,
None appears strayed; in all he envisions the
Supreme Being. (Pause)
He whose mind in holy company is joyful, all *creation*
to him appears joyful.

1. In front and behind.
2. Freedom from Yama's fear is implied.
3. Lit. Exists and shall ever exist (echo of Mūl Mantra).
4. Lit. Neck.
5. Lit. Greatness.
6. Applies to chances, especially those made by conjunctions of planets.

He whose mind by malady of egoism is gripped, in
wailing is born and dies.[1] (2)
He to whose eyes collyrium of enlightenment is applied,
in all beholds *Divine* illumination.
One caught in darkness of ignorance seeing nothing,
Again and again strays. (3)
Lord ! to my supplication give ear.
This joy Nanak begs of Thee :
Wherever Thy devotee Thy laudation sings,
Is my heart's attachment formed. (4) (6)

Tanu santan kā dhanu santanu kā manu santan kā kīyā

My body, possessions and mind, all to God's
devotees is dedicated.
As by grace of the holy on the Name I meditated,
All weal was mine. (1)
Other than God's devotees is no bestower *of boons*.
Whoever on God's devotees' shelter has fallen, liberation
to him is granted. (Pause)
Millions of sins by serving God's servants are effaced,
As joyfully is Divine laudation sung.
By great good fortune is holy company attained :
Thereby in this life comes joy, and the face made
radiant in the next. (2)
With my sole tongue, how much can I of praise[2]
of the holy utter,
Who with innumerable merits are filled ?
Under shelter of the holy is attained *the Lord*
Inaccessible, unknowable, eternal ever. (3)
This one without merit, is low,[3] destitute, sinner—
And shelter of God's devotees has sought.
In attachment to the dark cavern of family life am I sinking—
Prayeth Nanak : Save me. (4) (7)

Jā kai hirdai Tūṇ wasiyā Kartei tāṇ kī Taiṇ ās pūjāī

Lord Creator ! in the heart of whoever art Thou lodged,
His desires hast Thou fulfilled.
Thy servant who dust of Thy feet cherishes, is of Thee
never forgetful. (1)

---

1. Refers to his continuing transmigration.
2. Lit. Simile. Applied sense, praise.
3. (The implication is moral—*neech*).

Inexpressible is Thy discourse,[1] beyond *my power of* narration.
Lord, treasure of merit, bestower of bliss !
Supreme over all is Thy greatness. (Pause)
The creature performs deeds as writ by Thee :
To Thy servant hast Thou assigned devotion;
By Thy sight fulfilled he feels. (2)
In all *creation* art Thou pervasive—
This realization comes to whoever by Thee is so enlightened.
By the Master's grace is ignorance effaced,
And in all spots is *the Lord* made manifest. (3)
Saith Nanak : To whomsoever He has shown grace,
Of Him is never forgetful :
Such a one is truly enlightened, truly meditating,
And exalted among men. (4) (8)

Sagal samagrī mohi viyāpī kab ūchei kab nīchei

All creation in attachment is caught, now self-esteemed,
now depressed.
By no devices[2] is it purified; none the end[3] attains. (1) P. 611
My self ! in shelter of the holy lies liberation.
Without *guidance of* the Master, perfectly-endowed,
Is not annulled transmigration,
And the creature again and again is born. (Pause)
In the misguiding illusion is the whole world entangled.
The perfect devotee of the Lord from all objects stands apart. (2)
Revile not *the world* for anything—by the Lord is it created.
Whoever in this has the Lord's grace, in holy company
the Name Divine contemplates. (3)
The Supreme Being, Supreme Lord, holy Enlightener,
Of all is Saviour.
Saith Nanak : Without the Master's *guidance*
comes not liberation—
Such is the true contemplation of the Divine Essence. (4) (9)

Khojat khojat khoji bīchāriyo Rāma-Nāmu tatu-sārā

After persistent search came the realization :
The true Essence is the Name Divine,
Whose contemplation *even* for an instant annuls sins,
And by the Master's guidance grants liberation. (1)

1. Story, narrative.
2. Ritual acts are implied.
3. Liberation is meant.

You that are possessed of enlightenment !
Quaff the Divine elixir.
Listening to the devotee's ambrosial words,
The mind the Supreme peace attains. (Pause)
The Lord, perfection incarnate, creator,
To His servant grants boon of devotion;
From Him, bestower of bliss, is obtained also liberation,
the way of living, and all *holy* devices. (2)
Him alone by the ears listen, by the tongue laud,
by the heart meditate on—
The Lord almighty who no creature leaves denuded
of Himself (3)
Lord compassionate ! after great endeavour have *we* obtained
the precious[1] *human* birth.
Show grace, that Nanak in holy company laud Thee,
And the Cherisher of the universe[2] ever contemplate. (4) (10)

Kari ishnānu simari Prabhu apnā mana tan bhae arogā

*After bathing, the Lord contemplate. that thy mind and
body be freed of maladies.
In shelter of the Lord are millions of impediment removed,
And *good fortune* appears. (1)
The Master, by the holy Word, the Lord has lauded :
Sing, listen to it ever—*thus* has the Master,
perfectly-endowed, saved thee. (Pause)
The holy Lord, of greatness immeasurable is beloved
of devotees, compassionate—
His devotee's honour has He saved—such His way
from beginning of time. (2)
Sustenance of the ambrosial Name Divine ever you consume;
Ever in your mouth put it.
Sing ever the Lord's laudation—thereby shall *affliction*
of old age, death, maladies all vanish. (3)
As the Lord to my prayer listened, all *my* faculties
accorded with *my purposes*,
And was manifested in the entire cycle of time[3]
Guru Nanak's greatness. (4) (11)

---

1. The *jewel* human birth.
2. Gopal (a periphrastic name of Krishna, here symbolizing God).
* *Note* : This hymn is believed to be one of the several expressing thanks giving on the recovery of the child Hargobind, Guru Arjan Dev's son.
3. Age (Yuga).

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ek Pitā ekas ke ham bārik tūṇ merā Guru hāī

Of one father are we *all* children;
Thow my Preceptor.
Listen, friend[1] ! to thee shall my self be a sacrifice time again—
Show me the Divine sight. (1)
Listen friend ! to dust of thy feet am I a sacrifice. P. 612
Brother[1] ! to Thee is this heart[2] dedicated. (Pause)
Thy feet shall I assiduously rub;
To Thee this heart[2] shall I dedicate.
Listen, friend ! to thy shelter am I come :
Instruct me, that union with the Lord I may attain. (2)
Show not pride; under His shelter fall;
Be content with whatever He does.
Liston, friend ! *to the Lord* dedicate life, self and body—
Thus shall Divine sight be obtained. (3)
By kindness of the holy has Divine grace come;
The Name Divine has tasted sweet.
To Nanak, servant of God, is the Lord grown gracious,
And in all creation has he obtained vision of the
unincarnated Immaculate Lord, (4) (1.12)

Koti brahmanḍ ko Thākur Swamī sarb jīyāṇ kā dātā rei

The Lord, master of millions of universes,
to all creation is Provider.
All He cherishes, looks after—yet I, thoughtless one,
to Him have shown no gratitude. (1)
I know not the way of devotion to the Lord.
The Lord and the Master *each* I invoke.
Lord ! God's servant is my name. (Pause)
The Lord, compassionate to the humble, gracious, ocean of bliss—
In all beings[3] is pervasive.
He is always by *our* side, seeing us listening *to us*—
Thoughtless man thinks Him far. (2)

1. Herein the Preceptor (Guru) is addressed.
2. Mana.
3. Vessels.

Limitless is the Lord; within limits I confine His description—
What know I of His state ?
The holy Preceptor I supplicate : Instruct me, an ignorant one. (3)
Not I, ignorant one, alone—millions of sinners
by the Master's teaching are saved.
Whoever to Guru Nanak has listened or beheld his sight—
Nevermore into transmigration[1] falls. (4) (2.13)

Jinhāṇ bāt ko bahutu andesaro tei miṭei sabhi gaiyā

All that had caused anxiety, is effaced :
Now sleep I in poise, and *awakened* is the Sukhmana channel,[2]
In bloom is the *heart's* upturned lotus. (1)
Behold the marvel that has occurred.
The Lord that we heard to be beyond realization,
in the heart is by the Master revealed. (Pause)
The minions *of evil* that tormented me much,
are now terrified grown;
Praying, from the Lord's wrath save us—on thy shelter
are we fallen. (2)
As was opened the Lord's store, all that were
destined, received *of it*;
Me the Master granted one *valued* jewel[3] :
Thereby joyful were my self and body. (3)
By one drop of amrita by the Master granted, am *I*
made immune from death.
The Master stores of devotion under Nanak's custody has placed,
And never after called a reckoning. (4) (3.14)

Charan kamal siūṇ jā kā mana līnā sei jana tripti aghāī

Whoever has his heart to the *Lord's* lotus feet attached,
Is satisfied, fulfilled.
One in whose heart is not settled *devotion to* the *Lord's*
invaluable merit,
Is ever unsatisfied, thirsty. (1)
By devotion to the Lord are we made free from maladies and joyful.
Whoever the Lord, *true* friend has forgotten,
is as by a million afflictions gripped. (Pause)
Lord ! those that Thy shelter have grasped, P. 613

1. The womb.
2. Sukhmana (Sushmana) is the middle vital passage, according to Yoga. Here implies attainment of enlightenment.

Under Thy protection are in bliss.
Those that the Supreme Being, Creator have neglected,
Among the unhappy may be reckoned. (2)
Whoever reposing faith in the Master to the Lord is devoted,
Joy of the supreme elixir has experienced.
Whoever neglectful of the Lord, to the Master is indifferent,
Into deep hell must fall. (3)
Each in whatever task the Lord has assigned, is engaged—
Such is his doing.
Saith Nanak : Those that shelter of the holy have grasped,
In devotion to *their* feet is their heart absorbed. (4) (4.15)

Rajan mehṇ rājā ūrjhāiyo mānan mehṇ abhimānī

As in affairs of state is the ruler involved, and in *matters of* vanity the pround man;
As in his greed is the greedy man involved—
So are the enlightened in joy in God. (1)
Know, this is what pleases the servant of God :
Beholding the Lord close, the holy Preceptor he serves;
Divine laudation alone gives him fulfilment. (Pause)
As with intoxicants is the addict involved;
As to the Lord of estates is his land dear;
As to milk is the child attached—
So are God's devotees with Him in love. (2)
As in learning is the scholar involved,
As *sight of beauty* pleases the eyes;
As the tongue[1] by tasty objects is attracted—
Thus joyfully the man of God sings Divine laudation. (3)
According as is one's hunger, the Lord satisfies it—
Of all beings is He master.
Saith Nanak : For His sight am I thirsting;
So have I obtained sight of the Lord, controller of the inner self. (4) (5.16)
Defiled that we are, you purify us.
Without merit we, Thou Bestower *of merit*.
Ignorant are we; you wise, enlightened, of all faculties master.[2] (1)

1. The palate is implied.
2. Knower.

Lord ! such are we, such Thou.
Sinful are we, annuller of sins Thou—
Holy the Lord's abode. (Pause)
All have you created and embellished with life,
body and vitality—
Without merit and quality *am I* :
Compassionate one ! on me confer a boon. (2)
You do good ever, we for that are not grateful;
Ever gracious are you.
You bestower of bliss, Divine Creator—
Save us, your children. (3)
You store of *all blessings*, eternal monarch;[1]
Creatures all of Thee beg *boons*.
Saith Nanak : Miserable[2] is our state—
For the sake of the holy save us ! (4) (6.17)

Māt garabh mehṇ āpan simranu dei teh Tūm rākhanhārei

As in the mother's womb were you *our* Saviour by granting
to the creature your contemplation,
So in the immeasurable storm of ocean of fire, save *us*,
Divine Saviour ! (1)
Lord ! Thou art the Supreme Master !
In this world and the next *for us* is your shelter *alone*. (Pause)
Man on created objects sets values great as a mountain,
and the Creator regards as straw.
Thou the Provider; all creation beggars :
In Thy grace confer on us *charity*. (2)
Each instant are you different—wondrous is your play :
Beautiful, profound, mightily deep, lofty, inaccessible,
limitless. (3) P. 614
As to holy company you united me, your utterance I heard.
At sight of glory of the immaculate Supreme Being,
Was Nanak joy-filled. (4) (7.18)

Ham santan kī rein Piyārei ham santan kī sharṇā

Beloved Lord ! of the holy are we dust of feet;
under shelter of the holy we lie.
The holy our strong shelter, our pride.[3] (1)

---

1. Sultan.
2. Lit. Such.
3. Lit. Ornament.

With the holy are we in *heart's* accord.
This is a *reward* of destiny pre-recorded.
Brother[1] ! this heart is thine. (Pause)
With the holy is my dealing and relationship.
In company of the holy have we gained profit,
As of devotion are our stores full. (2)
As the holy their capital to me granted, was
the mind's illusion gone.
What can Dharmaraj do to me, as my former
reckoning all is torn ? (3)
By grace of the holy have we obtained supreme bliss and joy.
Saith Nanak : As to the Lord is our heart[2] devoted,
In ecstasy of wonder are we fallen. (4) (8.19)

Jetī samagrī dekhuh rei nar tetī hī chhaḍ jānī

Listen Man ! all these objects[3] that you behold, shall be left behind :
With the Name Divine hold commerce, whereby the state of
emancipation mayst thou attain. (1)
Beloved Lord, Thou bestower of joy to me !
As instructed by the Master, perfectly-endowed, in you is
my mind absorbed. (Pause)
In involvement in lust, wrath, avarice, attachment and
pride lies not joy.
My self ! make thy self dust *of feet* of all—thus mayst thou
obtain bliss, happiness and joy. (2)
My self ! serve Him who rejects not service, who knows
the heart's state.
Offer obedience, dedicate this self to the holy Preceptor,
image of the Eternal. (3)
Divine Lord, compassionate Supreme Being, Formless !
Thy Name is Nanak's dealing, subsistence and
prop of life. (4) (9.20)

Mirtak kau pāiyo tani sāsā bichhūrat āni milāiyā

Into the body of a corpse has *he* infused breath;
To the separated has *he* granted union.
As *the Master* by his tongue the Name Divine chanted,
Even beasts, goblins and thoughtless beings *in it* were absorbed.[4] (1)

1. Refers to the holy (Sant).
2. Mana.
3. Collectively used for paraphernalia.
4. Began to listen.

Behold the greatness of the Master, perfectly-endowed :
Beyond expression is his worth. (Pause)
Dismantling abode of suffering and sorrow, rest in
joy and happiness *he granted.*
Spontaneously were desires of heart fulfilled, and
all objectives achieved.[1] (2)
Obtained was joy here and the face made radiant in the hereafter;
Ended was transmigration.
As the holy Preceptor's approval we won, fearless
were we rendered,
And the Name in our mind lodged. (3)
Saith Nanak : Great is the fortune of one whose ḥeart[2] to the
Master's feet is devoted :
Such a one in all states Divine laudation sings—
Fled are his suffering, pain and illusion. (4) (10.21)

Ratan chhāḍi kauḍī sangi lāgei jāṇ tei kachhū na pāīyai

Discarding jewel *of the Name Divine,* to a
cowrie[3] are you attracted, P. 615
That is of no worth.
My self ! meditate ever on the Supreme Being, Supreme
Lord, perfection incarnate. (1)
Thou creature of God ! ever the Name Divine contemplate.
Ignorant one ! know, this frail body *some*
time must perish. (Pause)
Little value to a mirage or to what is achieved
in dream attaches.
Without devotion to God nothing shall be of avail,
nor accompany man. (2)
In assertion of egoism is *thy* life passed—
Nothing *of value* to the self hast thou done.
Never amid thy restless struggle[4] felt thou contented,
Nor hast the Name Divine contemplated. (3)
With poisonous states and pleasures art thou intoxicated;
innumerable sins hast thou repeated.
This is Nanak's supplication to the Lord :
Pray my demerits annul. (4) (11.22)

1. These 'desires' and 'objectives' are spiritual.
2. Mana.
3. Implies the world.
4. Running about.

Güṉa gāvuhṇ pūran abināshī kāma krodh bikhu jārei

Laudation of the Lord, eternally perfect I sing;
burnt are poison of lust and wrath.
In holy company is crossed the terrible ocean of fire. (1)
The Master, perfectly-endowed, the darkness
of doubt has effaced.
In loving devotion meditate on the Lord,
so close to you. (Pause)
As is elixir of the treasure of the Name Divine quaffed,
Are mind and body fulfilled.
In each spot is the supreme Lord pervasive,
Coming or going away never. (2)
One in whose heart is the Lord lodged,
Is with copntemplation, austerities and essence of
enlightenment endowed.
Whoever by the Master's guidance the jewel Name has obtained,
Rewarded is his endeavour. (3)
Annulled are his suffering and affliction, and
snapped Yama's noose.
Saith Nanak : As is the Lord grown gracious,
Have my mind and body bloomed. (4) (12.23)

Karan-karāwaṉhār Prabhu Dātā Pār-Brahm Swāmī

The Lord is almighty, bestower of boons, Supreme Lord;
Creator of all beings, controller of the inner self. (1)
The Master has to me become aidant;
Spontaneous joy, bliss and happiness has he granted,
And wonderful exaltation. (Pause)
By seeking shelter with the Master are our fears fled,
and honour at the eternal Portal obtained.
By singing Divine laudation and devotion to the Name Divine,
In the Divine Essence are we absorbed. (2)
To us devoted to holy company, all cry hail and utter praise.
To the Lord am I ever a sacrifice who completely
my honour has vindicated. (3)
Those with the Master's sight *blessed*,[1]
By listening to discourses, illuminating exposition[2]
and the holy Name

1. Those who *the Master's* sight have obtained.
2. Lit. Knowledge.

Have been saved.
Saith Nanak : As is the Lord grown gracious,
With joy have I returned to my abode.[1] (4) (13.24)

Prabh kī sharani sagel bhay lāthei dūkh binasei sūkhu pāiyā

Under the Lord's shelter is all fear fled; sorrows shattered
and joy obtained.
As has the Supreme Being grown gracious, on the holy
Enlightener,[2] perfectly-endowed have I meditated. (1)
Lord ! Thou art my master and bestower of boons :
Grant in Thy grace, Lord compassionate to the humble,
that in joy of Thee Thy praise I sing. (Pause)
As the holy Preceptor the treasure of the Name
in me confirmed, P. 616
Was all anxiety banished :
In his grace to himself he united me,
And in my mind was lodged the Eternal. (2)
No impediment attaches to such as by the Lord are protected :
The Lord's lotus feet in their heart lodged,
Amrita of Divine elixir they taste. (3)
Thou servant of God ! serve the Lord who thy heart's desire
has fulfilled.
Nanak, servant of God is a sacrifice *to the Lord*,
Who completely his honour has vindicated. (4) (14.25)

Māyā-moha maganu andhiyārai devanhāru na jānai

Involved in darkness of Maya-attachment, *man* realizes
not the *Divine* bestower of *boons*.
In place of Him who made the self and body, of his own
power is he assured. (1)
My forgetful self ! the Lord watches all.
All thou dost, He knows : nothing *from Him* is hidden. (Pause)
The tongue[3] by pleasures of greed is intoxicated,
Whereby arise innumerable evil inclinations.
Man under burden of bonds of ego in numerous births in
suffering has wandered. (2)
Behind closed doors and numerous screens man with
other's women has indulgence.

1. Implies the state of illumination and poise.
2. Satiguru : May also imply the Divine Enlightener here.
3. Palate is implied.

When the celestial Reckoners[1] call thy reckoning,
Who then shall give thee cover ? (3)
Lord compassionate to the humble, shatterer of
suffering completely,
Other than Thee no prop have we.
Extricate Nanak, come under *Thy* shelter,
From the ocean of existence. (4) (15.26)

Pār Brahmu hoā sahāī kathā kīrtanu sūkhdāī

Whoever listens to the joy-giving discourse and laudation
the Lord,
The Supreme Being Himself comes to his help.
Thou creature of God ! by uttering Word of the Master,
perfectly-endowed,
Be you ever joyful. (1)
Brother ! the holy Lord contemplate.
In holy company is joy ever attained, never put out of
mind the Lord. (Pause)
Lord ! whoever your ambrosial Name contemplates,
finds *true* life.
To whomsoever by good fortune is it granted, is made pure. (2)
My heart to the Master's feet is attached—
Removers of impediments, annullers of all suffering.
Chanting laudation of *the Lord* eternal, immortal,
Day after day in joy in God keeps it awake. (3)
Joy-giving is Divine discourse, whereby is achieved the
heart's desire.
In primal time, at end of time and in the middle
Has the Lord remained Nanak's cherisher. (4) (16.27)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quintet

Binasai mohu merā aru terā binasai apnī dhārī

May my attachment, possessiveness and self-will
be shattered. (1)
Devotees of God ! point to me the way,
Whereby may pride of egoism be annulled. (I-Pause)
May I look upon all creation *as image* of the Supreme Being,
And of all may I be dust *of feet.* (2)

1. Chitra and Gupta.

As is viewed the Lord ever by our side, is lifted
the wall of illusion. (3)
Medicine of the Name and the pure ambrosial water,[1]
At the Master's Portal is obtained. (4)
Saith Nanak : Whoever on his forehead such writ bears, P. 617
By touch of the Master is his malady[2] annulled. (5) (17.28)

In the Measure Sorath—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sagal banaspati mehṇ baisantaru sagal dūdh mehṇ ghīā

In all wood *lies* fire, in all milk butter.[3]
Thus in all, high or low, is pervasive the Divine light :
In each being *abides* the Lord. (1)
Devotees of God ! in each being is *He* pervasive.
All *beings* He fills; on water and land is His Being. (Pause)
Nanak of the Treasury of merit sings praise,
As the holy Preceptor his doubt has annulled.
The Lord, abiding in all, eternally immaculate,
In all is pervasive. (2) (1.29)

Jā kai simrani hoe annadā binasai janam maran bhay dukhī

Contemplate Him whose contemplation brings joy
And fear and suffering of transmigration annuls;
By *whose contemplation* the four Boons[4] and
Nine Treasures you obtain,
And nevermore hunger or thirst[5] feel. (1)
By mind, body, life and your mouth's *utterance*
With each breath on the Lord meditate.
Contemplate Him by whose contemplation peace thou shalt obtain,
Thy mind be joyful and the fire within be assuaged.[6]
The Master to Nanak's gaze has shown the Lord,
Pervading water, land, the three worlds and forests.[7] (2) (2.30)

---

1. Symbol for the pure experience of God.
2. This is the malady of egoism etc.
3. Ghee = Clarified butter.
4. These are—Dharma, artha, kama, moksha (righteousness, worldly goods, pleasure and liberation).
5. Thirst or hunger (symbols for desire).
6. Not smoulder.
7. Trees.

Kāma krodh lobh jhūṭh nindā inh tei āp chhaḍawuh

Lord ! from lust, wrath, avarice, falsehood and slander,
extricate *me* in your grace.[1]
From within my self cast these off; close to
yourself call me. (1)
Yourself enlightenment of your ways on me confer,
That in company with devotees of God, paeans
of joy I sing. (I-Pause)
In my heart lodge the power[2] nevermore to forget you.
By great good fortune have I met the Master, perfectly-endowed.
Saith Nanak, servant of God : Now nevermore
I wander straying. (2) (3.31)

Jā kai simrani sabhu kachhu pāīyi birthī ghāl na jāī

He by whose contemplation are all boons obtained,
And *the devotee's* endeavour goes not waste—
Why forsaking such a Master, pervasive in all,
To aught else be attached ? (1)
Devotees of God ! the Lord, Preserver of the
universe you contemplate :
In holy company on Him meditate,
Whereby may your endeavour be *made* fruitful. (I-Pause)
The Lord mindful of us, ever cherishes us,
And in love to His bosom[3] clasps us.
Saith Nanak : Lord ! in forgetfulness of you
How may the world find life ? (2) (4.32)

Abināshī jīyan ko dātā simrat sabh malu khoī

The Provider Eternal of all beings, whose contemplation
all impurity eliminates;
Treasury of merit, His saints' wealth[4]—
A rare one obtains Him. (1)
My self ! the *Divine* Master, Preserver of the
universe contemplate,
In whose shelter is obtained joy,
Nevermore by suffering to be afflicted. (I-Panse)
By great good fortune is obtained holy company, P. 618
Whose touch foul thinking eliminates.

1. Lit. Yourself.
2. Device.
3. Neck.
4. Way of daily life; also capital.

Nanak for dust *of feet* of such *holy ones* yearns,
As the Name Divine to their hearts have attached.[1] (2) (5.33)

Janam janam kei dūkh nivārai sūkā manu sādhārai

The holy Master suffering of multiple births annuls,
To the self shrivelled up provides support.
By his sight comes joy, and contemplation
of the Name Divine. (1)
The holy Master[2] is my physician :
Medicine of the Name Divine in the mouth be pours,
And Yama's noose snaps. (I-Pause)
The Divine Person, almighty, all-perfection, creator,
Accomplishing all—
Saith Nanak, His servant has He Himself saved,
By giving prop of His Name. (2) (6.34)

Antar kī gati Tūm hī jānī Tūjh hī pāhi nibero

The state of my self to you alone is known;
With you alone lies the judgement.
Lord, Master ! pardon me, who millions of errors
and sins have committed. (1)
Lord ! Thou art my master, ever by me.
I, *Thy* servant[3] seek shelter of the Lord's feet. (I-Pause)
Lord without limit, extent; lofty, store of merit !
Snapping his noose have you made him your servant—
Under whose obligation else may Nanak now *lie* ? (2) (7.35)

Bhave kripal Gurū-Govindā sagal manorath pāe

As the holy Master[4] has shown grace, achieved
are all my objectives.
By touch of the Lord's feet have we become immutable,
As in Divine laudation we engaged. (1)
Auspicious, perfect is the instant
Wherein with peace, poise and joy contemplating the Name,
The mystic instrument[5] has sounded. (I-Pause)
As is met the Beloved Master, is house and
home turned joyful.

---

1. Lit. *Gained by* stitching.
2. (Guru-Govinda, in esoteric interpretation would be the Master Divinely-inspired).
3. Disciple, follower.
4. Guru-Govinda = Master divinely inspired (see also note *ante* 2 to 6.34).
5. Anahad tūra = The unstruck blast of music heard by the Yogis.

Nanak, servant of God, treasure of the Name
Divine has obtained;
Fulfilled are all his desires. (2) (8.36)

Guru kei charan basei rid bhītari shūbh lakkhan Prabhi kīnei

As the Lord conferred *on me* signs of good fortune,
Devotion to the Master's feet in my mind was lodged.
As the Lord, perfection incarnate showed grace,
Was treasure of the Name *lying* in the mind envisioned. (1)
The Master is my protector and friend :
Ever-increasing[1] exaltation and everlasting repute
on me he confers. (I-Pause)
All creatures by the Lord are saved, to have vision of Him.
Wonderful is greatness of the Master, perfectly-endowed—
To him is Nanak a sacrifice. (2) (9.37)

Sanchani karouṇ Nām dhanu nirmal thātī agam apār

I garner pure wealth of the Name,
That is inaccessible, endless store;
Have joy, pleasure, bliss and happiness :
You family of disciples, *on this wealth* live. (1)
The Lord's lotus feet are *my* prop.
By grace of the holy have I attained the ship of truth,
Which embarking, *ocean of* the world's poison
have I crossed. (I-Pause)
The eternal Lord, perfection incarnate in His grace,
Himself has looked after *my welfare*.
Nanak at sight of the Lord's endless graee
Is with joy blooming. (2) (10.38)

Guri pūrai apnī kal dhārī sabh ghaṭ upajī dayā

As the Master, perfectly-endowed his power has assumed,
All creation *to me* have become gracious.
The Lord Himself has granted union and exalted *me*; P. 619
Has come[2] all blessing and weal. (1)
The Master, perfectly-endowed, is my supporter :
By his help, in contemplation of the Supreme Being find
I everlasting joy. (Pause)
Within and without, in all spots, His vision alone I have.

1. Two-fold and four-fold.
2. Occurred, happened.

Nanak by great good fortune has attained the Master,
Whose greatness none can match. (2) (11.39)

Sūkh mangal kalyān sahajdhūni Prabh kei charan nihāriyāṇ

By sight of the Lord's feet had I
Joy, happiness, weal and equipoise.
The Divine Saviour Himself to the Child[1] brought succour;
The holy Master his fever has cured. (1)
Saved are we by seeking the holy Preceptor's shelter,
Whose service never unrewarded goes. (I-Pause)
As has the Lord become gracious,
Is felt joy at home and outside.
Saith Nanak : No impediment can now touch *me*,
As the Lord grace to me has shown. (2) (12.40)

Sādhū sangi bhaiyā mani ūddamu Nāmu ratanu jasu gāī

In holy company is the mind inspired to endeavour
in the way of God,
And laudation of the jewel Name have I sung.
By contemplation of *the Lord* illimitable is my anxiety gone,
And crossed is the ocean of existence. (1)
In *my* heart are lodged feet of the Lord.
Joy I have obtained, acquired is equipoise,
And swarms[2] of maladies effaced. (Pause)
What power have I on Thy merits to discourse ?
Inexpressible is Thy greatness.
Saith Nanak : God's devotees immortality have attained,
As the Lord their helper has become. (2) (13.41)

Gae kalesh rog sabhi nāsei Prabhi apūnei kirpā dhārī

By grace of the Lord[3]
Are afflictions gone, fled are maladies.
Day and night on the Lord in devotion I meditate—
Fruitful is my endeavour. (1)
Lord ! thou art our source[4] of joy and prosperity.
Save Thou one dear to me[5] : this to the Lord is my
supplication. (Pause)

---

1. (Refers to the child Hargobind, the future sixth holy Guru).
2. (*Ghāni* stands for crowd of any thing).
3. As the Lord has shown grace.
4. Capital.
5. Lit. Brother. (In devotional ecstasy this may be a way of referring to the child Hargobind).

Whatever I seek, I get—in the Lord is my faith *reposed.*
Saith Nanak : As the Master, perfectly-endowed is met,
Gone is all *my* anxiety. (2) (14.42)

Simari simari Guru satiguru apnā saglā dūkhu miṭaiyā

By contemplation of the Divine holy Enlightener
Is all *my* suffering effaced.
By the Master's power[1] are gone fevers and maladies,
And the heart's desire fulfilled. (1)
The Divine Master, perfectly-endowed, is giver of joy—
Lord almighty, of power to accomplish all,
Perfection incarnate, creator. (Pause)
In bliss, joy and happiness laud the *Lord.*
Saith Nanak : Grace has the Master shown to me.
Raised are shouts of felicity[2] the world over,
As the Lord our preserver has become. (2) (15.43)

Hamrī gaṉat na gaṉīyā kāī apṉā birdu pahhcāṉi

The Lord ! knowing His own law[3] of *grace,*
To our reckoning has not attended.
By protection of His arm has He preserved me,
Conferring eternal joy. (1)
Ever gracious is the holy Lord.
The Holy Enlightener, perfectly-endowed, my sufferings
has ended,
And all weal to me has come. (Pause)
He who created the self and body, P. 620
And provided sustenance and wear,
His servant's honour has protected :
Nanak to Him is a sacrifice. (2) (16.44)

Dūratu gawāiyā Hari-Prabhi āpei sabhu sansāru ūbāriyā

The Lord annulling evil, has the whole world saved.
The Supreme Being, the Lord in His grace,
His customary way[4] has fulfilled. (1)
The Divine King has granted us protection :
In spontaneous joy and bliss sing Divine laudation—making
mind and body joyous. (Pause)

1. Word, command.
2. Lit. Shouts of victory.
3. Bird (Ar. wird).
4. Bird (Ar. wird) is what is customary and habitual.

The holy Preceptor is saviour of the fallen—
In Him my prop I find.
The holy Lord, giving ear to Nanak's supplication,
All beings has saved. (2) (17.45)

Bakhshiyā Pār-Brahm Parmeshari saglei rog bidārei

The Supreme Being, Lord, has saved me and all
my maladies[1] annulled.
Under shelter of the Master, perfectly-endowed, are we saved—
Fulfilled are all our objectives. (1)
By prop of the Name has God's devotee contemplated the Lord.
In His grace the holy Lord *Hargobind's*[2] fever
has cured. (Pause)
My cherished ones ! everlasting joy we feel,
As the Lord to Hargobind has granted cure *from his malady.*
Saith Nanak : Great is the Creator's glory—
Thus have we expressed truth.[3] (2) (18.46)

Bhaye kirpāl Swāmī merei titu sāchai durbāri

At the holy court has the Lord shown me grace.
The holy Lord *Hargobind's*[4] fever has cured;
Happy has the world grown.
His own creation has He Himself saved—
Frustrated[5] is Yama. (1)
In your heart the Lord's feet cherish.
Brother ! ever contemplate the Lord,
Annuller of suffering and sin. (I-Pause)
In His shelter, brother, are we saved, who all creation has raised.
Almighty is He, brother ! holy it the holy Lord's repute.
Saith Nanak : Brother ! on the Lord meditate—
Thereby shall mind and body be made joyful. (2) (19.47)

Santuh Hari Hari Nāmu dhiyāī

Devotees of God ! by meditating on the Name Divine,
Not putting out of mind the Lord, ocean of bliss—
Has been achieved our heart's desire. (I-Pause)

---

1. Here suffering is implied.
2. This is implied here, as in the fine following. This hymn is one of the several, expressive of thanks giving on the recovery of the child Hargobind (the future sixth Guru).
3. Lit. The true Word.
4. (As in the foregoing hymn, this is implied).
5. Hat tār = Hartal (closure of shop). Implied meaning, cessation of activity and work.

The Lord, perfection incarnate, in His grace has
Hargobind's[1] fever cured.
As the Supreme Being, Lord has shown grace,
Ended is the whole family's suffering. (1)
The Name Divine is *my* prop, store of all treasures,
Of aspect blessed and joyful.
The Lord Nanak's honour has saved;
Blessed is the whole world. (2) (20.48)

Merā Satiguru rakhwālā hoā

The holy Preceptor is my saviour.
In His grace by strength of His arm has the
Lord saved him.[2]
Restored to health is Hargobind. (I-Pause)
Gone is the fever that by the Lord Himself is annulled—
Saved is *His* servant's honour.
To the holy Preceptor am I a sacrifice : P. 621
From *the blessing of* holy company are all
my objectives achieved. (1)
The Lord our life in this world and the next has exalted—
Our merits and demerits has He not reckoned.
Saith Nanak : Holy Master ! imperishable is thy Word—
Thy wish-fulfilling hand on my forehead hast
thou placed.[3] (2) (21.49)

Jīya jantra sabhi Tiskei kīyei soī Sant sahāī

The Lord is Creator of all beings, and succourer
of His devotees.
Himself His servant's honour He saves—
Thus exalting His greatness. (1)
The Supreme Being, all-perfection, is my succourer.
The Lord, perfection incarnate, my honour fully has vindicated,
And made everyone gracious *to me.* (I-Pause)
Each day does Nanak meditate on the Name,
bestower of life and breath.
The Lord His servant to His bosom[4] clasps,
As father and mother the child. (2) (22.50)

1. (Implied as in the two foregoing hymns).
2. That is, Hargobind.
3. (This is a sign of blessing).
4. Lit. Neck.

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quartets
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mili panchuh nahīṇ sahsā chūkāiyā

By contacting the village elders[1] was not our doubt lifted,
Nor found satisfaction from the squires.[1]
Then before the grandees[1] placed I my affliction :
At last by contact with the Divine King was
the solution found. (1)
As is the Divine Master, Lord met, at the Preceptor's *door*,
Now nowhere have I to go about seeking
certitude of faith. (Pause)
As to the Court Divine I came,
Was all my wailing ended.
As was found what I sought,
Nowhere does my mind now wander. (2)
At the Court Divine is dispensed true justice :
Master and servant there are *reckoned* alike.
The Lord, controller of hearts[2] knows all,
And without our utterance, of everything is aware. (3)
Of all space is He monarch—
In His presence resounds the unstruck music.
With Him what device may prevail ?
By *His* contact[3] is shed egoism. (4) (1.51)

Hirday Nāmu wasāiuh

In your heart lodge the Name,
And settled in your own home,[4] on the Master meditate,
Following what the Master perfectly-endowed instructed,
True joy have we obtained. (1)
The Master *to me* has been gracious;
With bliss, happiness, weal and joy have we returned home,
After communion with the holy.[5] (Pause)
Holy is the Master's greatness—

1. (These ranks symbolize deities, practitioners of ritual and ceremonial, those learned in theology etc.).
2. Antarjami.
3. Meeting.
4. That is, without resort to ritual practices and pilgrimages etc.
5. Lit. After holy bath. (*Bath* is often used symbolically).

Beyond expression his worth.
Of kings is he King.
By sight of the Master is the mind inspiration-filled. (2)
By touch of holy company
Are all sins annulled.
Treasury of merit is the Name Divine,
By whose utterance are *all* objectives fulfilled. (3)
The Master the Portal of liberation has flung open :
All creation on him cries Hail.
Saith Nanak : The Lord is by my side—
Thereby is fear of transmigration annulled. (4) (2.52)

Guri pūrai kirpā dhārī

The Master, perfectly-endowed, in his grace
My desire has fulfilled.
After purifying bath[1] *of holy company* to my
home[2] have I returned, P. 622
And bliss, joy and happiness have experienced. (1)
Devotees of God ! by *devotion to* the Name Divine
is attained liberation.
In all states[3] on the Lord meditate;
Each day in good doing engage. (1-Pause)
The way of the holy, the ladder of righteousness
A rare, fortunate one attains :
By devotion of mind to the Divine feet are sins of
millions of births annulled. (2)
Laud ever the Lord who His might fully has manifested.
All creatures that to the holy Preceptor's truthful
teaching have listened,
Pure have been rendered. (3)
The holy Preceptor *in our minds* has confirmed the Name,
Shatterer of impediments, annuller of suffering.
Destroyed are sins, purified are we completely.
Nanak, servant of God, joyfully home has returned. (4) (3.53)

Sāhibu gūnī gaherā

Lord, treasure of merit,
Home and hosts[4] are all Thine.

---

1. See note 5 to the foregoing.
2. Implies the self, devoted to the Lord.
3. While rising, sitting.
4. *Lashkar*, symbolizes objects of worldly glory.

As is the Divine Master turned my saviour,
All creation to me is turned gracious. (1)
In joy the Lord's feet as I contemplate,
In the Lord's shelter is all *my* fear annulled. (Pause)
Lord ! in the hearts of Thy servants
Hast Thou[1] erected on edifice[2] imperishable.
Our strength, prosperity and support—all is Thine :
Thou my mighty Lord. (2)
Whoever to holy company has attained,
The Lord Himself has saved[3] him.
In His grace joy of the Name to him has He granted,
And all weal and peace. (3)
As has the Lord been aidant,
Our feet have all touched.
With each breath on the Lord meditate,
And, saith Nanak, chant paean of joy in God. (4) (4.54)

Sūkh sahaj ānandā

As is met the Lord, beloved of heart,
Spontaneous joy and bliss have I felt.
As the Master, perfectly-endowed, has shown grace,
Have I achieved the supreme state. (1)
My mind in loving devotion to God is absorbed :
Ever the unstruck harp[4] *I hear* ringing. (Pause)
Mighty is shelter of the Divine feet :
Thereby is ended dependence on the world.
The Provider, life of the world have I attained,
And in joy of delight Divine laudation sung. (2)
The Lord Yama's noose has snapped;
Fulfilled in my heart's desire.
Wherever I look, Him I behold—
None beside the Lord *is visible*. (3)
In His grace has the Lord preserved me :
Annulled is my suffering of multiple births.
On the Name, emancipator from fear, have I meditated—
Thereby has Nanak imperishable joy attained. (4) (5.55)

1. Lit. The Lord has.
2. Lit. Foundation.
3. Taken across the water.
4. Symbol for high state of God-absorption.

Thāndhi pāyee Kartārei

The Lord-Creator joy has conferred;
The malady has left my family.[1]
The Master, perfectly-endowed, *my honour* has saved,
As shelter with the holy Eternal I have sought. (1)
The Supreme Lord Himself has become *my* guardian—
Everlasting joy on the mind has descended. (Pause)
The medicine of the Name Divine is administered,
Whereby is the malady totally destroyed.
The Lord His grace showed, P. 623
Whereby was the objective fulfilled. (2)
The Lord His own way and tradition[2] kept in mind,
And reckoned not my merits and demerits.
The Lord's holy Word was manifested.
And my honour preserved. (3)
I have uttered what Thou hast inspired—
Thou who art the Lord, store of merit.
Nanak has uttered the holy Name *of the Lord,* true witness,
Who the honour of His servant has protected. (4) (6.56)

Vichi Kartā-Pūrakh khaloā

The Lord-Creator Himself stood *to aid us*;
So not a hair *on the head* was hurt.
Fruitfully completed was the bath[3] by the Master's grace :
By utterance of the Name Divine were all sins shed. (1)
Devotees of God ! noble is Ram Das's Pool[4] :
Whoever therein bathes, saved is His family;
Liberated is his self. (I-Pause)
The world his glory sings,
And his heart's desire he achieves.
With weal and safety after the bath we returned,
On the Lord meditating. (2)
Whoever in the Pool of holy company bathes,
The highest state achieves.
By meditation on the Name Divine,
Annulled is his transmigration.[5] (3)

1. Refers to the recovery from illness of the child Hargobind.
2. Bird (wird, Ar.).
3. Refers to bath in the holy Pool of Amritsar.
4. Refers to Amritsar, the holy Pool.
5. He neither dies nor transmigrates.

This Divine philosophy to such *alone* is known,
As have the Lord's grace.
Of the devotee[1] Nanak, seeking shelter of the Lord
Is effaced all anxiety and reckoning *by Yama.* (4) (7.57)

Par-Brahmi nibāhī pūrī

The Lord success on us has conferred;
No objective unfulfilled is left.
By inspiring devotion to the Lord's feet were we saved,
And the Name Divine constantly contemplated. (1)
The Lord is ever His servant's succourer :
In His grace has He saved us as His own,
cherished as by mother and father. (Pause)
By great good fortune is attained the holy Preceptor,
Who Yama's path has effaced.
The heart to loving devotion to God is attached.
Fortunate are those that in Divine contemplation find life. (2)
God's devotee the ambrosial Word chants;
In dust of feet of the holy bathes.
The Lord Himself has granted devotion to His Name.
The Lord-Creator Himself has saved me. (3)
The Lord's sight[2] is my life's prop—
This is true pure cogitation.
Thou that knowest our inner self, show Thy grace :
Nanak, servant of God, the Lord's shelter is seeking. (4) (8.58)

Gúru pūrai charnīṇ lāiyā

As the Master, perfectly-endowed, to his feet attached me,
Found I the Lord to be my friend and helper.
Now, wherever I go, joy I receive,
As the Lord in His grace with Himself has granted me union. (1)
Ever the Lord's *Name* chant with devotion :
All your heart's desires shall thereby he achieved;
Of your self shall the Lord be helper. (I-Pause)
The Lord is prop of my life;
Of the holy am I dust of *feet.*
The fallen has He purified,
As in His grace *chanting* of Divine laudation has
He granted us. (2)

---

1. Baba Nanak : 'Baba' has multiple shades of meaning, generally referring to a respected or holy elder.
2. Darshan may also imply system of philosophy.

The Lord is our cherisher;
Ever our self's succourer.
Day and night chant Divine laudation— P. 624
Thus shall you no more enter on transmigration. (3)
Such alone of joy in God are aware,
As by the Lord Creator are so blessed.[1]
Such by Yama's minions are not approached.
Nanak in shelter of God joy has attained. (4) (9.59)

Guru pūrai kītī pūrī

The Master, perfectly-endowed, success to *me* has granted.
Now the Lord I behold pervasive everywhere.
With weal and safety is the bath performed :
To the Supreme Being am I a sacrifice. (1)
As the Master's lotus feet in my heart I have cherished,
Not a particle of impediment touches me :
Achieved are all objectives. (I-Pause)
By contact with the holy is foul thinking shed;
Purified are the fallen.
By bathing in the Pool of Ram Das,[2]
Are annulled all sins ever committed. (2)
Ever chant Divine laudation;
In holy company *on Him* meditate.
By meditating from the heart on the Master, perfectly-endowed,
Are all heart's desires achieved. (3)
In the Master's company is obtained joy in the Lord.
God's devotees in contemplation of God,
the Supreme Joy, find life.
As Nanak, servant of God, on the Name has meditated,
The Lord His own promise[3] has fulfilled. (4) (10.60)

Dah-dis chhatra megh ghaṭāghaṭ dāmani chamaki ḍarāiyo

In all ten directions are dark clouds umbrella like-spread;
Frightening are flashes of lightning :
The *forlorn wife*[4] lies alone in the couch, her
eyes bereft of sleep—
Her lord to distant lands gone. (1)

1. To whomsoever this has been given.
2. Amritsar, the holy Pool is meant.
3. Bird (Ar. wird) way, customary way.
4. This is implied. As in the mystic-romantic mode, the seeker is symbolized as the forlorn wife.

Mother mine ! no message from Him has come of late :
Formerly with each kos[1] traversed by the Beloved,
four of his missives arrived. (Pause)
How can I forget the precious Beloved, repository of all merits,
Giver of joy ?
Going to top of the mansion his path I watch—
My eyes ever filling with tears. (2)
Egoism is the wall standing between;
Else I hear is he in a nearby place.
A curtain *thin* as butterfly wing *parts* us—
Unseen, appears He far. (3)
As the Lord of the universe[2] has shown grace,
Effaced is all sorrow.
Saith Nanak : As the Master the wall of egoism demolished,
Is the gracious Lord attained. (4)
Mother mine ! ended is *now* all anxiety.
The Master my heart's desire has granted me—
The *Divine* King *repository of* all merit. (2-Pause) (11.61)

Gaī bahoru bandī-chhoṛu Nirankāru dūkh-dārī

Shatterer of bonds, formless Lord, annuller of suffering !
Make fruitful my wasted *life*.
I, avaricious seeker after lucre, deeds of piety and
righteousness have neglected—
I that am called the Lord's devotee.
My honour Thou save ! (1)
Lord ! of the lowly art Thou honour,
On the worthless the Lord confers worth—
To Thy might am I a sacrifice ! (Pause)
As by habit the child a million errors commits,
The father admonishing snubbing it, still to his neck clasps it :
So, forgiving past sins, the Lord for the future
guides *His devotee*. (2)
The Lord, controller of the self, of all of
our state is aware— P. 625
To whom shall we relate it ?
By our talk and discoursing is the Lord not pleased—
Should He show grace, our honour He protects.

1. A measure of distance, a little over a mile.
2. All that exists.

All other props have I seen—in Thy shelter
alone can we abide. (3)
Should the Lord be compassionate, gracious, to our supplication
He Himself gives ear.
As the holy Preceptor, perfectly-endowed,
union with the Lord grants,
Lifted is all our anxiety of mind.
As medicine of the Name Divine has Nanak,
servant of God, consumed,[1]
In joy he abides. (4) (12.62)

Simrai simari Prabh bhayei anandā dūkh kalesh sabh nāṭhei

In constant remembrance of the Lord have we found joy;
Fled are suffering and affliction.
By laudation of the Lord are all objectives fulfilled. (1)
Lord ! life of the world is your Name.
As instructed by the Master, perfectly-endowed,
By its contemplation is the ocean of existence crossed. (I-Pause)
Lord ! Thou art Thy own counsellor, almighty.
Bestower and enjoyer of all too art Thou—
What is this poor creature ? (2)
What power have I to narrate Thy merits ?
Beyond expession is Thy greatness.[2]
By sight of the Lord finds *this servant* life—
Wonderful is Thy greatness. (3)
In His grace has the Lord my honour and
understanding perfected.
Ever is Nanak a sacrifice *to Thee*;
For dust of feet of the holy yearns. (4) (13.63)

Guru pūrā namaskārei

As to the Master perfectly-endowed *I* made obeisance,
The Lord all *my* objectives fulfilled.
As the Lord showed grace,
Fully vindicated was my honour. (1)
To His servant is He aidant :
All his objectives has He fulfilled; nothing *to him*
is lacking. (Pause)

1. Put in mouth.
2. Worth.

The Lord Creator the Pool[1] has helped to build.
Wealth is following after us—
Nothing shall we *now* lack.
This to the holy Preceptor[2] is pleasing. (2)
As the Lord compassionate we contemplated,
All creation *to us* become gracious.
Hail, Lord of the Earth !
Who to creation have given the perfect shape. (3)
Thou the mighty Lord :
All our substance is owing to Thy charity.
As Nanak, servant of God, on the sole Lord meditated,
He charity, received bestower of all benefits. (4) (14.64)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Rām Dās sarovari nhātei

Bathing in the Pool of Ram Das,[3]
Washes off all sins committed.
By this bath are we made pure :
The Master, perfectly-endowed, this blessing[4] has conferred. (1)
The Lord all weal and joy has spread—
All by contemplation of the Master's Word
Complete safety are granted. (Pause)
In holy company is *our* impurity shed :
The Supreme Being our helper has become.
Saith Nanak : As the Name *we* contemplated,
To the Primal Supreme Being, the Lord
we attained. (2) (1.65)

Jitu Pār-Brahmn chitti āiyā

The Lord established the House[5] P. 626
Wherein is the Supreme Being contemplated.
As is met the Master, ocean of bliss,
Is all *our* doubt shed. (1)
Behold greatness of the Name Divine;
Day and night laudation of the Lord we chant.

1. Amritsar (the holy Pool) is meant.
2. Guru Ram Das is alluded to.
3. The holy Pool of Amritsar, made by Sri Guru Ram Das is meant.
4. Charity.
5. Implies Hari Mandir, now known also as the Golden Temple, at Amritsar.

This blessing from the Master, perfectly-endowed,
has come. (Pause)
Inexpressible is the Lord's discourse.
His servant utters words[1] saturated with amrita.
These Nanak, servant of God has expressed,
That from the Master, perfectly-endowed are learnt. (2) (2.66)

Āgai sükh Guru dīyā

The Master here and everywhere[2] to us
Has granted happiness, weal and joy.
Joy replete with all treasures[3] we attained,
As on the Master with our heart we meditated. (1)
Behold the holy Preceptor's greatness—
By *his blessing* our heart's desire have we achieved.
This, devotees of God ! each day has greater increase. (Pause)
All creation to us gracious has grown;
The Lord with attachment to us has inspired it.[4]
Spontaneously is the Lord *to us* united.
Saith Nanak : By *learning holy* truth, with faith
are we filled. (2) (3.67)

Guru ka shabdu rakhwārei

The Master's Word is our guardian,
Mounting guard[5] on all four sides of us.
As is our heart by the Name Divine inspired,[6]
Yama embarrassed, from us has fled *far*. (1)
Lord ! Thou giver of joy to me;
Supreme Being perfection incarnate, Creator,
Snapping bonds, *our heart* you purify. (Pause)
Saith Nanak : Service rendered to the Lord eternal
Goes not waste.
Thy servants in joy abide :
In contemplation of Thee are their desires fulfilled. (2) (4.8)

Guru apünei balihārī

To the Master am I a sacrifice,
Who my honour fully has vindicated.

1. Bani = collectively the Divine Word.
2. Lit. Before and after. (Two lines are interpreted together here).
3. Implies blessings.
4. Made it our own.
5. Chauki = a guard of four sentries.
6. As the Name Divine has been loved by us.

By constantly meditating on the Lord,
Are fulfilled my heart's objectives. (1)
Devotees of God ! none other than the Lord is *real*;
Whose will is almighty. (Pause)
By the blessing by the Lord given,
Has all creation to us became compliant.
As has Nanak, servant of God, on the Name meditated,
Effaced is all *his* suffering. (2) (5.69)

Tāpu gawāiyā Guru pūrei

As the Divine Master, perfection incarnate, *Hargobind's*[1] malady has cured,
Resounded is the unstruck concert of joy *in the heart.*
In His grace has the Lord all weal granted Himself. (1)
The holy Lord Himself has ended the affliction :
Filled with joy are all disciples, devotees,
And have on the Name Divine meditated. (Pause)
The Lord to His devotees grants
All they seek *of Him.*
The Lord Himself has saved Hargobind[1] :
This Nanak, servant of God, has related in truth. (2) (6.70)

Soi karāe jo Tūdhu bhāvai

Thou dost set me *to any task* as may please Thee :
Nothing by my wisdom is accomplished.
We children under Thy shelter lie :
The Lord Himself our honour has saved. (1)
The Divine King is my mother and father, P. 627
In His grace cherishing me; I do as be Thy will. (Pause)
All creation by Thee is propped.
The *controlling* string, Lord ! in Thy hand *is held.*
I do as Thou dost guide.
Nanak, Thy servant under Thy shelter lies. (2) (7.71)

Hari-Nāmu ridai paroiyā

As the Name Divine to my heart I have attached,[2]
Are all my objectives fulfilled.
Such are greatly fortunate,
As have their heart[3] to the Lord's feet devoted. (1)

1. Guru Arjan Dev's son and successor, then a child.
2. Sewed, stitched.
3. Mana.

In holy company on the Lord have we meditated.
As constantly on the Lord we meditated,
Fulfilled were our heart's[1] desires. (Pause)
Sprouted is the seedling of our former deeds,
And the heart[1] to the Name Divine attached.
Nanak, servant of God, merits of the holy Eternal lauds,
And by his full mind and body in sight of the
Lord is absorbed. (2) (8.72)

Guru mili Prabhū chitāriyā

In the Master's company the Lord we contemplated;
Thereby were our objectives fulfilled.
Now evil utterance none raises :
All are crying hail ! (1)
Devotees of God ! holy is the Lord's shelter.
All creation under His Power lies—the Lord who
controls the inner self. (Pause)
All our endeavour has He fulfilled,
As the Lord His habitual grace[2] has kept.
To the Name Divine, purifier of the fallen,
Is Nanak a sacrifice. (2) (8.73)

Pār-Brahmi sāji sawāriyā

The Supreme Being has visited this child[3] with His grace;
The Divine Master has saved him.
Be joyous, you that are his father and mother !
The Supreme Lord has giveu him the boon of life. (1)
Thy servants' thoughts are ever holy :
Their[4] honour Thou dost cherish, fulfilling
their objectives. (Pause)
The Lord is all benevolence—
Perfect the might He has assumed.
Nanak to His shelter has come,
And his heart's desire has achieved. (2) (10.74)

Sadā sadā Hari jāpei

As the Lord ever have I contemplated,
The child[5] He Himself has protected.

1. Mana.
2. Bird (Ar. wird) way, customary function, Implies grace.
3. Refers to the child Hargobind.
4. In the original is 'your servant'.
5. The child Hargobind is meant.

The rage of small-pox He stopped.
By *blessing* of the Name Divine was the torment[1] removed. (1)
Ever has the Lord been gracious;
As His devotee's prayer He heard, all thereby to him
were full of kindness. (Pause)
Almighty is the Lord.
By His contemplation is all suffering removed.
His servant's prayer He heard :
Thereafter everyone blissful sleep has enjoyed. (2) (11.75)

Apnā Gurū dhiyāyei

By meditation on the Divine Master,
With weal home we have returned.
Inexpressible is the greatness and worth of the Name. (1)
Devotees of God ! to the Lord in devotion be attached :
By devotion to the Lord are all boons attained,
And all objectives fulfilled. (Pause)
With loving devotion to the Lord are we inspired;
This by great good fortune is attained. P. 628
Nanak, servant of God, on the Name has meditated :
Thereby are all joys[2] attained. (2) (12.76)

Parameshari dittā bannā

As the Supreme Divine Lord gave me prop,
Was the abode of suffering and maladies demolished.
Men and women are now made joyous :
The Lord His grace has shown. (1)
Devotees of God ! joy in all places is spread :
The Supreme Being, perfection incarnate, Supreme Divine Lord
In all spots is pervasive. (Pause)
This utterance from the Primal Divine source has come,
That all anxiety has annulled.
The compassionate Supreme Being has shown His grace :
Nanak truly has thus spoken about the Lord. (2) (13.77)

Aithai othai rakhwālā

The Lord, Divine Enlightener, compassionate to the humble,
In this world and the next is our protector.
His servants He Himself succours.
In each being[3] He *makes* resound the holy Word. (1)

1. *Bighan* may imply impediment.
2. The reward (fruit) that all joys brings.
3. Vessel.

To the Master's feet am I a sacrifice :
Day and night, with each breath Him I contemplate,
Who in all spots is pervasive. (I-Pause)
Himself has He brought us succour.
Holy is the gift of the holy Eternal :
In Thy devotion and laudation
Nanak shelter with the Lord has received. (2) (14.78)

Satiguru pūrei bhāṉā

As willed by the holy Divine Master, perfection incarnate,
The Name Divine I contemplated.
The Lord in His grace,
My honour *thus* protected. (1)
Eternally joy-giving are the Lord's feet :
Anyone *worshipping* these obtains heart's desire—
His hope never betrayed. (I-Pause)
To whomsoever the Provider, Lord of life shows grace,
Eulogy of the holy chants.
His mind in loving devotion absorbed, the Supreme
Being beloved of his heart becomes. (2)
Discoursing day and night on Divine merits,
Takes off *effect of* the poisonous drug of evil.
The Creator to Himself has united me,
As the holy devotees my companions became. (3)
By the arm the Lord grasped us; all boons He granted—
To Himself He united us.
Saith Nanak : Accomplished are all my objectives,
As the Master, perfectly-endowed, I have attained. (4) (15.79)

Gharībī gadā hamārī

Humility is my mace;
My dagger becoming dust of *feet of* all.
These weapons no evil-doer dare withstand.
The Master, perfectly-endowed, has this objective fulfilled. (1)
The Name Divine is the devotees' shelter.
Whoever contemplates it, the supreme state enters—
By this are the millions saved. (I-Pause)
In company with the holy Divine laudation have we chanted :
This Divine wealth endless[1] have we obtained.
Saith Nanak : As the ego I effaced,
All creation to me in the Divine image was visible. (2) (16.80)

1. Perfect.

Guri pūrai pūrī kīnī

The Lord perfection incarnate, *my devotion* has rewarded—
His grace on me has He conferred.
Thereby eternal bliss and joy have I attained.
In all spots has He granted me joyful abode. (1)
Bringer of boons is Divine devotion.
The Master, perfectly-endowed, in his grace
granted it— P. 629
Only a rare one has experience of it. (Pause)
Brother ! the Master's Word we chant,
That is eternally rewarding, joy-giving.
Nanak on the Name has meditated :
This by primal writ has he obtained. (2) (17.81)

Guru pūrā ārādhei

By loving supplication to the Lord, perfection incarnate,
Are all our objectives fulfilled
Fulfilled are all objectives,
And resounded the unstruck concert of joy. (1)
Devotees of God ! by Divine contemplation
have *we* obtained joy :
In abode of the holy in spontaneous joy have we lodged—
Effaced is all our suffering. (I-Pause)
The Word of the Master, perfectly-endowed,
To the Supreme Being *sounds* pleasing.
By Nanak, servant of God, is given utterance
To the immaculate inexpressible *Divine* discourse. (2) (18.82)

Bhūkhei khāwat lāj na āwai

Like the hungry, consuming food without modesty,
Devotees of God Divine devotion chant. (1)
Why delay in our appointed task of Divine contemplation,
Whereby at the Divine Portal shall our faces be radiant,
And eternal joy be obtained ? (I-Pause)
As is the voluptuary by *pleasure of* lust attracted,
Even so to God's devotee is *singing of* Divine
praise pleasing. (2)
As clings the mother to the child,
So do the enlightened absorb in heart the Name. (3)
As is this from the Master, perfectly-endowed obtained,
Nanak, servant of God, on the Name meditates. (19.83)

Sūkh sāndi ghari āiyā

In weal and joy my home[1] have I entered—
On traducers' faces has fallen ashes.
The Master, perfectly-endowed, with the robe invested me.
And shattered was all my suffering. (1)
Devotees of God ! the might of the holy eternal I laud,
Who this wonder-play has created. (I-Pause)
This servant discoursing on the Divine Word,
Speaks as the Lord directs.
Saith Nanak : Bestower of joy is the Lord,
Who all this cosmos has created. (2) (20.84)

Prabhu apūnā ridai dhiyāe

By contemplation of the Lord from our inmost heart,
Safe we returned home.[2]
With relief[3] was the world filled,
As the Master, perfectly-endowed, saved us. (1)
Devotees of God ! ever is the Lord gracious :
His devotee's reckoning He computes not;
Like His child protects him. (I-Pause)
As was borne in heart the Name Divine,
All objectives thereby were fulfilled.
As the Master, perfectly-endowed, the Name *to him*
has been pleased to grant,
Never after has suffering afflicted Nanak. (2) (21.85)

Hari mani tani wasiyā soī

The Lord in my mind and self is lodged :
All on me cry hail !
This from great *grace* of the Lord, perfection incarnate,
has come,
Whose worth[4] is beyond expression. (1)
To Thy Name am I a sacrifice :
Beloved Lord ! to whomsoever Thou showest grace,
Thy laudation sings. (I-Pause)
Thy devotees in Thee find their prop.
Nanak with the Lord seeks shelter—
On traducers' face are ashes fallen. (2) (22.86) P. 630

1. Refers to Guru Arjan Dev's return to Amritsar from Wadali, close by.
2. To Amritsar (see note to the foregoing).
3. Lit. Content. Here the feeling of relief is implied.
4. Value.

Āgai sūkhu merei mīta

In the hereafter[1] my friend ! shall come joy;
Before,[2] has the Lord granted *me* bliss.
Such dispensation has the Lord made,
As nevermore is shaken. (1)
To the holy Eternal is my mind fixed in faith :
In all beings the Lord have I beheld. (I-Pause)
All creatures, compassionate one ! are Thine.
Thy devotees dost Thou cherish.
Wondrous is Thy might.[3]
Nanak ever on *Thy* Name meditates. (2) (23.87)

Nāli Narāyaṉu merai

The Lord ever is by my side—
Thus Yama's minions approach me not.
Clasping me to His bosom the Lord,
By power of the holy Preceptor's pure teaching, keeps me. (1)
The Lord, perfection incarnate, my devotion has rewarded :
My foes has He destroyed and torn apart;
To His servant has He granted noble understanding. (I-Pause)
All places has the Lord filled with prosperity;
In weal and safety have we returned.[4]
Nanak under the Lord's shelter has fallen,
Who all maladies has annulled. (2) (24.88)

Sarb sūkhāṉ kā dātā satiguru tā kī sharnī pāīyai

The holy Preceptor is provider of all joys,
obtained *by seeking* his shelter.
By his sight comes joy; by chanting Divine laudation
under his guidance is suffering effaced. (1)
Brother ! quaff elixir of joy in God :
Under shelter of the Master, perfectly-endowed,
The Name contemplate, to the Name be devoted. (Pause)
By such is the Lord attained for whom this in primal
Time is recorded—
Such alone attain perfection.
This, holy Lord ! is Nanak's supplication :
May I ever to the Name remain devoted ! (2) (25.89)

1. Ahead of me.
2. Behind, in the past.
3. Greatness.
4. The Guru's safe return to Amritsar from Wadali is alluded to.

Karan karāwan Hari antarjāmī jana apanei kī rākhai

The Lord almighty, controller of the inner self,
His devotee's honour protects.
Over the world is one hailed by tasting joy of the
Master's Word. (1)
Lord, Master of the earth ! Thy shelter I seek.
Almighty, bestower of shelter art Thou—day and night
on Thee[1] I meditate. (Pause)
Lord ! whoever in devotion to Thee engages,
from anxiety is free.
By touching feet of the holy Preceptor is fear effaced,
As with my self Divine laudation I have sung. (2)
By the loving comfort by the Master given,
Came plentiful joy, poise and bliss.
In triumph returned we home[2] with honour;
Fulfilled were all our objectives. (3)
Perfectly-endowed, of perfect enlightenment is the Master;
Infallible the Lord's doing.
Nanak ! thou that by touch of the Master's feet the ocean of
existence hast crossed,
The Name Divine ever contemplate. (4) (26.90)

Bhaiyo kirpālu dīn dūkh bhanjanu āpei sabh bidhi thāṭī

The *Lord,* shatterer of suffering of the humble has
shown grace—
Himself has He arranged all devices.
In an instant has the Lord, perfection incarnate,
saved His servant, and his fetters cut off. (1)
My self ! ever on the Divine Enlightener meditate.
Thereby shall afflictions of the body be effaced,
And heart's desires fulfilled. (Pause)
The Lord, Creator of all beings, is lofty, inaccessible, limitless.
In holy company has Nanak on the Name meditated; P. 631
In the Court Divine has his face become radiant. (2) (27.91)

Simrauṇ apūnā sāīṇ

The Lord I contemplate;
Day and night on Him meditate,
Who by strength of His arm has succoured me !

1. Original, Tumhārā (yours).
2. Implies absorption in the Divine Essence.

In *devotion to* the Name Divine
The supreme elixir have I tasted. (1)
To the Master am I a sacrifice,
As *by his teaching* the Lord, perfection incarnate, Provider,
To me has become gracious.
All beings to me have turned kindly. (Pause)
Nanak, servant of God, seeks shelter with Him
Who fully my honour has vindicated,
And all my suffering effaced.
Brother ! now in joy I dwell. (2) (28.92)

Sūnuh benantī Thākūr merei jīya jant Terei dhārei

Lord ! to my supplication give ear :
All beings by Thee are propped.
Lord almighty ! pray vindicate the honour of Thy Name ! (1)
Beloved Lord ! under Thy protection take me :
Good or bad—your own are we. (Pause)
As the Lord Almighty to my wail listened,
my bonds He snapped
And exalted me.
His servants, invested with the robe, to Himself has He
united, manifestly. (2) (29.93)

Jīya jant sabhi wasi kari dīnei sevak sabhi durbārei

All beings hast Thou made compliant to *Thy servants*,
Who in Thy court *are exalted*.
The Lord has accepted them as His own, and beyond the
ocean of existence carried them. (1)
His devotee's objectives all has He fulfilled—
The Lord, perfection incarnate, our Master,
Compassionate to the humble, gracious, treasure
of grace. (Pause)
Everywhere are *we* welcomed[1]—noway are we in want.
His devotees has He invested with the robe—
This Nanak knows to be *owing to* the Lord's glory. (2) (30.94)

In the Measure Sorath—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Rei mana Ramā siūṇ kari preeti

My self ! attach thyself in love to the Lord :

1. Asked to come and be seated.

Let thy ears ever be attentive to the Lord's laudation,
And chant thou ever songs *of His glory.*
Seek ever holy company, bear ever in mind the Lord,
And be thus exalted from thy fallen state.
Behold terrible Death, prowling around with mouth wide open. (1)
One day[1] must it clutch at thee—have no doubt of it.[2]
Saith Nanak : Devote thyself to God—
Thy life[3] is slipping by. (2) (1)

Mana kī mana hī māheṇ rahī

Unfulfilled have *thy* resolves remained :
Neither hast thou devoted thyself to prayer,
Nor visited holy places,
Till death has gripped thee by the tuft of thy hair. (I-Pause)
Woman, associates, progeny, mounts,
Wealth, even lordship of the earth—
All these are false, evanescent :
Devotion to God alone will abide. (1)
After wandering to exhaustion through various
births for aeons[4]
At last hast *thou* attained the human incarnation.
Saith Nanak : This is thy occasion to find union with the Lord—
Why art neglectful of devotion ? (2) (2)

Mana rei kaun kumati taiṇ līnī

My self ! what false thinking hast thou grasped, P. 632
Keeping absorbed in pleasures of lust[5] and slanders,
Neglectful of devotion ? (I-Pause)
Ignorant of the path of liberation,
To amassing wealth art thou rushing :
Nothing *with thee* shall last—
In vain hast thou put thyself into bonds. (1)
Neither hast thou practised devotion, nor served the holy,[6]
Nor has illumination arisen in thee.
The immaculate Lord is within thee,
Whom thou in waste places[7] hast sought. (2)

1. Today or tomorrow.
2. Know in thy mind.
3. Occasion.
4. Numerous Yugas.
5. Others' womenfolk.
6. Devotees of the Master.
7. Forests.

For innumerable births hast thou wandered to exhaustion,
And yet is thy mind without poise.
Nanak reveals to thee this secret :
Having obtained this exalted state of human incarnation,
In devotion to God be engaged ! (3) (3)

Mana rei Prabh kī sharan bichāro

My self ! contemplate getting the Lord's protection.
Fill thy heart with laudation of Him,
Whose contemplation brought liberation to the Courtesan.[1] (I-Pause)
He whose contemplation made Dhruva[2] eternal and free from fear;
The Lord, Annuller of suffering—why art thou indifferent to Him ? (1)
The Elephant[3] got free of the crab's grip,
As he came under protection of the Treasure-house of grace.
How far may I relate *the extent of* His Name's greatness—
The utterance of the Lord's *Name* snapped his toils. (2)
Ajamal[4] the sinner known all the world ever—
In a moment came his release.
Saith Nanak : Contemplate the fulfiller of desires;[5]
Thus mayst thou too cross *the ocean of existence.* (3) (4)

Pranī kaunu upāe karai

Thou creature of God ! by what effort mayst thou find
Devotion to the Lord and be free of Yama's terror ? (I-Pause)
What the ritual actions, what the learning
And what acts of piety[6] ?
What the Divine Name whose contemplation
May carry thee across the ocean of existence ? (1)
In Kali yuga the Name Divine, ocean of grace,
Solely may bring liberation to whoever contemplates it.
No other act of piety[6] equals that—
Thus declare the scriptures.[7] (2)

1. Ganika—a courtesan mentioned in Puranic literature, liberated on hearing her parrot repeat the Lord's name.
2. A saint, turned into the fixed pole-star.
3. (This story too comes from the Puranas).
4. A Brahmin of Kannauj, who on uttering Narayan at time of death, which was his son's name, was liberated.
5. Chintamani, a stone, all desires of whose possessor are fulfilled.
6. Dharma.
7. (The Vedas speak thus).

The Lord of the universe is above joy and sorrow,
And ever by these untouched.
Saith Nanak : He ever dwells within you
As *the image* in the mirror. (3) (5)

Māī maiṇ kihi bidhi lakhauṇ Gosāīṇ

Mother mine ! by what device may I gain vision of the Lord ?
In the supreme stupor of worldliness and darkening ignorance[1]
Is the mind entangled. (I-Pause)
All my life lost in doubts,
Never was my understanding fixed *in faith in* God.
Caught in the power of *Maya*-poison,
Never from low impulses free. (1)
Bereft of holy company,
Never have I lauded the Lord.
Saith Nanak, servant of God :
Without merit that I am,
Keep me Lord, under Thy protection. (2) (6)

Māī mani mero basi nāhīṇ

Mother mine ! this mind nowise is in my power :
Running day and night after worldly pleasures,
how may I restrain it ? (I-Pause)
Impervious to the teaching of scriptures,[2] lodging it not
for a moment in the heart; P. 633
Seeking others' wealth,
Passing life purposelessly; (1)
Maddened by liquor of worldly pelf,
Blind to words of Divine wisdom;
Ignorant of the Immaculate Lord's[3] mystery,
Whose dwelling is in the heart. (2)
Vanished all my false thinking,
As with the holy Preceptor I sought shelter.
Then contemplated Nanak the *Divine* fulfiller of all desires,[4]
And Yama's noose fell snapped. (3) (7)

Re nara ih sāchī jīya dhāri

Listen man ! grasp firmly this truth :

1. Darkness of ignorance.
2. Vedas, Purans, Simritis.
3. Niranjan.
4. Chintamani.

This whole universe is as a dream, shattering in an
instant.[1] (I-Pause)
Man with eager longing builds a wall of sand,
crumbling soon after[2] :
As is this wall, so are pleasures of the world,
In which thou ignorant one, art entangled. (1)
Realize *this truth* before it be too late;
Turn to devotion to the Name Divine.
Saith Nanak : I have proclaimed to thee
The inner truth *realized by* men of God. (2) (8)

Ih jagi mītu na dekhiyo koī

None in this world have I found a *true* friend.
The whole world in seeking pleasures is engrossed—
None would be another's friend in sorrow. (I-Pause)
Wife, friends, progeny, relations—all cling to *man's* wealth.
As in penury they behold him, all forsake him. (1)
How shall I explain this to *my* demented self,
That to these is attached,
Forgetful of *singing* laudation of *the Lord*,
Succourer of the humble, annuller of fear ? (2)
Crooked as cur's tail,
Much efforts to reclaim[3] him have I spent.
Prayeth Nanak : Lord, true to Thy own Law of grace[4]
Protect me, who to Thy Name am devoted.[5] (3)

Mana rei gahiyo na Guru-ūpadeshu

My self ! to the Master's teaching hast thou
not attached, thyself.[6]
What benefits it, that thou hast close-shaven thyself and
donned ochre robes.[7] (I-Pause)
Forsaking truth, to falsehood art thou attached,
And made waste of thy life.
Through deceit hast sustained thyself[8] and
slept like a beast. (1)

---

1. Without delay.
2. Lasts not four days.
3. Lit. Make him straight.
4. Bird (Ar. wird) fixed action, implies as given above.
5. Who has uttered your Name.
6. Grasped.
7. Marks of certain mendicant orders in India.
8. Nourished the belly.

Ignorant of merit of devotion to the Lord,
art thou a slave to Maya.
Madman, entangled with evil ways,
Art thou neglectful of the jewel, the Name Divine. (2)
Ignorant *of the Lord*, purposelessly is passed thy life.
Prayeth Nanak : Lord ! be constant to Thy usual
law of grace.[1]
Man is erring ever. (3) (10)

Jo naru dūkhu maiṇ dūkhu nahīṇ mānai

The man that in suffering feels not affliction;
Is by pleasures, attachment and fear unaffected,
And *holds* gold and dust alike; (I-Pause)
Who by slander and praise is not affected,
Nor by avarice, attachment and pride,
Who to joy and sorrow keeps unattached,
Nor by honour and dishonour is swayed; (1)
Who renounces lure of the world and covetousness,
And frees himself from all desire;
Abjures lust and wrath— P. 634
In the mind of such a one dwells the Supreme Being. (2)
One by Divine grace favoured
Does this way of life[2] learn.
Saith Nanak : Such a one into the Lord is merged,
As water into water.[3] (3) (11)

Preetam jānu lehu mana māhīn

Beloved mine,[4] in thy heart[5] realize this :
The whole world is entangled in seeking its own pleasure :
None *to another* is true. (I-Pause)
In times of prosperity many surround thee;
In adversity are all forsaking,
None accosting thee.[6] (1)
The wife of thy home,
Beloved of thee and ever by thy side,
The moment the swan *of life* forsakes this frame,
Shuns thee as a ghost. (2)

1. *Bird* (wird). See Note in the foregoing.
2. Device, practice.
3. That is, as a river merges into the ocean.
4. Addressed to man in loving accents.
5. Mana.
6. Comes not near.

Such is the way of all that to which man is attached.
Saith Nanak : At the last
None succours[1] man except the Lord. (3) (12.139)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
(Quatrain-Octets) Ashtpadiyan Chautuki
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dubidhā na paṛauṇ Hari binu hor na pūjouṇ maṛai masāṇi na jāī

I fall not into *doubt of* duality; other than the Lord
worship not,
Resorting not to tombs and cremation yards.
Absorbed in desire I go not to alien abodes[2]—
My desire by the Name fulfilled.
The Master in my own self *a sight of the Divine*
Abode has shown—
In poise brother ! is my mind absorbed.
All-knowing, all-seeing art Thou—
Being *receive* the understanding by Thee granted. (1)

Mana bairāg ratou biarāgī Shabdi manu bedhiyā merī māi

The mind dyed in dispassion an anchorite has turned;
By the holy Word, mother mine ! is my mind penetrated.
Within me is the irrefrangible light of the holy Word—
To the holy Lord is my devotion attached. (Pause)
Innumerable anehorites claim the world to renounce—
The true anchorite is one that to the Master is pleasing.
In this heart hearing the Word, in fear of God absorbed,
The Lord's tasks he performs;
Contemplating solely *the Lord,* his mind unshaken,
Whose restlessness he controls;
Intoxicated with poise, ever in joy in God dyed,
Praise of the holy Eternal he chants. (2)

Manūā paunu bindu sūkhvāsī Nāmi wasai sūkh bhāī

Should the mind restless as the wind, ever for an
instant rest in joy of poise,
By *contemplation of* the Name, joyous shall remain.
The tongue, eyes, ears of such a one in truth dyed,

---

1. Is of use.
2. (Places other than those where God is worshipped).

Assuaged is his thirst as by Thee satisfied.
Free from desire shall such a one remain, a true anchorite—
In his true self absorbed.
By charity of the Name is he fulfilled and satisfied,
In poise of mind quaffing amrita. (3)

Dubidhā vich bairāgu na hovī jab lag dūjī rāī

In duality, while a mustard-grain of it lasts,
Is renunciation not practised.
The whole world is Thine, Thou its Sole Provider—
No other is there.
Beings that are ego-directed in everlasting suffering abide,
On those following the Master's direction *the Lord* confers exaltation.
Limitless, inaccessible, unknowable—by words is His worth not realized. (4)

Sūnn samādhi mahā parmarāthu tīni bhavan pati Nāman

Of unbroken absorption, the Supreme Objective,
Lord of the three worlds—such be Thy appellations.
On the foreheads of beings is recorded the writ, whereby they take birth;
In accordance with the writ their destiny they undergo.
Activity and holy action by Him are directed— P. 635
Himself devotion *in the self* He confirms.
Impurity of egoism by feeling fear *of God* in shed,
Thereby spontaneously comes realization of the Inaccessible. (5)

Jini chākhiyā sei sādu jāṇani jiuṇ gūngei mathiyāī

Those tasting of it alone know its taste, like the dumb who sweets have put in mouth.
How may one, brother ! express the inexpressible ?
Best it is ever to follow His will.
Should the Master, holy bestower, grant union, comes realization—
One unguided by the Master no understanding has.
As *the Lord* directs, should one move—what can clever devices avail ? (6)

Ikki bharami bhūlāe ikki bhagtī rātei Terā khelu apārā

Some in illusion are cast, others dyed in devotion—
Beyond our understanding[1] is Thy play.

1. Lit. Limitless.

As by Thee guided has the reward come *to each*—of the
Ordinance[1] art Thou the Master.
Reward for service rendered *would I claim,*
should anything be mine—
Thine is self and body.
By contact with the holy Preceptor has come Divine grace,
And the Name ambrosial *become our prop.* (7)

Gaganantari wāsiyā gūṉa pargāsiyā gūṉa mehṇ giān dhyānam

As came light of attributes of *the Lord* in the higher self,
By these was attained realization and meditation :
The mind of *one so blessed,* to the Name is attached
Uttering it and inspiring in others its utterance,
Of the Essence giving exposition.
The holy Word is the true Preceptor,[2] and Guide[3]
Of great profundity—
Without the Word is the world gone mad.
Saith Nauak : One with mind fixed in faith iu the Eternal,
Is the perfect anchorite,
By the Divine will[4] made fortunate. (8) (1)

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Triptychs

Āsā mansā bandhanī bhāī karam dharam bandhkārī

Brother ! expectation and desire are forgers of bonds;
So are also ritual actions.
Amid sin and well-doing does the world take birth,
And in forgetfulness of the Name is being ruined.
Maya, brother ! is deluder of the world; all deeds done
in its pursuit are evil. (1)

Sūṉi Pandit karmākārī

Listen thou Brahmin[5] engaged in ritual :
The action whereby comes bliss is realization of
essence of the self. (Pause)
Brother ! Shastras and Vedas dost thou declaim.
but worldly are thy actions.

1. Hukam.
2. Guru.
3. Pir.
4. *Sahaje* (spontaneously).
5. Pandit.

Brother ! with impurity of evil-doing within thee *sticking*,
Shall impurity of hypocrisy not go.
Thus is the spider ruined, brother ! falling headlong. (2)

Dürmati ghaṇī vigūtī bhāī dūjai bhāe khüwāī

A vast part of the world, brother ! by false thinking is ruined,
Through duality lost.
Without *guidance of* the holy Preceptor, brother ! is not
attained the holy Name—
Without the Name is doubt not removed.
Brother ! by service to the holy Preceptor comes bliss,
And transmigration ceases. (3)

Sāchu sahaju Gūru tei ūpajai bhāī manu nirmalu sāchu samāī

Brother ! from the Master's *guidance* arises truth and poise;
The pure heart *alone* in truth gets absorbed.
Whoever serves the Master, brother ! gets realization;
Without the Master's *guidance* is not found the way.[1]
Brother ! whoever is greedy of performance of ritual actions,
By speaking falsehood swallows poison. (4)

Pandit dahī viloīyai bhāī vichuhṇ niklai tatthu

Listen thou Brahmin ! should curd be churned,
Out of it comes the essence.[2]
Brother ! should water however, be churned,
water alone is visible—
Such is *pursuit of* this world.
Without *guidance of* the Master, brother, in doubt is one lost;
In each being, *know, abides* the inaccessible Divine Being. (5)

Ihu jagu tāgo sūt ko bhāī dah-disi bandho Māe

Brother ! this world is a cotton-thread that Maya in
all ten directions has tied.
Without the Master's *guidance,* brother ! is its knot not undone,
Despite ritual aetions done to exhaustion.
This world, brother, in doubt is lost—inexpressible
is that state. (6)

Guru miliyai bhau mani vasai bhāī bhay marṇā sachu lekhu

By contact with the Master, brother ! fear of *God* abides
in the mind;
Reckon dying in sueh fear as the true destiny.

1. Magg (Pkt for marga, *way*). Also used elsewhere in Gurubani.
2. Implies butter.

Supreme[1] over holy baths, charities and acts of piety, P. 636
Is attaining the Name at the Divine Portal.
Brother ! the Master's is the *elephant's* goad that the
Name has confirmed—
As in the mind it takes abode, all poses of piety[2] vanish. (7)
Ihu tanu hāṭu sarāf ko bhāī vakharu Nāmu apāru
Brother ! this self is the jeweller's shop; the wares in this
is the Name illimitable.
Brother, such alone of the merchants[3] grasp such wares
As contemplate the Master's Word.
Saith Nanak : Blessed is the merchant[3] that uniting
with the Master
Into this transaction enters. (8) (2)

Jinnhiṇ Satiguru seviyā pyārei tinh kei sāth tarei

Cherished one[4] ! those that the holy Preceptor have served,
saved are their whole crews.[5]
Cherished one ! no impediment they find;
In ambrosial accents the Lord's Name they utter.
Cherished one ! drowned are those without fear of God,
made heavy;
Saved are those on whom He casts His glance of grace. (1)

Bhī Tūnhaiṇ sālāhanā Piyārei bhī terī sālāh

Ever, Beloved,[6] must Thou be lauded; Thy praise
must we ever *utter*.
Beloved ! without the ship in the ocean is one sunk;
God's devotees standing on shore are crying out *to others
to save themselves*. (I-Pause)

Sālāhī sālāhaṉā Piyārei dūjā awaru na koe

Cherished one ! the Lord worthy of laudation alone
must be lauded—
No other is there,
Cherished one ! such are good as laud the Lord;
Dyed in the Word find they joy.
Cherished one ! should company of such be found,
From *joy in God* may the Essence be churned. (2)

1. Particularly, especially distinguished.
2. Implies sectarian garbs and practices.
3. Used metaphorically—seekers.
4. Herein man is apostrophized.
5. Sāth = Group accompanying; here because of the figure of water, *crews*.
6. Herein the one addressed is God.

Pati parwānā sāch kā piyārei Nāmu sacchā nīsāṉu
Cherished one ! the true charter of honour is of truth;
devotion to the Name is the true mark *of distinction.*
Cherished one ! as into the world we arrive, the Divine writ
alone we carry—
Realize the Ordinance of the Divine Ruler.
Cherished one ! without the Master's guidance is the
Ordinance not realized :
The holy Lord alone has true might. (3)

Hūkamai andari nimmiyā piyārei hūkamai ūdar majhāri
By the Divine Ordinance, cherished one ! is *man* cast
into the womb;
By the Ordinance rests in the *mother's* belly.
By the Ordinance, cherished one ! is he born head downwards.
Cherished one ! the God-directed alone at the Divine
Portal find honour,
Who depart after fulfilling their objective. (4)

Hūkamai andari āiyā piyārei Hūkami jāndo jāe
Cherished one ! by the Ordinance has man arrived; by the
Ordinance he goes.
Cherished one ! by the Ordinance is he marched in bonds—
The ego-directed are chastized.
Cherished one ! by the Ordinance too is realized the Word,
whereby man at the Divine Portal arrives. (5)

Hūkamai gaṉat gaṉāīyai piyārei Hūkamei haumai doe
Cherished one ! by the Ordinance is his reckoning made;
By the Ordinance is he gripped with egoism and duality.
Cherished one ! by the Ordinance does he wander
along *in* transmigration,
And lured by evils, wails.
Cherished one ! should man the Divine Monarch's
Ordinance realize,
To truth is he united and exaltation attains. (6)

Ākhaṉi aukhā ākhīyai piyārei kivṇ suṉīyai sachu Nāuṇ
Cherished one ! hard is the utterance of the holy Name—
How to hear it uttered ?
Cherished one ! those that have lauded Him,
to them am I a sacrifice.
Cherished one ! those with content to the Name attain;
By the glance of *Divine grace* are they granted union. (7)

Kayā kāgad jei thīyai piyārei manu maswāṇī dhāri
Cherished one ! should the self turn paper,
make the mind the ink;
Cherished one ! make the tongue the reed-pen to scribe truth—
Thereby scribe after contemplation Divine laudation.
Saith Nanak : Cherished one ! blessed is the scribe
That scribes truth from his innermost heart. (8) (3)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
Couplets

Tūṇ gūṇa dātau nirmalo bhāī nirmalu nā manu hoe
Brother ! *thus say I to the Lord* : Thou the immaculate
conferrer of merit,
But *our* mind is not purified.
Brother ! *thus say I to the Lord* : Sinners, without merit are we—
From Thee comes merit. (1)

Merei Pritamā tūṇ kartā kari veikhu
Beloved mine ! thou the Creator, and thereafter, cherisher.
Brother ! a sinner and hypocrite am I; P. 637
In my mind and self *is lodged* the Name—by this
alone may come distinction *to me*. (Pause)
Maya-poison my mind has attracted; clever *devices*
my respect have ruined.
In the consciousness, brother ! comes the holy Lord,
Should the Master's teachiug *by it* be absorbed. (2)

Rūṛau rūṛau ākhīyai bhāī rūṛau lāl chalūl
Brother ! beauteous is the Lord as reported;
Beauteous, blazing red.
Should the mind in separation from the Lord be pining,
The Divine Essence in the self becomes unforgetable. (3)

Pātālīṇ ākāsi Tūṇ bhāī ghari ghari Tūṇ gūṇa giān
Brother ! *know of the Lord* : In the nether worlds and the
skies art Thou pervasive;
In each being art Thou *source of* merit and enlightenment.
By contact with the Master, brother, is obtained joy—
From the mind is lifted pride. (4)

Jal mal kāyā mānjīyai bhāī bhī mailā tanu hoe
Brother ! with rubbing and washing of the body with water,
Impurity to it still clings :
Brother ! by bathing in the supreme elixir of enlightenment
Are mind and body turned pure. (5)

Devī devāṇ pūjīyai bhāī kyā māngouṇ kyā dehi
Brother ! should one propitiate gods and goddesses
What may one beg ? What can these grant ?
Should a stone in water be washed, brother ! in water must
it still sink. (6)

Guru binu Alakhu na lakhīyai bhāī jagu būḍai pati khoe
Brother ! without the Master's *guidance* is the Inaccessible
not realized—
Without guidance the world in ignominy is ruined.[1]
Brother ! all exaltation in the Lord's hand lies;
He grants it to whomsoever He pleases. (7)

Baīyar bolai mīthūlī bhāī sāchu kahai piru bhāe
Brother ! even a woman out of the nomads shall acquire
sweetness of utterance,
Should she out of her Lord's love speak the true word :
Such a one penetrated by *pain of* separation, in truth abides—
To the Name Divine deeply attached. (8)

Sabhu ko ākhai āpṇā bhāī Guru tei būjhai giān
Brother ! each claims *the Lord* to be his own;
One realizing Him from the Master's teaching alone
is truly enlightened :
Brother ! those penetrated by *the Master's teaching* are saved,
With the holy Word manifested to them.[2] (9)

Īndhanu adhik sakelīyai bhāī pāwaku ranchak pāe
Brother ! should you gather a vast *heap of* fuel,
And inside that place a particle of fire, *it shall burn* :
So, should the Name for an instant, a minute in the heart be lodged,
Burnt are sins.
Saith Nanak : Brother ! then spontaneously comes
union with the Lord. (10) (4)

In the Measure Sorath—Composition of Sri Guru Amar Das

Triptychs*

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhagatāṇ dī sadā Tūṇ rakhdā Hari jīo dhūri tūṇ rakhdā āiyā
Thy devotees, Lord ! hast Thou ever succoured—

1. Drowned.
2. (Also) marked with the holy Word.
* (These too are Ashtpadis continuing).

From Primal Time succouring them.
Thy servants *like* Prahlad hast Thou upheld,
And Harnakash[1] hast destroyed.
Thy devotees, Lord ! are with faith imbued;
The egoist in delusion lost. (1)
Lord ! in Thy grace[2] *dost Thou succour them.*
Lord ! Thy devotees uphold !
Under Thy shelter they rest. (Pause)
Thy devotees from Yama's gaze are immune;
Death approaches them not;
The Name Divine alone in their minds is lodged—
By *devotion* to the holy Name find they liberation.
All miracles and marvels[3] at Thy devotees' feet bow—
Subdued through illumination, by the Preceptor *granted.* (2)
Egoists find not faith, with minds yearning after avarice;
From the Preceptor's guidance have they not learnt
the holy Word,
Nor are to the Lord's Name devoted.
Falsehood an hypocrisy exposed shall stand—
Worthless[4] is the egoists's utterance. (3)
In Thy devotees, Lord ! art Thou manifest— P. 638
Through devotion art Thou realized.
Maya-delusion is Thy own creation;
All creation made solely by Thee :
As is egoism discarded, and desires annulled,
By the Master's Word art Thou realized. (4)
Those devoted to Thy Name,
Their desires spontaneously dost Thou fulfil.
As by the Master's grace is the Lord ever in mind lodged,
All their purposes He fulfils.
Ignominy is the share of one emulating those taken
by the Lord under His Wing. (5)
None realizes Him without devotion to the holy Master—
The egoists' howl only in self-destruction ends;
Whirled along in transmigration, finding not poise,
In suffering they live and into suffering everlastingly fall.

1. The demon-king Hrinyakashapu.
2. Lit. Greatness.
3. Riddhi and Siddhi.
4. Tasteless.

Only by seeking guidance of the Master does one quaff amrita,
And spontaneously is in truth absorbed. (6)
Without the holy Master's service comes not escape
from transmigration—
Rituals however numerous, avail not.
Study of scriptures and disputation—
All, without the Lord's grace towards ignominy lead.
Holy is the Master; holy his Word :
Release by contemplation of the Word and seeking
the Master's shelter comes. (7)
Those bearing the Lord in their selves,
At the holy Portal, in His Presence are judged holy.
In all ages resounds their fame, that is ineffaceable.
Nanak is ever to them a sacrifice, who in their heart
the Lord bear. (8) (1)

In the Measure Sorath—Composition of Sri Guru Amar Das
Couplets

Nirguṇiyāṇ noṇ āpei bakhshi laei bhāī Satīguru kī sevā lāei
Brother ! himself the Lord saves those without merit,
Inspiring them to the holy Master's devotion.
Brother ! ennobling is the holy Master's service,
In which the heart to the Lord's Name is devoted. (1)
Himself the Lord saves and grants union.
Devoid of merit, sinful are we, brother !
The holy Master to us union has granted. (Pause)
Countless[1] are the sinners saved, my cherished one,
By contemplating the holy Word.
The holy Master, seating them in his boat,
Has rowed them across the ocean of the world. (2)
The Master with his touch like the philosopher's stone,
Our iron dross into gold has turned, and to himself united us;
By his guidance have we discarded egoism,
And in the mind lodged the Name, brother !
Our light merged into His light. (3)
May I be a sacrifice time and again,
Everlastingly, to the holy Master.
Who the treasure of the holy Name on us has bestowed,
And by his *guidance*, in spiritual poise absorbed us. (4)

1. Which and which ?

Brother ! ask the enlightened ones—
Without the Master's *guidance* comes not spiritual poise :
Serve ever the holy Preceptor,
Eliminating the ego. (5)
By the Enlightenment by the Master given arises fear of God—
Whatever in the Lord's fear is done, is true and holy.
From prop of the holy Name, Brother !
Is found boon of devotion. (6)
Brother, I bow at the feet of those that serve the
holy Preceptor—
Saved themselves, their family[1] are saved too. (7)
In the holy Word lies the essence of revealed truth[2]—
This by the Master's grace is realized.
Saith Nanak : One in whose self is lodged the holy Name, P. 639
Never any impediment faces. (8) (2)

Hari jīo shabdei jāpada bhāī pūraị bhāgi milāye

Brother ! *by absorbing* the holy Word is the Lord realized—
This by supreme good fortune is found.
Those to the Lord united are ever in conjugal bliss,
Ever in joy dyed. (1)
Lord ! such dye from Thee alone comes.
You who are dyed in God's joy, brother !
Laud Him, in joy immersed. (Pause)
Brother ! the Master's service by discarding egoism
is performed,
And into devotion entering :
Thus is obtained everlasting poise.
Suffering for ever is banished,
And the Lord in the self is lodged. (2)
The woman[3] neglectful of the Lord's[4] will
Is to bad ways given :
Self-willed, bereft of the Name, is she false of mind. (3)
Those laud Him who on their forehead bear the *mark*
of good fortune :
In devotion to the Lord lies true renunciation.
Dyed ever in *devotion,* His praise they sing—

1. Implies progenitors and descendants.
2. Original, Bani.
3. Symbol for the human self.
4. *Pir* in the original is from *priya* (beloved).

To the Master, from fear[1] emancipated, are they in
devotion attached. (4)
Brother ! serve day and night the Lord who confers
life after death;
Brother ! why be forgetful of Him who is Lord of
supreme bounty ? (5)
Brother ! the egoist is as a woman foul of mind,
given to duality.
No place finds she at the Portal Divine :
One by the Master guided lauds the Lord,
And to the Beloved united, in holy truth is absorbed. (6)
Those not contemplating *the Lord* in this life, brother !
With what face may they appear before Him ?
By the world's pleasures lured,
Despite loud warnings are they *of grace* deprived.[2] (7)
Brother ! those contemplating the Name, in everlasting
peace of mind abide.
Saith Nanak : Brother ! contemplate the Name
Limitless, inaccessible repository of all merit. (8) (3)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabhu jagu jinheh ūpāiyā bhāī karan kāran samrath

Brother ! almighty is the Lord who the entire
universe has created.
Brother ! the living self and body has He fashioned,
bestowiug ou these His own might.[3]
Brother ! how may He be expressed, how envisioned,
inexpressible that he is ?
Brother ! behoves it we laud the Divine Master,
Who the Essence reveals. (1)
My self ! the Lord, Master of all merits contemplate,
Who bestowing boon of the Name on His servants,
Of suffering and pain is destroyer. (Pause)

1. (Fear of Yama's retribution is implied).
2. Lit. Robbed.
3. Substance.

In His house, brother, are all blessings found;
Of the Nine Treasures[1] are His stores full.
Beyond reckoning, brother ! is His worth—
Lofty, inaccessible, beyond limit.
All beings He cherishes, ever looking after all.
Brother ! with the Master, perfectly-endowed, seek union
Who by the holy Word unites *the seeker* to God. (2)
Brother ! at *God's* holy feet offer worship,
Whereby may doubt and fear be destroyed.
Brother ! in holy company purify the mind,
And in the Name Divine find lodgement.
Brother ! thus shall darkness of ignorance be effaced.
And the lotus of the heart be illumined.
Brother ! by the Master's teaching arises joy— P. 640
With the holy Preceptor lie all blessings. (3)
Brother ! discard *thoughts of* mine and thine—
Turn dust *of feet* of all.
In each being, brother ! is the Supreme Being pervasive.
All He watches and hears in His presence.
Brother ! on the day on which is the Supreme Being
put out of mind,
Does one die pining.
Brother ! Almighty is He, Lord of all faculties. (4)
The holy Name, brother ! is the blessing of loving devotion—
Thereby is Maya-attachment destroyed.
Should it please Him, brother, *to Himself* He unites
the seeker,
By lodging in his heart the Name.
By the Master's *guidance*, brother, is the heart's
lotus illumined;
Illumination enters also the heart.
Brother ! then is manifested Divine glory,
And earth and sky beheld in bloom. (5)
The Master, perfectly-endowed, brother ! to me content
has granted;
Thereby is *the self* in devotion engaged day and night.
The tongue, brother, ever the Name Divine utters—
This is true joy and true objective.

1. See Glossary.

Brother ! listening to *God's Name* by the ears have
I found life,
And the immutable station attained.
Brother ! may the self that acquires not faith, burn. (6)
Innumerable are the Lord's merits, brother ! to Him may
I be a sacrifice !
Those without merit, brother, He cherishes
And to the destitute grants shelter.
Brother ! the Lord of the name richly-dyed with each
breath sustenance provides.
Brother ! whoever to the Master, perfectly-endowed is united,
Perfect is his good fortune. (7)
Brother ! without the Lord, Master of all faculties,
For a moment find I not life.
Not with a breath or a morsel is He forgotten—
Ever behold Him I by my side.
As in holy company, brother ! he is met,
In all creation is He beheld pervasive.
Brother ! those that devotion *to the Lord* have not formed,
In sorrow ever suffer. (8)
Attaching me to His sash[1] has He, brother ! made me swim
Across the world's ocean of suffering.
Brother ! in His grace has He cast on me His glance
of kindness,
And limitlessly succoured me.
Brother ! by sustenance of the Name that became its prop,
Was self and mind turned joyous.
Brother ! Nanak seeks shelter with *Him*,
Who is annuller of *all* sins. (9) (1)

Māt garbh dūkh sāgaro piyārei teh apnā Nām japāiyā

Cherished one ! in the mother's womb, ocean of suffering
Didst Thou inspire contemplation of Thy Name.
As *the creature* was taken out, was *seen* poison
spread *everywhere*;
On the increase was Maya-poison.
Cherished one ! on whomsoever has fallen your grace,

1. This implies owning someone, making his own, as the husband makes the wife.

With the Master, perfectly-endowed, have you
granted him union.
Such a one then with each breath, to the *Lord* is devoted,
And in the Name Divine is his devotion centred. (1)
Divine Beloved ! the living self and body by Thee are propped-
propped by Thee alone.
Other than Thee, Divine Beloved ! is no creator—
Thou sole controller of the inner self. (Pause)
Through millions of births, cherished one, have I wandered;
In endless incarnations suffered.
Cherished one ! as is the holy Lord put out of mind,
Severe is the chastizement inflicted.
Those with whom, cherished one, the holy Preceptor
by the Lord is united,
To the holy Name are attached.
Cherished one ! for the sake of such find liberation. P. 641
Such as *God's* holy shelter *have sought*. (2)
Those that in pleasures of eating have indulged,
cherished one !
By maladies are their bodies gripped :
Such delicacies have turned out bitter, cherished one !
And to regrets have given rise.
Cherished one ! by entertaining with delicate fare
are they cast out of mind *by the Lord*—
Such alienation goes not.
Cherished one ! those that by union with the Master are saved,
Are the ones that from the primal hour are destined
for union. (3)
Cherished one ! in the mind stuffed with avarice for lucre
Does the Lord no way enter.
Supreme Being, Lord ! of those forgetful of Thee
the bodies turn to dust.
Cherished one ! much they wail and cry—their torment goes not.
Cherished one ! of those exalted by union with the Master,
The root remains *alive*. (4)
Cherished one ! the misbelievers'[1] company shun,
As far as in thy power lies.
Cherished one ! any by whose association is the Lord forgotten,

1. Sakta.

Departs the world with face blackened.
The egoist, cherished one ! no shelter finds,
And at the Divine Portal is chastized.
Cherished one ! those that by union with the Master are exalted,
Fulfilled is their endeavour. (5)
Cherished one ! ritual discipline and a thousand clever devices—
Shall not accompany man *in death*.
Cherished one ! those that to the Lord are indifferent,
Censured is the family of such.
Cherished one ! what was with them,[1] they realized not;
False beliefs[2] *by them* have not stood.
Cherished one ! those to the holy Preceptor united,
The holy Name contemplate. (6)
Cherished one ! whoever has His glance *of grace*,
With purity, content, enlightenment and meditation is blessed;
Cherished one ! each day such a one Divine merits lauds,
And with amrita is filled to brim.
Divine beloved ! unite *to Thyself* whomsoever it please Thee—
Such alone are pure. (7)
Cherished one ! the Supreme Being almighty,
Divine compassionate Lord,
Is prop of His devotees.
Cherished one ! His shelter have we sought,
Who is aware of the inmost heart.
Cherished one ! our life here and in the hereafter
has He ennobled,
And on *our* forehead the mark of holiness *fixed*.
Cherished one ! may the Lord never be put out of my mind—
To Him is Nanak ever a sacrifice ! (8) (2)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Pāṭhu parhiyo aru Beidu bīchāriyo nivali bhüyangam sādhei
Despite recitation *of holy texts*, study of Vedas and
praxis of bowels[3] and the Kundalini.[4]

1. Implies the Divine Presence
2. Lit. Falsehood.
3. A yogic exercise involving rotation of the bowels.
4. This involves arousing the mysterious 'serpent-power'.

From the five agents[1] has not come parting of company,
And more and more in egoistic thinking is one bound. (1)
Cherished one[2] ! by such devices comes not union—
Innumerable are the means I have adopted.
Tired of all such, at the Lord's Portal I threw myself,
Praying, 'Grant me discriminative understanding'. (Pause)
Vows of silence I observed; on my bare hands received food,
And unclad in forests wandered;
Wandered over water-edges and holy spots
over the earth— P. 642
Still has duality not dropped off. (2)
At holy water-edges I resides where are desires fulfilled.
Had the saw[3] placed over my head;
Yet thus is not impurity of mind washed off,
despite a million devices. (3)
Gold, maids,[4] horses, elephants—thus charities of
various kinds I dispensed;
Gave away grain, clothing, land—
Still found I not the Lord's Portal. (4)
To offerings before deities, sprinkling sandalwood paste,
folding of hands,
Lying prostrate, and to the six ritual acts[5] have
I remained devoted.
Still, by egoism in bonds am fallen—
Not by these devices is *the Lord* met. (5)
Eighty-four poses of Yoga-praxis too to exhaustion I performed;
Lived to a great age;[6] yet found not union with the Lord,
And into transmigration fell. (6)
Royal display of glory, the pomp of kingship *I had*,
And exercised absolute authority;
Lay in elegant couch, *applied to my limbs*
Sandalwood and attar—all these are gateway to terrible hell. (7)
Divine laudation in holy company is the supreme act of piety.

---

1. Five agents of evil are meant.
2. Man is thus apostrophized.
3. The holy Saw, in Varanasi, by which to be cleft in twain was considered meritorious.
4. Woman; may imply wives given away in charity to Brahmins, as of yore.
5. These by one count are : Study of scriptures, teaching these, performing yajnas, endowing yajnas, dispensing and receiving charity.
6. That is, by Yoga-praxis.

Saith Nanak : This to such comes as by primal writ are this
destined to receive. (8)
In such joy *of devotion* is Thy servant of absorbed.
By grace of the shatterer of suffering of the humble,
To Divine laudation is my mind devoted. (Second I-Pause) (9) (3)

In the Measure Sorath—Composition of Sri Guru Ram Das

Vār*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka (Guru Nanak Dev)

Sorath sadā sohāvaṉī jei sacchā mani hoe

Sorath[1] ever shall have lovely aspect, should the holy
Eternal in the *singers'* mind be borne;
Should the teeth with *biting food* immorally *obtained*
be not soiled;
And in the mind and on the tongue be borne *name of*
the Eternal.
In the hereafter and here[2]
Should she abide in fear *of God*,
And by service of the holy Preceptor be freed of doubt.
Should union with the Lord come about after discarding
the worldly vesture,[3]
Even thus must she have joy with Him.
Ever with the Name should she be decked,
With her mind totally free from impurity.
Her tormenting male relations[4] in pain have died—
Why of the mother-in-law[5] should she have fear ?
Saith Nanak : Should the woman of the Beloved be favoured,
The jewel of *good fortune* on her forehead will she bear,
And all *existence to her* bear the aspect of truth. (1)

Sloka (Guru Ram Das)

Sorath is pleasing should after the Name Divine she quest;
The Master, exalted being should she propitiate,
And by wisdom *granted by* the Master, the Name Divine utter;

---

* All Pauris in this Var are of the composition of Sri Guru Ram Das.

1. This is a ragini or sub-measure in music, which is here exhorted to be devoted to God in her accounts. The figure here is of the female, which is also the figure to represent the seeker.
2. In the husband's and the parents' home.
3. (This may imply renunciation or discarding of the physical frame).
4. The husband's elder and younger brothers (symbolizes the five sources of evil).
5. Maya.

Day and night should she with Divine love be tense,
And dyed in God, her vest in the dye of God should she dip.
No being like the Lord can be found—this after searching
over the whole world have I found.[1]
As by the holy Preceptor is the Name confirmed,
The mind no way shakes.
Nanak, servant of God, is the Lord's slave;
Of the holy Preceptor are we humble servants.[2] (2)
Pauri (Stanza)

Tūṇ āpei sishṭi kartā sirjaṇhāriyā

Lord Creator ! Thou the maker of creation;
Thyself hast Thou fashioned this play and embellished it.
Lord Creator ! Thy Ordinance[3] everywhere is operative.
By the Master's guidance the Lord I ever laud—
To the Master am I a sacrifice. (1)
Sloka (Guru Amar Das) P. 643

Haumai jaltei jali mūe bhrami āye dūjai bhāe

Caught in egoism have we burnt;
In duality *involved*, have we been wandering.[4]
The holy Preceptor, perfectly-endowed, entering us
into his reckoning
Has saved us.
This world have we beheld burning, by the vision by the Master's
teaching[5] spontaneously granted.
Saith Nanak : Those dyed in the Name have felt cooled,
By living the truth. (1)
Sloka (Guru Amar Das)
Service to the Master, conferrer of boons have we performed—
Thus is our birth made blessed and approved.
Truly wise are those who in life and death
Of the holy Preceptor are not forgetful.
The God-directed in death and life are approved;
The egoists in transmigration remain caught.
Saith Nanak : Call not such dead,
As in the Master's Word are immersed. (2)
Pauri (Stanza)

1. Sought after.
2. Slaves' slaves.
3. Lit. Word (implies Hukam).
4. Implies restlessness in doubt.
5. Word.

Hari pūrakhu niranjanu seivi Hari-Nāmu dhiyāiyai

Serving the Lord, Supreme Being immaculate,
On the Name Divine meditate.
Entering holy company of devotees, in the Name Divine
be absorbed.
Lord ! in Thy exalted service engage me, thoughtless being
Thy servant, slave am I—pray utter Thy command.
By the Master's guidance I act as by him instructed. (2)

Sloka (Guru Amar Das)

Pūrab likhiyā kamāvaṇā jei Kartai āpi likhiyāsu

As primally recorded do we act; this writ by the Creator
Himself is written down.
By the drug of illusion[1] administered *to us*, is the *Divine*
Repository of merit forgotten.
Take not the world to be living—*caught* in feelings
of duality is it dead.
Those that by the Master's guidance the Name
have not contemplated,
Near *the Lord* can find no sitting-place :
In great affliction shall they be—neither progeny nor wife,
Nor any other shall accompany them.
Among mankind their face blackened,
In solitude[2] gasping in regret.
None the egoists trusts—gone is all faith in them.
Saith Nanak : The God-directed shall have ample joy,
As in their hearts is the Name lodged. (1)

Sloka (Guru Amar Das)

Such alone are true relations, friends
As by the Master's inspiration meet affectionately.
Ever the holy Preceptor's wish they carry out,
And in truth are absorbed.
Call not those involved in duality friends,
Who in worthless pride are caught.
The egoist is selfish—for none is he any good.
Saith Nanak : On what is pre-recorded we act—
That none can efface. (2)

Pauri (Stanza)

1. Moha (applied meaning, attachment).
2. Within (i.e., in private).

Tūdhu āpei jagatu upāe kai āpi kheilu rachāiyā

Creating the world, this play hast Thou enacted.
Bringing forth the Three Qualities, to Maya-attachment
hast Thou given increase.
Whilst in egoism is *man caught,* reckoning *of deeds* of him
must be asked,
And in transmigration would he remain caught.
Those having Divine grace the Master's instruction receive.
To the Master am I a sacrifice; again a sacrifice.[1] (3)

Sloka (Guru Amar Das)

Māyā mamtā mohaṇī jini vinu dantāṇ jagu khāiyā

Maya and avarice are delusion-mongers, that without teeth
the world have swallowed.
Swallowed are egoists; saved are the God-directed,
Who to the holy Name their heart have attached.
Forgetful of the Name, is the world in madness wandering—
By the Master's *guidance* is gained the vision. P. 644
Involved in worldly pursuits is the *human* birth wasted fruitlessly,
As *man* the Divine Giver of joy in mind has not lodged.
Saith Nanak : Such *devotion to* the Name have acquired,
For whom the primal writ this blessing has recorded. (1)

Sloka (Guru Amar Das)

Inside the home[2] lies a storeful of amrita,
Of which egoists the joy have not tasted :
As the musk-deer knows not of the musk,
In misconception wandering,
Discarding amrita, poison he gathers—
Himself has the Creator deluded him.
A rare God-directed one realization has acquired :
To such within themselves is the Supreme Being revealed.
Their body and mind joyful,[3] their tongue of God has tasted.
By the holy Word arises *devotion to* the Name;
By the Word is union *with God* brought about.
Without the holy Word is the whole world mad,
Fruitlessly wasting its life.
The holy Word solely is amrita, which saith Nanak,

---

1. (The equivalents of 'sacrifice'—balihār and ghumāiya—are used).
2. The self is implied.
3. Cool.

By the Master's guidance is obtained. (2)
Pauri (Stanza)

So Hari pūrakhu agammu hai kahu kitu bidhi pāīyai

Inaccessible is the Divine Being—
Say by what device may He be attained ?
Without form and feature—say, devotees of God,
How may He be meditated on ?
He is formless, immaculate, inaccessible Divine Being—
In what words may His laudation be sung ?
To whomsoever He Himself grants realization,
On the way of God is guided.
By the Master perfectly-endowed, is He revealed;
By service to the Master attained. (4)
Sloka (Guru Amar Das)

Jiūṇ tanu kolhū pīṛīyai rattu na bhorī dehi

For love of the holy Eternal, were this body in oil-press
to be crushed,
Without a drop of blood oozing;
Were it to be cut and quartered—
Saith Nanak, still night and day may my union
with Him be not snapped. (1)
Sloka (Guru Amar Das)
The Beloved is gay, playful; by His colourful *glow*[1]
of charm my heart He wins,
As clothes dyed fast in madder with chemical base.
Saith Nanak : His colour *from my self* fades not,
nor does another catch. (2)
Pauri (Stanza)

Hari āpi vartai āpi Hari āpi bulāendā

Himself the Lord operates in all; Himself in them
inspires utterance of *devotion*.
Embellishing creation Himself, *each to* a task He sets.
Some to devotion inspiring, some He puts out of mind.
Some He sets along the right path, some He sends astray.
Nanak, servant of God, on the Name meditating,
By the Master's *guidance* Divine laudation sings. (5)
Sloka (Guru Amar Das)

1. *Rang* (dye, symbolizing attractiveness of person and clothing) is repeated in this line. *Rangula* (colourful), has by association the sense of voluptuary.

Satiguru kī sevā saphal hai jei ko karei chittu lāe
Service to the holy Preceptor is fruitful,
Should one with *devotion of* heart perform it.
By it is obtained heart's desire and egoism from mind cast out;
It snaps bonds *of maya,* confers liberation,
And *the self* in truth is absorbed.
In this world is the Name hard to attain—
By the Master's guidance in the self it lodges.
Saith Nanak : A sacrifice am I to one that to the holy
Preceptor is devoted. (1)

Sloka (Guru Amar Das)
Stubborn is the egoist's mind, and to duality gets attached.
To such a one comes not joy even in dream;
In continuous suffering is his life passed.
In numerous places[1] have scholars studied *scriptures*
to exhaustion,
And siddhas into absorption engaged :
Yet the mind unsubdued remains, though ritual actions
to exhaustion be performed.
Those of various sects, bathing at sixty-eight holy spots,
To exhaustion have performed ritual—
The mind's reality they know not, in delusion of duality lost.
As by the Master's grace the mind by fear of
God is inspired, P. 645
By great good fortune in the self He comes to abide.
By *such* fear is the mind subdued; egoism by the holy
Word is consumed.
Those dyed in truth are *truly* pure; their light in the Light merged.
By union with the holy Preceptor is obtained *devotion to*
the name,
And *the self,* saith Nanak, in joy is absorbed. (2)

Pauri (Stanza)

Ih bhūpati rāṉei rang din chāri sūhāwaṉā
The glory of these kings and rulers shines for four days only
This frail[2] Maya-dye in an instant is washed off.
At departure it goes not *with us*; on our head we only carry sins.
As marched along by death, the creature a hideous aspect bears.

---

1. In numerous homes.
2. Of kasumbha (a flower with frail red dye).

Never again returns the human birth;[1]
After, are only regrets left. (6)

Sloka (Guru Amar Das)

Satiguru tei jo mūh phirei so baddhei dūkh sahāhi

Those turning their faces away from the holy Preceptor,
Are cast in bonds and suffer.
Wandering in transmigration, with *the Master* not granted union.
Malady of doubt leaves them not; in suffering ever tormented.
Prayeth Nanak : *Lord* ! by Thy glance *of grace* grant *us* liberation.
By the holy Word grant union. (1)

Sloka (Guru Amar Das)

Those turning their faces away from the holy Preceptor
No place of shelter find.
Like a woman cast off, wandering from house to house,
A harlot of evil repute.
Saith Nanak : Those having the Master's guidance are liberated;
To the Lord the holy Preceptor unites them. (2)

***Pauri* (Stanza)**

Jo seveṇh sati mūrāri sei bhavjal tari gayā

Those serving the holy Lord the ocean of existence cross.
Whoever the Name Divine utters, is by Yama spared.
Those contemplating the Lord
To the Divine Portal attain.
Lord ! such alone serve the Lord as have Thy grace.
Divine Beloved ! Thy laudation I ever chant—
By the Master's *guidance* are my illusion and fear shed. (7)

Sloka (Guru Amar Das)

Thālai vichi tai vastū paiyo Hari bhojanu amrit sāru

In the salver[2] are lying three substances—pure Divine amrita are these.
By consuming of these is the mind's hunger satisfied,
And the Door of liberation attained.
Devotees of God ! hard to attain are these viands—
By the Master's instruction attained.
Why cast this riddle[1] out *of mind*—

1. This occasion.
2. The image of the salver for Gurubani occurs also in Mundavani (Riddle) at the close of the holy Granth (Page 1429).

Ever in mind bear it.
The holy Preceptor this riddle[1] has set—
The Master's disciples to it find the solution.
Saith Nanak : By Divine prompting is it solved—
Through endeavour under the Master's guidance is the Lord
attained. (1)

Sloka (Guru Amar Das)

Those primally united
By devotion to the holy Preceptor, *with the Lord* find union.
Those by *the Lord* Himself sequestered, away from
Him are cast off,
By feelings of duality sent astray.
Saith Nanak : What without good fortune[2] may be attained ?
As primally recorded, does the individual act. (2)

Pauri (Stanza)

Bahi sakhīyāṇ jasu gāwehṇ gāwaṉhārīyāṇ

In unison the choir of sisterhood[3] sing Divine laudation.
Ever the Name Divine they laud—
To the Lord are they a sacrifice.
To those that listening to the Name Divine,
Faith in it have reposed, am I a sacrifice.
Lord ! to the devoted sisterhood[3] unite us,
Who with the Lord show way of union.
Day and night am I a sacrifice to *the sisterhood*[4]
that obtain sight of the *Divine* Master. (8)

Sloka (Guru Amar Das) P. 646

Viṉu nāvaiṇ sabhi bharamdei nit jagi toṭā sainsāri

Those forgetful of the Name are all astray—
In the world are they losers.
Actions done in egoism involve one in dark dust-clouds
of egoism.
By the Master's guidance, saith Nanak, by contemplation
of the holy Word,
Is amrita quaffed. (1)

Sloka (Guru Amar Das)

---

1. Mundavani (a sealed secret, a riddle).
2. *Karma* here implies good future made by the individual's own good deeds.
3. Symbol for seekers.
4. Here the feminine gender is implied by the verbal noun (dekhan-hāriyan).

In poise keeping awake, in poise sleeping,
From the God-directed ever proceeds *Divine* laudation.
The ego-directed into doubt and illusion fall;
Within them anxiety; sleep comes to them not.
The enlightened in peace and poise are awake
and in peace and poise sleep.
Saith Nanak : To those dyed in the Name am I a sacrifice. (2)

Pauri (Stanza)

Sei Hari Nāmu dhiyāwehṇ jo Hari rattiyā

Such *alone* on the Name Divine meditate as in God are dyed.
On the Sole Lord, Eternal, they meditate.
The Sole Lord *in the universe* is pervasive, the sole Creator.
Those on the Name Divine meditating, fear[1] have cast off.
The Lord Himself grants enlightenment to such;
By the Master's guidance the Lord they contemplate. (9)

Sloka (Guru Amar Das)

Antari giānu na āiyo jitu kichhu sojhī pāe

Within *us* has not arisen enlightenment whereby may some
realization be attained.
Without *His* vision how may He be lauded ?
Such being blind, only in blind actions engage.
Saith Nanak : By realization of the Word may the
Name in the mind find lodgement. (1)

Sloka (Guru Amar Das)

There is one sole holy text, one Preceptor,
one Word to contemplate.
At the shop of truth is made the holy bargain,
Where of jewels of truth are the stores full.
These by Divine grace are obtained,
should the Bestower grant them.
In the holy bargain ever is gain made—
the gain of the Name illimitable.
In the poison *of the world* has amrita been manifested,
That by Divine grace *to man* is offered.
Saith Nanak : Ever laud the holy Eternal—
Praised be the Lord who has power to exalt. (2)

Pauri (Stanza)

1. Yama's fear is implied.

Jinnhāṇ andari kūṛ vartai sacchu na bhāvaī

Those in whom is rampant falsehood,
Love not truth.
Should one speak truth are liars made miserable.[1]
The false by falsehood are satisfied, as the crow by eating offal.
Whoever has Divine grace, on the holy Name meditates.
By the Master's guidance to the Name Divine be devoted,
Whereby may falsehood and sin be cast off. (10)

Sloka (Guru Amar Das)

Sheikhā chauchakkiyā chauwāiyā ih manu ikkatu ghari āṇi

Thou Sheikh[2] ! bring to concentration on the One point
Thy mind wandering on all four sides and blowing all over
like the wind;
Discard loose talking; the Master's Word realize.
Before the holy Preceptor prostrate thyself,
who is all-knowing.
Burn away desire and acquisitiveness;
Look upon thyself as a guest *in this world.*
By following consistently the Master's will,
At the *holy Portal* shalt thou obtain honour.
Saith Nanak : Cursed is the assumption of clothing,
cursed the consumption of food of such,
As contemplate not the Name. (1)

Sloka (Guru Amar Das)

Never-ending are Divine attributes; beyond expression
their value.
Saith Nanak : The God-directed to the Divine merits
are devoted;
In His merits remain absorbed. (2)

Pauri (Stanza)

Hari cholī deh sawārī kaḍhi paidhī bhagti kari

The Lord the bodice of my constitution has made beautiful,
That embroidered through devotion have I worn.
Much silk of variegated kinds in it is stitched.
This a rare thoughtful one by deep understanding
alone may realize.
He alone may realize this who to it by the Lord is prompted.

1. Burn *with envy etc.*
2. A Muslim divine.

Saith Nanak, servant of God, after contemplation by the
Master's guidance : P. 647
Eternal, holy is the Lord. (1)
Sloka (Guru Amar Das)
Parthāe sākhī mahā-pūrakh boldei sānjhī sagal jahānai
The teaching of great men to particular persons and
occasions is addressed,
That to all mankind is applicable.
Whoever is God-directed, to it gets attached and his self realizes.
As man by the Master's grace to the life *of the flesh* dies,[1]
Is his self fixed in faith.
Those whose mind of faith is denuded,
What enlightened teaching can they impart ? (1)
Sloka (Guru Amar Das)
Those that by the Master's guidance their minds *to God*
have not attached,
At the end into suffering fall.[2]
Blind within and without, no awareness have they of anything.
Thou Brahmin[3] ! the world by the blessing of such is provided,
As in the Name Divine are absorbed.
Those that by *guidance of* the Master's teaching the Lord
have lauded,
In God remain absorbed.
Thou Brahmin[3] ! those in duality involved no blessing have,
Nor comes to them wealth.[4]
Despite *their* exhausting study, their mind still is not content—
Their days in burning agony passed.
Their wailing nnceasing, doubt from their minds not lifted.
Saith Nanak : Those without the Name with faces blackened
depart this world. (2)
Pauri (Stanza)
Hari sajjaṉ meili Piyārei mili panth disāī
Beloved Lord ! with the holy grant me union.
Who *to me* the path of the Lord may point.
To the *holy* friend, that way to the Lord points, am I a sacrifice.
From such may I acquire merit,[1]

1. Dies while living.
2. Suffering approaches them.
3. Pandit.
4. Used symbolically for enlightenment and devotion.

And on the Name Divine meditate.
Ever the beloved Lord may I serve,
Joy thereby obtaining.
To the holy Preceptor am I a sacrifice,
who such enlightenment has granted. (12)

Sloka (Guru Amar Das)

Pandit mailu na chükkaī jei Ved paṛhai jüg chāri

The Brahmin scholar's[2] impurity goes not, despite study of
Vedas over four Yugas.[3]
The three qualities[4] are Maya's root cause in these.
Such a one in egoism is iuvolved and of the Name is forgetful.
Scholars[2] deluded, to duality are attached,
Into Maya's commerce involved.
Within them is desire and avarice :
Thoughtless ones, in agony of avarice[5] *caught* and ruined.[6]
By service of the holy Preceptor, in contemplation
of the holy Word,
Comes joy.
By devotion to the holy Name is banished desire and avarice.[5]
Saith Nanak : Those attached to the Name,
And bearing the Lord in heart,
Spontaneously are fulfilled. (1)

Sloka (Guru Amar Das)

The egoist forgetful of the Name Divine,
In great suffering is involved.
Within him lies darkness of ignorance.
Deprived of realization.
In stubbornness of egoism has he not sown seed
of spontaneous *devotion*.
Ever hungry—what sustenance in the hereafter shall he have ?
Neglectful of treasure of the Name,
To duality attached.
Saith Nanak : By the Master's guidance comes exaltation,
As union by the Lord is granted. (2)

Pauri (Stanza)

1. Share merit with them.
2. Pandit.
3. The four Ages (See Glossary).
4. (Also see Glossary).
5. Thirst and hunger.
6. Die.

Hari rasnā Hari jasu gāwai kharī sūhāwaṇī

The tongue that the Lord's laudation utters, is truly noble.
The tongue that from the heart, the body's faculties
and the mouth,
Utters the Lord's *Name*, is to Him pleasing.
Whatever taste by the Master's guidance it enjoys,
To it brings fulfilment.
Of the Divine Beloved ever it chants merits,
And these *to others* expounds.
Whoever has Divine grace, *praise of* the Divine
holy Master utters. (13)

Sloka (Guru Amar Das)

Hastī siri jiūṇ ankūsu hai ahrani jiūṇ siri dei

As the elephant under the goad, as iron under the anvil—
So, the seeker[1] laying mind and body before *the Master*, P. 48
In service should keep standing.
Thus by the Master's guidance may egoism be annulled,
And one may win royal authority over the world.[2]
Saith Nanak : By the Master's guidance comes realization
As the Lord Himself shows grace. (1)

Sloka (Guru Amar Das)

Those that by the Master's guidance on the Name
have meditated,
Approved is their coming *into the world.*
Saith Nanak : Such to their family[3] bring liberation
And at the Divine Portal are honoured. (2)

Pauri (Stanza)

Gurmukhi sakhīyāṇ sikh Gurū melāīyāṇ

The seeker-females[4] by the Master *with the Lord*
are granted union :
Some serving the Master, some *various* tasks assigned.
Those bearing in mind and consciousness the cherished Master,
Are granted *blessing of* devotion.
To the Master's disciples the Master alone is cherished,
Dear as friends, progeny, brothers.

1. Image for the seeker (here implicit in the feminine form of the verb).
2. Cf. Japuji, 25.
3. Here as elsewhere implies forebears on father's and mother's side.
4. (The usual image for seekers).

On the holy Preceptor all call hail—
Through utterance of the Name Divine does
the Master grant life. (14)

Sloka (Guru Amar Das)

Nanak Nāmu na chetanī agiānī andhūlei awarei karam kamāhi

Saith Nanak : The unenlightened, *spiritually* blind contemplate
not the Name,
And deeds other *than devotion* perform.
Such at Yama's door in bonds are chastized
And after, in filth rot. (1)

Sloka (Guru Amar Das)

Saith Nanak : Those serving the holy Preceptor
are holy, approved *of God* :
Absorbed in the Name Divine, annulled is their
transmigration. (2)

Pauri (Stanza)

Dhanu sampai Māyā sanchīyeh antei dūkhdāī

Hoarding of substance and pelf in the end torment brings.
Embellish houses, mansions, palaces—
Nothing *with you* shall go.
Breed ever steeds of various hues *and pedigrees*—
Of no benefit are these.
Men of God ! to the Name Divine attach your mind,
That in the end it may be friend you.
Nanak, servant of God, by the Master's guidance
on the Name has meditated,
And joy obtained. (15)

Sloka (Guru Amar Das)

Binu karamai Nāuṇ na pāīyai pūrai karami pāiyā jāe

Without grace[1] is the Name not attained—
By supreme good luck[2] is it attained.
Saith Nanak : Should *the Lord* show grace,
By the Master's teaching union *with Himself*
He brings about. (1)

Sloka (Guru Amar Das)

Some are burnt *after death*;
Some buried, some by dogs devoured.

---

1. Karam (Ar.) = Grace.
2. Karma (Skt. Action). God fortune made by good deeds is implied.

Some into water are cast—
Others only *thoughtlessly* laugh.[1]
Saith Nanak : It is not evident where *the selves*
after death are absorbed. (2)
Pauri (Stanza)

Tinh kā khādhā paidhā māyā sabhu pavitu hai jo Nāmi Hari rātei

The food and sustenance and wearing of raiment and wealth,
Of such is pure as to the Name Divine are devoted.
Approved are the homes, mansions, palaces and abodes of such
As to God's devotees, servants of God, disciples and recluses
Provide comfort.
Approved are the steeds, saddles, haversacks
As provide mounts to the God's devotees, disciples and
holy company.
Holy are the ritual performances of such
As ever utter the Name Divine.
Such of God's devotees and disciples as carry with them holiness,
To the Master are united. (16)
Sloka (Guru Amar Das)

Nanak Nāwuhṇ ghūthiyāṇ halatu palatu sabhu jāe

Saith Nanak : In sequestration from the Name is man's
merit in this world and the next lost;
Of the *self-female* robbed in duality,
The *merit of* uttering of holy texts, austerities,
self-restraint, all is undone.[2]
Such at Yama's door in bonds are chastized—
Grievous is the penalty of such. (1)
Sloka (Guru Amar Das)
Those that towards the holy practise rancour and
to evil-doers are attached, P. 649
In this life and the next no joy shall find,
And in transmigration remain caught.
Never is their desire assuaged, in duality falling in ignominy.
At the holy *Divine* court are the faces of such
traducers blackened.
Saith Nanak : Those bereft of the Name in midstream

1. (*Hassan* in this line has been suggested as standing for the fire-worshipers' tower of silence, but no authentic source is found for this).
2. Snatched, taken off.

remain caught.[1]

Pauri (Stanza)

Jo Hari-Nāmu dhiyāendei sei Hari Hari Nāmi rattei mana māhīṇ

Those meditating on the Name Divine,
In their hearts with the Name Divine remain intoxicated.
Those that with heart and consciousness to the Sole
Lord are devoted,
For them other than the Sole Lord is none other.
Such alone serve the Lord as from primal time
Have this on their forehead inscribed.
Ever the Lord they laud—in chanting the Lord's
praise *their selves* they instruct.
Great is the merit of God's devotees,
That by guidance of the Master, perfectly-endowed,
In the Name Divine get absorbed. (17)

Sloka (Guru Amar Das)

Satiguru kī sevā gākhaṛī siru dījai āpu gawāe

Tremendously hard is service of the holy Preceptor,
Performed by sacrifice of head and the ego.
Those dying into the holy Word die not again;
Then is their service fruitful.
One touching the philosopher's stone[2] becomes such,
And in devotion to truth ever abides.
One since primal time bearing such record,
With the holy Preceptor finds union.
Saith Nanak : Not by calculations *of merit* is the
devotee united *to the Lord* :
Those having grace are *alone* made fruitful. (1)

Sloka (Guru Amar Das)

The thoughtless person caught in self-interest
Distinguishes not right from wrong.[3]
Those contemplating the Word the Divine Mansion
attain—
Their light in the Divine Light merged.
With fear of the Lord ever in the mind abiding,
Comes full realization.

1. Touch neither this bank not the other.
2. Symbol for the holy teacher.
3. In idiom, right place from wrong.

The holy Divine Master pervasive in their self,
Himself *to them* grants union.
Saith Nanak : By union with the holy Divine Master is
attained complete success—
This by His grace and will comes. (2)

Pauri (Stanza)

Dhannu dhanu bhāg tinhāṇ bhagat janāṇ jo Hari-Nāmā Hari mūkhi kahtiyā

Blessed is the good fortune of those devotees
Who by their tongue[1] the Name Divine utter.
Blessed is the good fortune of those devotees
Who by their ears to Divine laudation listen.
Blessed is the good fortune of the holy
Who by chanting Divine laudation acquire merit.
Blessed is the good fortune of those of the God-directed,
Who by acquiring the Master's teaching the mind subdue.[2]
Highest is the good fortune of those disciples,
Who at the Master's feet make obeisance.[3] (18)

Sloka (Guru Amar Das)

Brahmubindai tis kā Branmatu rahai ekshabdi liv lāe

Whoever has realization of the Supreme Being,
And to the Sole Word remains attached,
Maintained is his Brahmin orthodoxy.
Whosoever in heart lodges the Lord,
Following after him are the Nine Treasures[4]
and the Eighteen Miraculous Powers.
Know by revolving in mind, that without the holy
Preceptor's guidance
Is the Name not obtained.
Saith Nanak : By supreme good fortune is the holy Preceptor met;
One so fortunate in all time[5] has joy. (1)

Sloka (Guru Amar Das)

The egoist in youth or age, of desire and avarice[6]
is not free.
One God-directed dyed in the Word and casting off egoism.

1. Mouth.
2. Conquer.
3. Fall.
4. See Glossary.
5. Four Yugas.
6. Thirst and hunger.

Ever is joyful[1]
With the mind satisfied and content,
Hunger[2] nevermore he feels.
Saith Nanak : All that the God-directed do, P. 650
Who to the Name are attached,
Is *divinely* approved. (2)

Pauri (Stanza)

Hauṇ balihārī tinh kauṇ jo Gurmūkhi sikkhā

A sacrifice am I to such as are God-directed disciples.
May I have sight of such as on the Name Divine meditate.
Listening to Divine laudation,
Merits of the Lord may I utter,
And praise of the Lord in my mind record.
The Name Divine may I laud in joy,
And all sins plough over.
Blessed and beautiful is the holy spot.
Where the holy Preceptor sets foot. (19)

Sloka (Guru Amar Das)

Guru binu giānu na hovaī nā sūkhu wasai mani āe

Without the Master's *guidance* comes not realization,
Nor joy in heart lodged.
Saith Nanak : The egoists devoid of the Name,
Depart *life* after making waste of it. (1)

Sloka (Guru Amar Das)

Accomplished Yogis and Yoga-practitioners, all quest
after the Name,
To exhaustion practising concentration.
None without the holy Preceptor's *guidance* has attained *it*—
By the Master's guidance is it attained.
Without *devotion to* the Name is all wear and
sustenance worthless;
Of such is practice of supernatural and miraculous
powers cursed.
True supernatural and miraculous powers are those
That spontaneously the Lord confers.
Saith Nanak : True supernatural and miraculous powers is,

---

1. Cool.
2. Said metaphorically—desire.

By the Master's guidance lodging in heart the Name Divine. (2)
Pauri (Stanza)
Ham ḍhāḍī Hari-Prabh khasam kei nit gāwehṇ Hari-gūṉa chhantā
The Divine Master's bard am I, ever singing lays of His praise.
His laudation we sing, and listen to praise of that
Divine Spouse of Lakshmi.[1]
The Lord is Bestower, the whole world beggar;
Mendicants all creation.
Lord ! in your grace you grant sustenance even
to creatures *immured* in rocks.
Saith Nanak : Whoever by the Master's *guidance*
On the Name has meditated,
Is *truly* wealthy. (20)
Sloka (Guru Amar Das)
Paṛhnā gūṛhnā sansār kīkār hai andari trishnā vikāru
Should the mind be *gripped with* evil of avarice,[2]
Is all reading and study *only* a worldly pursuit.
All studying under egoism get only exhausted—
In duality into ignominy fallen.
He alone is learned and a scholar endowed with insight,
Who the Master's Word contemplates.
Such a one searching within, finds the essence
and the door of liberation attains;
By poised contemplation the Lord, treasury of merit he attains.
Saith Nanak : Blessed is the merchant[3] whose prop by the
Master's guidance is the Name. (1)
Sloka (Guru Amar Das)
None without subduing the mind realization has attained :
Consider this with mind concentrated.
Votaries of sects at sacred bathing-spots to exhaustion
have wandered—
Thus is not the mind subdued.
By the Master's *guidance* the mind dies while living,
And in truth is absorbed.
Saith Nanak : The mind's impurity is shed,
When egoism in the holy Word is consumed. (2)
Pauri (Stanza)

1. A periphrastic name of Vishnu, here signifying God.
2. Thirst.
3. Used metaphorically for seeker.

Hari Hari sant miluh merei bhāī Hari-Nāmu driṛhāwuh ikk kinakā

Brethren, devotees of God !
In unison just for an instant
Pray the Name Divine repeat.
Men of God ! make of God's *Name* your decking,
Apparel of forgiveness wearing :
Such decking to the Lord is pleasing—
The decking of loving devotion He loves.
Day and night the Name Divine utter—
Thereby in an instant are all sins annulled.
Whoever has Divine grace,
By the Master's guidance the Name Divine utters
And is victor. (21)

Sloka (Guru Amar Das)

Janam janam kī isu mana kau malu lāgī kālā hoā siyāhu

By impurity of multiple births sticking, is the mind
got covered with black soot. P. 651
The oil-presser's rag, even though washed a hundred times,
Is not made clean.
As one by the Master's grace dies[1] while living,
Is the understanding changed, from the world turned away :
Thereafter, saith Nanak, is it not soiled, nor into
transmigration falls. (1)

Sloka (Guru Amar Das)

Out of the four Yugas[2] is Kali Yuga reckoned dark—
But in it is also a noble state *attainable* :
By the Master's guidance as is the Lord lauded,
Comes the reward *thereof* to those for whom the
Divine writ so has run.
Saith Nanak : By the Master's grace day after day God's
devotees to love of Him give utterance,
And in Divine devotion get absorbed. (2)

Pauri (Stanza)

Hari Hari meili sādh-jana sangati mūkhi bolī Hari Hari bhalī bāṉi

Lord ! to holy company unite me, that by my tongue
God's holy Word I utter.
May I ever laud the Lord, ever the Lord's *Name* utter,

1. Used metaphorically.
2. The four Ages (See Glossary).

And by wisdom granted by the Master
Ever in joy of God abide.
By taking medicine of utterance of God's *Name*
Are an nulled all maladies and swarms of suffering.
Regard such alone as true[1] men of God,
As are forgetful of *Him* not for a breath for the
duration of a morsel.
Those that under the Master's guidance to the Lord are devoted,
Of fear of the world and Yama are freed. (22)

Sloka (Guru Amar Das)

Rei jana ūthārai dabiyohu sūttiyāṇ gaī vihāe

Man ! by a nightmare art thou oppressed—in such slumber
is thy *life* passed.
Listening to the Master's Word hast thou not been awakened;
Within *thee* has not arisen yearning *for God.*
May the unworthy body burn, that follows not the Master's way.
The world have I seen burning in egoism and duality.
Saith Nanak : Saved are those that the Master's shelter
have taken,
And with pure heart on the holy Word meditated. (1)

Sloka (Guru Amar Das)

Of noble repute shall be the woman[2] that in the holy Word
is dyed,
And her egoism has cast off.
Her true decking is obedience to her Lord's will.
In couch bedecked ever has she bliss with her Lord—
Such a woman[2] has the Lord for spouse.
Of eternally blessed matrimony is this woman.[2]
Her Spouse dying never, nor comes suffering to her.
Saith Nanak : The Lord to Himself has united *the woman,*[2]
Who to the Master has borne devotion and love. (2)

Pauri (Stanza)

Jinnahāṇ Guru gopiyā āpṉā te nar būriyārī

Evil are those that the Master have denied.[3]
Lord ! show not the sight of such—
Evil-doers and murderers are these.
From door to door[1] with evil minds they wander

1. Perfect.
2. Image for the seeker.
3. Concealed, refused to acknowledge.

Like a woman of ill repute.
Should any such by great good fortune meet holy company,
By the Master's guidance are they ennobled.
Lord ! in Thy grace to the holy Preceptor unite me—
To the Master am I a sacrifice. (23)
Sloka (Guru Amar Das)

Guru seva tei sūkhu ūpjai phiri dūkhu na laggai āye

From service to the Master arises joy,
After which comes not suffering.
Then is annulled transmigration and death is made helpless.
The mind to the Lord devoted, in the holy eternal is absorbed.
Saith Nanak : To such am I a sacrifice as the holy
Preceptor's will follow. (1)
Sloka (Guru Amar Das)
The self-female, despite innumerable *forms of* self-decking,
Without the *holy* Word finds not purity.
One that of her Spouse is not mindful, to duality
is attached. P. 652
Saith Nanak : Such a one is impure, of foul ways—
sluttish among womankind.
Pauri (Stanza)

Hari Hari apnī dayā kari Hari bolī baiṉī

Lord ! show Thy grace that by my words Thy *Name* I utter;
On the Name Divine meditating, the Lord's Name may *I* utter,
And profit of Divine devotion gain.
A sacrifice am I to such as day and night the Lord's *Name* utter.
May I with my eyes behold such
As to the beloved holy Preceptor are devoted.
To the Master am I a sacrifice,
Who to the Divine friend, *true* Relation has united me. (24)
Sloka (Guru Ram Das)

Hari dāsan siūṇ preeti hai Hari dāsan ko mittu

His devotees the Lord loves; of His devotees is He *true* friend.
To His devotees is the Lord compliant as the instrument
to the player.
The Lord's servants to Him are devoted, with their
Divine Beloved falling in love.
Lord ! listen in Thy grace : May *plentiful* rain[1]

1. House to house.

fall over the whole world.
Praise of the Lord's servants is the Lord's own exaltation.
As the Lord with His own laudation is pleased,
So His servant's glory He causes proclaimed.
The devotee devoted to the Lord's Name and the
Lord are one *in spirit*.
Nanak, servant of God, is the Lord's slave :
Lord ! save Thou his honour. (1)

Sloka (Guru Ram Das)

Nanak to the holy Eternal is devoted :
Without Him find I not life.
By touch of the holy Preceptor is attained *the Lord*,
perfection incarnate,
And the tongue with joy in God is saturated. (2)

Pauri (Stanza)

Rayni dinasu parbhāti Tūhai hī gāwaṉā

Each night, day and dawn Thee do I sing.
All creation to Thy Name is devoted.
Thou the Supreme Bestower—by Thy bounty are we sustained.
In holy company are sins cast off.
Nanak, servant of God,
Ever to the Lord is a sacrifice—
A sacrifice ever. (25)

Sloka (Guru Ram Das)

Antari agiānu bhayee mati maddhim satiguru kī partīt nāhīṇ

Within their mind is ignorance, dim their understanding grown;
Faith in the holy Preceptor not *in them developed.*
Such with mind full of hypocrisy, look upon the whole
world as hypocrite—
By hypocrisy ruined themselves, ruin others therewith;
Unmindful of the holy Preceptor's behest, involved in
self-interest they go about.
Saith Nanak : Should *the Lord* show grace, *even* such in the
holy Word get absorbed. (1)

Sloka (Guru Ram Das)

The egoist by Maya-attachment gripped,
Caught in duality, of unpoised mind,

1. Symbol for grace.

Day and night ever in agony, in egoism ruined,
to others brings ruin.
Within such is the dark storm of avarice—
None comes near them.
Miserable themselves, never such get joy,
In transmigration involved.
Saith Nanak : The holy Lord grants asolution to such too,
Should they to the Master's feet be devoted. (2)

Pauri (Stanza)

Sant bhagat parwānu jo Prabhi bhāiyā

Approved are the holy and the devotees who to the
Lord are pleasing.
Such of the creatures alone are wise,
As on the Lord have meditated,
Such on amrita of the Name, supreme Treasure, have fed.
Dust of feet of the holy to their forehead have they applied.
Saith Nanak : By bathing in the holy spot that is God,
are they purified. (26)

Sloka (Guru Ram Das)

Gurmukhi antari shānti hai mani tani Nāmi samāe

Within the God-directed reigns peace—their mind and body
in the Name absorbed. P. 653
The Name they contemplate; the Name *their* study,
In the Name their minds absorbed.
As blessing of the Name they obtain, fled is their anxiety.
By contact with the holy Preceptor arises *devotion to* the Name.
And all desire and avarice[1] removed.
Saith Nanak : By attachment to the Name is realization[2]
attained. (1)

Sloka (Guru Ram Das)

One accursed of the holy Preceptor, exalted being
In wandering involved, is driven from house and home;
Jeered at his face blackened wherever he goes;
Babbling senselessly, foaming at the mouth.
What can anyone's effort avail, when from primal
Time such are his recorded deeds ?
Wherever he goes, false is he reckoned—
Speaking falsehood, liked of none.

1. Thirst and hunger.
2. Nām.

Holy brethren ! behold might of the Lord—
As someone's deeds, such is his recompense.
Such shall be the Divine reckoning at the holy Portal;
Nanak, servant of God, this *to you* relates. (2)

Pauri (Stanza)

Guru sacchai baddhā thehu rakhwālei Guru dittei

The holy Preceptor founding a habitation,[1]
Its guardians too himself has appointed.
Fulfilled *here* are desires, and in devotion to the Master's
feet are *our* minds dyed.
The Divine gracious Master beyond limit, all our demerits
has destroyed.
The Master in his grace his own has made *us*.
Nanak is a sacrifice to the Master, with such
merits endowed. (27)

Sloka (Guru Nanak Dev)

Tā kī razāe lekhiyā pāe ab kyā kījai pāṇḍei

Listen thou Brahmin ! whatever by the Divine will is recorded,
we get :
What avails our effort *to change it* ?
As is His command, is the recompense decided—
According to as that the creatures go about acting. (1)

Sloka (Guru Angad Dev)

In each creature's nose is passed the halter,
that the Master wields;
The creature's former deeds impel him along.
Wherever lies his sustenance, the creature feeds.
Saith Nanak : This is the *sure* truth. (2)

Pauri (Stanza)

Sabbhei gallāṇ āpi thāṭi bahāliyonu

Everything has the Lord Himself arranged.
Himself raising creation, Himself to dissolution brings it.
Himself creating beings, cherishes them.
His servants to His bosom clasping,
By His glance of grace blesses them.
Saith Nanak : God's devotees, who feelings of duality

1. A mound, site for a village (may refer to Goindwal, founded by Guru Amar Das. Another interpretation is holy company, symbolized as a village or town).

have burnt away,
Ever are in bliss. (28)

Sloka (Guru Amar Das)

Ei mana Harijī dhiyae tūṇ ikk mani ikk chitti bhāe

My self ! with concentrated devotion of heart,[1]
On the holy Lord thou meditate.
Ever magnanimous[2] is the Lord—boons He grants
and never after regrets it.
To the Lord am I a sacrifice, whose service brings joy.
Saith Nanak : The God-inspired burning away
thoughts of egoism, *to the Lord* are united. (1)

Sloka (Guru Amar Das)

Himself He inspires service, Himself confers grace.
Of all *creation* is He mother and father, cherishing all.
Saith Nanak : Those meditating on the Name in their
true abode[3] live—
Age after age their repute *resounding.* (2)

Pauri (Stanza)

Tūṇ karan kāran samrath hehṇ kartei maiṇ Tūjh binu awar na koī

Lord Creator ! almighty art Thou—
Other than Thee no *helper* have I.
Thyself raising creation, dost dissolve it Thyself.
Everywhere is one Law[4] operative— P. 654
All happens as be Thy will.
The devotees that Thou dost exalt, exaltation obtain.
By the Master's guidance has Nanak in devotion on the
Lord meditated :
Cry all, Hail ! Hail the Master ! (29.1)

*Found correct**

In the Measure Sorath—Composition of the Venerable Bhakta Kabir

1. Lit. Mind and consciousness.
2. Lit. Greatness. Applied sense, magnaminity.
3. The Divine Essense.
4. Shabda (applied sense Hukam, the Divine Law).
* Shuddha—note in the original.

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Büt pūj pūj Hindū mūei Türk mūei siru nāīṇ

Hindus through worship of idols are ruined,
And Mohammadans through bowing of head.
Those are burnt, these buried—neither has realization
of Thy mystery. (1)
My self ! *this world* is a dark, deep cavern :
In all four directions *of it* is spread Yama's snare. (I-Pause)
Verisfiers are exhausted reciting their verse;
Kapadiyas[1] in visiting the Kedarnath shrine.
Yogis die assuming the hirsute form—
None of these Thy mystery has *resolved.* (2)
Monarchs in accumulation of wealth are exhausted,
Who have buried in earth heavy *treasures*.
Brahmins in study of Vedas are exhausted;
Women in beholding *their own* beauty. (3)
All without *devotion to* the Name Divine are ruined—
This you realize by looking within your self.[2]
Kabir thus expresses his teaching : None[3] without the
Name Divine got liberation. (4) (1)

Jab jarīyai tab hoe bhasam tanu rahai kiram dal khāī

When cremated, is *the body* reduced to ashes;
If kept *from the fire,* eaten by swarms of worms.
As unbaked pitcher soaked in water—
Such is the quality of the body. (1)
Brother ! why dost thou strut about in pride ?
Hast forgotten *the period* when for ten months,[4]
head downwards didst abide ? (I-Pause)
Like the bee collecting honey, *has man* hoarded wealth.
At time of death, people cry : 'Carry it away, carry away'.
Why is this ghost kept lying ? (2)
Till the door-step has *man's* wedded wife
accompanied *his body*;

1. A sect, using excessive clothing as ritual.
2. Body.
3. Who ?
4. Reference to the pre-natal period in the womb.

Beyond, friends and companions.
Till the cremation ground goes everyone and the family—
Beyond, the self alone. (3)
Saith Kabir : Listen, creature of God ! Gripped by
death into a well are you fallen :
By false *lure* of wealth have you got bound,
As the parrot in illusion in the trap. (4) (2)

Beid Purān sabhai mat sūni kai karī karam ki āshā

On listening to teaching of Vedas and Puranas did
we incline towards ritual actions :
Yet beholding all the wise in grip of death,
Disappointed, the Brahmin[1] we left. (1)
My self ! in this one task hast thou failed—
To the Divine Lord[2] art thou not devoted. (I-Pause)
In the forest-retreat have we practised
Yoga and austerities
And on herbs and roots lived :
But Yogis, listening to mystic sounds,
devotees of Veda-ritual,
Utterers of one word and vowers of silence—
All in Yama's list are entered. (2)
Never has loving devotion entered *our* heart—
The body to indulgence in pleasures is given.
Those performing music[3] with heart insincere—
What from the Lord have they obtained ? (3)
Death the whole world has over-spread—
In that list are also included doubting scholars.
Saith Kabir : Such of God's servants have become God's own[4]
As of loving devotion have realization. (4) (3)

Duei duei lochan pekhāṇ

With both eyes *the Lord* may I behold ! P. 655
Other than the Lord may nothing else strike my gaze.
The eyes *to the Lord* are devoted—
Now nothing else can I utter. (1)

1. Pandit.
2. Raghupati (Rama, Lord of the Raghu race; perphrastic name of Rama, here signifying God).
3. Ritual devotional singing is implied. In the original are mentioned ragas and raginis (measures and sub-measures).
4. Khalse (pl of *Khalsa*) is used here. 'Khalsa' was the term implying the monarch's personal estates.

Gone is our illusion, fled is fear,
As the heart to the Name Divine is devoted. (I-Pause)
As the Divine Juggler has sounded the hand-tabor,
Came all creation to witness the show.
As the Juggler gathered up the show,
In His own disposition, sole He abides. (2)
By mere chatter is doubt not removed,
Although the whole world to exhaustion
discourses has delivered.
Whomsoever by the Master's guidance realization He grants
Pervasive in his heart He remains. (3)
As the Master showed a particle of grace,
Were my body, mind and self[1] in the Lord absorbed.
Saith Kabir, absorbed in *Divine* love :
The Provider, life of the world, have I attained. (4) (4)

Jā ke nigam dūdh kei ṭhāṭā

One in whose home are holy books the milk-yielding udders,
These are the vat to churn the ocean.[2]
Churning woman[3] ! be thou *engaged* in churning this :
Then shall thy curd-milk[4] no way be lost. (1)
Bondwoman[3] ! the Lord, life of the world, prop of life
Hast thou not made thy wedded spouse. (I-Pause)
Round thy neck is the metal sheet[5] tied
To thy feet are tied fetters.
Thus bound, the Lord in transmigration[6]
has made thee wander.
Bondwoman[3] ! thou still hast no realization,
That helpless, by Yama art thou kept under watch. (2)
The Lord is almighty—
What lies in the hands of the poor bondwoman[3] ?
From slumber awakened,
Is she engaged in the task *to her* assigned. (3)
Bondwoman[3] ! from where hast thou got this wisdom,

1. Deh = body.
Note : In this hymn occur several mystical symbols.
2. Allusion to churning of the ocean by gods and demons, as in the puranic legend.
3. Symbol for man.
4. *Chhāchh* = sour-tasting milk after curd is churned. Here symbolizes peace of mind.
5. This used to be customary in the penal code in the orient.
6. Abode after abode.

Whereby is effaced the writ[1] of doubt ?
Such joy has Kabir realized—
By the Master's grace in faith is my mind fixed. (4) (5)

Jih bājhu na jīyā jāī

The Lord, without whom life may not be,
When attained, is *our* endeavour fruitful.
Without God, even eternal life is little good;[2]
Without dying *to the world,* is true life not found. (1)
How may thoughts of realization be expressed ?
Before my gaze have vanished *all* worldly concerns. (Pause)
As is saffron *of realization* in sandalwood paste of
worldly awareness mingled.
Without *physical* eyes is the *reality of the* universe beheld.
The progenitor *self* son *of realization* has begot,
Who a city without foundation has erected.[3] (2)
The mendicant the Bestower has found,
Whose bounty is he unable to expend,
Nor leave alone; nor is it exhausted.
Now is *the mendicant* released of need to beg[4]
of others. (3)
The elect that know while living to die,
Have experience of joyful jaunt.
Kabir such wealth has attained :
As is the Lord met, his ego has he effaced. (4) (6)

Kyā paṛhīyai kyā gūnīyai

What good reading and study,
And listening to Vedas and Puranas ?
What good comes of reading and listening
Unless realization *of God* be attained ? (1)
Thou thoughtless one ! the Name Divine dost
not contemplate—
What is it in whose thought time and again
art involved ? (I-Pause)
In darkness is needed a lamp,[5]

1. Lit. Line.
2. How is it good ?
3. (This stanza is rich with mystical symbols, and hence variously interpreted).
4. Going, having resort to, others.
5. Symbol for God-realization.

Whereby may be attained the unknowable object.[1]
As is the unknowable object[1] attained,
In the self is the lamp absorbed. (2)
Saith Kabir : Now have I realization— P. 656
With realization has come faith.
As the mind has God-realization, still does the
world not care *for one*.
What reck I, should the world not care *for me* ? (3) (7)

Hriday kapaṭu mūkh giānī

In the heart lies hypocrisy; by thy utterance[2] dost
thou *appear* enlightened.
Liar ! why churn water ? (1)
What good washing the body,
While within thee lies impurity ? (I-Pause)
Let the bitter-melon at sixty-eight bathing-spots be washed—
Still will its bitterness not go. (2)
Prayeth Kabir after contemplation :
Lord ! take me across the ocean of existence. (3) (8)

In the Measure Sorath—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bahu parpanch kari par-dhanu liyāwai

By much deceit does *man* acquire others' wealth,
And on *his* progeny and wife wastefully spends it. (1)
My self ! even unconsciously practise not deceit :
At the end from thy self shall the reckoning be asked. (I-Pause)
Each moment is the body declining; prevailing is old age.
When old,[3] none even in thy cupped hands shall
throw water.[4] (2)
Saith Kabir : *Know,* none is thy friend.
While it is time,[5] why not with thy heart
contemplate God ? (3) (9)

Santuh mana pawanai sūkhu baniyā

Devotees of God ! this mind, *restless like* the wind,
joy has acquired :

1. God.
2. Mouth.
3. Then.
4. That is, none will offer thee even a draught of water.
5. At dawn, early.

Some *degree of* union with God I reckon,
is attained. (Pause)
The Master that gap *in hedge*[1] has revealed
Wherethrough wild creatures[2] enter to steal *the crop.*
Now all doors have we closed,[3]
And the unstruck mystic music plays. (1)
The pitcher of lotus *of heart* of water *of desire* was full.
That water have I thrown off, and stood the pitcher
right side up.
Saith Kabir : As this servant *the Lord* has realized,
In faith is the mind fixed. (2) (10)

Bhūkhei bhagati na kījai

No devotion with starvation is possible;
Here, take back your[4] rosary.
I seek only dust *of feet* of the holy.
Nothing owe I to any. (1)
Lord ! how with you may I enter into love ?
Should you not yourself grant me anything, I shall then
present my request. (Pause)
Two seers[5] of flour I ask;
A quarter seer[5] of ghee with salt.
Half a seer[5] of dal[6] I seek—
On *this provision feed* me twice daily. (2)
A cot seek I, with four legs in place,
With pillow and mattress.
To cover me ask I a quilt,
So that snug in this, Thy devotee in devotion to Thee
engages. (3)
Nothing have I sought out of greed :
To me Thy Name is the best decoration.
Saith Kabir : As has the mind acquired faith,
Is realization of the Lord attaiued. (4) (11)

1. Implies moral weaknesses etc.
2. Deer.
3. Implies absorption in God, to the exclusion of the world.
Note : The traditional (Sampardai scholars) interpret the simple demands in the above in esoteric terms Cf. The Faridkot *Teeka* (p. 1359-60).
4. That is, God's.
5. A measure, equal approximately to a kilogram.
6. Lentils.

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jab dekhāṇ tab gāwāṇ

As the Lord I behold, *His praise* I sing,
Thereby my mind gets poise. (1)
As the Divinely-inspired Preceptor I met,
In his teaching has my mind got absorbed. (I-Pause)
There where dazzling effulgence is beheld, P. 657
The unstruck mystic sound I hear played.
Then is *my* light into the Divine Light merged :
This by the Master's grace have I realized. (2)
Full of jewels is the cellar of lotus of the heart,
casting lightning flashes.
These I behold close, not far—
Pervasive in the self. (3)
There where is light of the immortal Divine sun,
There other lights dimly burn.
This by the Master's grace is realized.
Thus Nama,[1] servant of God, in enlightened poise
is absorbed. (4.1)

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 4

Pāṛi paṛosani pūchhilei Nāmā kā peh chhani chhawāī ho

Asked the lady in the neighbouring house : Nama[2] ! who has
built thy hut ?
Double the wages shall I give : tell me who is the carpenter. (1)
Lady ! that Carpenter cannot be given *in employ*.
Behold ! that Carpenter is pervasive everywhere.
Prop of our life is that Carpenter. (I-Pause)
That Carpenter asks the wages of devotion, from whoever
gets his hut built.
Should one snap ties with the world and family,
then comes that Carpenter by Himself. (2)
This Carpenter I cannot describe : within all,
in all places He abides.

1. Short for Namdev.
2. (Explicated in the last note).

Seeing Him is like the dumb tasting the supreme elixir,
Who when asked, can speak nothing in reply. (3)
Lady ! listen to the qualities of that Carpenter :
The ocean has He bound and the pole-star fixed.
Nama's Lord retrieved Sita,[1]
And the rule of Lanka[2] conferred on Bibhikhana.[3] (4) (2)

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 3

Anmaṛhiyā mandal bājai

Within my self beats the drum uncovered with skin;
Without Sāvan[4] is ringing thunder;
Without clouds is rain falling;
This happens when the essence one contemplates. (1)
The Lord, *Divine* lover have I met,
Whose contact makes the self ennobled. (I-Pause)
By touch of the philosopher's stone am I turned gold,
And in my speech[5] and thoughts are strung jewels.
As was the self realized, doubt took flight.
By the Master's counsel[6] was the mind fixed in faith. (2)
As in the ocean is the pitcher absorbed,
So *the self* realizes all existence as the Supreme Being.
The disciple got faith firm-fixed in the Master :
Now Nama,[7] servant of God, the essence has realized. (3) (3)

In the Measure Sorath—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jab ham hotei tab Tū nāhīṇ ab Tūhī maiṇ nahīṇ

While my ego lasts, art Thou *not seen*;
Now Thou alone art; have I ceased to be :
Like innumerable gusts of wind arise waves in the ocean,
That are only water within *the mass of* water. (1)
Lord ! what can I say ? such is illusion—
Under its influence are objects not such as thought to be. (I-Pause)

---

1. Allusion to the story of Ramayana.
2. Now called Sri Lanka, to the south of India.
3. Ravana's brother, a devotee of Rama.
   Note : In the earlier part is symbolic expression of the experience of Divine ecstasy.
4. The rainy month. (July-August).
5. Mouth; tongue.
6. On seeking the Master's guidance.
7. (Short for Namdev).

Sitting on his throne did a king get involved in sleep;
In dream turned beggar.
Despite our royal *glory*[1] in separation *from it*
have we suffered—
Such is our state. (2)
Of the episode of the rope and the serpent,[2] P. 658
Now the mystery have we realized somewhat.
As *by sight of* innumerable bangles one forgets *the gold,*
Now I express not *that illusion.* (3)
In all the innumerable forms is the sole Lord pervasive,
Disporting in all.
Saith Ravidas : Closer than hands is He—
God's devotees accept in spontaneous goodwill all
that happens. (4) (1)

Jau ham bāndhei moha-phāns ham prem badhani Tūm bāndhei

In the noose of attachment are we tied;
You[3] too in the bond of love are caught.
Attempt your own release; we by devotion to you have
got our release. (1)
Lord ! my love for you to you is known :
How shall you get free of it ? (I-Pause)
The fish is caught, cut to pieces and cooked in various ways :
In bits is it consumed—still has it not forgetten the water.[4] (2)
The Lord is no one's property—
To love does the Divinie monarch yield.
The whole world by cover of illusion is gripped—
Only God's devotees by this are not tormented. (3)
Saith Ravidas : My devotion is on the increase—
To whom shall I state *joy of* this ?
The suffering *of transmigration to escape which*
I devoted myself to you,
Still is borne by me. (4) (2)

Dūlabh janamu pūnnu phal pāiyo birthā jāt abibekei

The *human* incarnation, hard to attain, that as reward
for good deeds we have got,

1. Implies man's divine nature, the essence.
2. Reference is to the famous postulate of Indian philosophy, wherein the rope by illusion appears to be a serpent; when illusion is lifted, the serpent disappears and the rope alone remains.
3. God is herein apostrophized.
4. (This symbolizes the love mentioned earlier).

Without enlightened thinking is going waste.
Were one to *possess* mansions and thrones[1]
like King Indra[2]—
Without devotion to the Lord what good ? (1)
Joy in the Divine monarch have we not contemplated,
Whereby may be forgotten joy in alien objects. (I-Pause)
Wilfully have we remained ignorant, demented—
Between thinking and thoughtlessness our days passed.
Strong in our senses, in realization and understanding
are we weak,
Barred access to the supreme objective. (2)
Different are our utterances from our doings—
Deluded by limitless Maya, devoid of understanding.
Saith Ravidas, Thy servant : Sad am I in my thoughts—
Take off your wrath, show grace to my self. (3) (3)

Sükh sāgaru sürtaru chintamani kāmdhenu bas jā kei

The ocean of joy, Divine Tree, wish-fulfilling stone,
In whose power is the cow granting all desires[3]—
On His palm lie the four boons,[4] eighteen powers,[5]
Nine Treasures.
My tongue ! why dost neglect utterance of
the Lord's Name ?
Discard all other speech. (I-Pause)
Various narratives, Puranas and exposition of Vedas—
All by the thirty-four letters *of the alphabet* are expressed.[6]
The sage Vyas[7] after contemplation has stated,
No other objective is supreme as the Name Divine. (2)
Those gone into unbroken absorption are free
from all maladies of mind—
By supreme good luck are they absorbed *in God.*
Saith Ravidas : With Divine Light in heart resting,
Fled is their fear of transmigration. (3) (4)

---

1. Seats.
2. King of celestial regions.
3. All these epithet-phrases refer to God.
4. These are, Dharma (performance of religious duties) artha (attainment of worldly goods) kama (attainment of joys) and moksha (liberation).
5. These are Yoga-induced miraculous powers.
6. That is, their significance is of this world.
7. Interpreter of the Vedas.

Jau tūm girivar tau ham morā

You the mountain, I the peacock *on it.*
You the moon, I the *chakor*[1] *loving it.* (1)
Lord ! should you not snap love, constant shall we remain.[2]
Should we snap love for you, to whom shall we
attach it ? (I-Pause)
You the lamp, I the wick;
You the bathing-spot, I the pilgrim. (2)
In true love to you have I attached *my heart*— P. 659
Forming love to you, from all else have I snapped ties. (3)
Wherever I go, Thee I serve.
No deity is, Lord ! like to you. (4)
By your devotion is snapped Yama's noose;
To achieve devotion *to Thee* Ravidas *Thy praise* chants. (5) (5)

Jal kī bhīt pawan kā thambhā rakat būnd kā gārā

Man's body is made of walls of water,[3] pillars of air
are mud of blood-drops.
In the cage of bones, flesh and blood-vessels abides
the poor bird of *life.* (1)
Creature of God ! What good thinking of mine and thine.
Life is *brief* as bird's sojourn on tree. (I-Pause)
Build walls and erect foundations as you please—
Ultimately thy limit of possession is three and a half
arm-lengths. (2)
Despite thy hair smartly done, thy turban at a rakish angle,
This body ultimately shall turn a heap of ashes. (3)
Possess lofty mansions, beauteous females—
Without *devotion to* the Name Divine will thy game be lost. (4)
Low is my caste and status; low my birth.
Saith Ravidas the cobbler; Divine King[4] !
With Thee have I sought shelter. (5) (6)

Chamraṭṭā gānṭhi na janaī

This cobbler[5] knows not how to patch leather,
Though the world wants its shoes mended. (I-Pause)
I have not an awl to put in stitches,
Nor the cobbler's knife to put on patches. (1)

1. A bird reputedly in love with the moon.
2. We too shall not snap our love for you.
3. Implies the seminal fluid.
4. Here the name Ramchand, hero of the *Ramayan* is used, symbolizing God.
5. The caste from which Bhakta Ravidas came. This caste is reckoned low.

The world involved in mending its affairs[1] is lost—
Without such preoccupation[2] to *the Lord* have I attained. (2)
Ravidas the Name Divine utters.
Thereafter with Yama has he no concern. (3) (7)

In the Measure Sorath—Composition of Bhakta Bhikhan[3]
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nainuh nīru bahai tanu khīnā bhaye kes dūdhwānī

In old age are the eyes flowing with water,
the body enfeebled,
The hair turned grey.[4]
The throat choked, uttering not a word—
What power has man how ? (1)
Divine king, Lord ! turn you *his* physician now :
Save your devotees. (I-Pause)
The forehead with ache is burning, the heart throbbing with pain :
Such is the torment that knows no remedy. (2)
The Name Divine is holy amrita-water—this the whole
world's remedy.
Prayeth Bhikhan, servant of God : By grace of the Master
The door of liberation may I attain ! (3) (1)

Aisā Nāmu ratanu nirmolaku pūnni padarāthu paīyā

The invaluable jewel of the holy Name in reward
for good deeds have I attained.
By innumerable devices in my heart have I lodged it—
Yet this jewel concealed may not be. (1)
Beyond expression are merits of the Lord,
As *taste* of sweets for the dumb. (I-Pause)
In the tongue's utterance, the ears listening *to the* Name,
The mind's contemplation, lies joy.
Saith Bhikhan : Both my eyes now are content :
Wherever I look, Him I behold. (2) (2)

1. Original implies mending shoes.
2. Without mending shoes. Also in idiom implies making schemes.
3. A sixteenth-century Sufi, resident of Kakori, a town near Lucknow.
4. Milky.

RAGA DHANASARI

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Quartets   P. 660

SCORE 1

In the Name of the Sole Supreme Being, Creator-Immanent Reality, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-Existent, Realized by the holy Preceptor's Grace

jīo ḍaratu hai āpnā kai siūṇ karī pūkār

My self *of consequences of sins* is afraid—
To whom *else* shall I carry my wail ?
So, the annuller of suffering, ever bountiful I serve. (1)
The Lord ever is youthful, ever bountiful. (I-Pause)
Ever serve the Lord, who at the last shall be succourer.
To this counsel listen, my sister-friend ! thus shalt
thou be saved. (2)
Compassionate Lord ! by contemplation of Thy Name shall
I swim across.
To Thee am I ever a sacrifice. (I-Pause)
In all spots is solely the Eternal Lord *manifest*—none other.
Such alone serve Him as have His glance of grace. (3)
Divine Beloved ! how without Thee may I keep alive ?
Grant me the nobility to Thy Name to keep attached.
Divine Beloved ! none other is there to whom *my yearning*
I express. (I-Pause)
The Lord alone I serve; none other I seek.
Nanak each instant, to Him offers himself cut to bits. (4)
Lord ! to Thy Name each instant he sacrifices
himself cut to bits. (I-Pause) (1)

Ham ādamī hāṇ ik-damī muhlati muhatu na jāṇāṇ

Human are we : *our life* lasting a breath;
Knowing not till what hour we are granted life.
Thus supplicates Nanak : Serve Him whose is life and breath. (1)

Thou blind one ! consider thy life : how long hast
thou to live ? (I-Pause)
Thine[1] is life and body, *my* whole self—Thou the deeply Beloved.
Holy Creator ! thus states the bard[2] Nanak. (2)
Lord ! shouldst Thou withold *gifts* from any,
what ornament can she wear *to please Thee*[3] ?
Thus supplicates Nanak : Whatever we receive,
Is in consequence of writ primally recorded. (3)
The hypocrite, in hypocrisy involved, the Lord's Name
has not remembered.
As in bonds at Yama's door he is marched,
In regrets he steps forward. (4) P. 661
While life in the world lasts, for a while listen
to *God's Name*; for a while utter it.
Long have we sought it, living for long is not attainable :
Best it is to die while living. (5) (2)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Kivṇ simrī sivariyā nahīṇ jāe

How may I contemplate the Lord ?
Hard *to achieve* is His contemplation.
In this state is the heart burning and the self wailing.
The holy Eternal *who* raises and exalts creation,
How by neglect of Him may come good ? (1)
Not by clever devices or force is He attained.
Mother mine ! how with the holy Eternal may
I find union ? (I-Pause)
Rare is the one going out to look over substance[4] of the Name—
None tasting, none consuming it.
Not by pleasing the world comes *true* honour :
True honour comes as by the Lord Himself saved. (2)
Wherever I look, is He pervasive.
No place *of shelter* is other than Thee.

1. Yours.
2. Shair (Ar.) Poet.
3. Also rendered : ".....what security can he furnish to acquire these" ? In the rendering given above the seeker is imaged as the female.
4. Merchandise.

Should any attempt something, what can his effort achieve ?
Achievement comes to him who the holy Lord's grace has. (3)
Shortly shall we depart—after an hour or even a
clapping of hands.
What face shall I show, devoid of merit that I am ?
Such as is the Lord's glance *on him*,
Is the state of the creature.
Saith Nanak : Without His glance *of grace* none ever
anything attains. (4) (1.3)

Nadari karei tāṇ simriyā jāe

By His *glance of grace* comes remembrance of Him.
Then is the self melted, and the mind centred *on Him*.
The self and the Supreme self then become one;
Within is the self's duality effaced. (1)
By the Master's grace is He attained.
Death destroys[1] not, should the mind in the Lord be
absorbed. (I-Pause)
By contemplation of holy truth is the self illumined :
Thereby even in attachment to pleasures[2] of the world
one unattached remains.
Such is the holy Preceptor's great *miracle*,
That even living with progeny and wife man the
supreme state attains. (2)
Let the Lord's devotee serve Him in a way,
As to dedicate[3] the self to Him whose it is.
The devotee to whose mind is acceptable whatever
pleases the Lord,
Is at the Portal exalted. (3)
One that the holy Preceptor's image in the heart lodges,
All heart's desires shall attain.
Should the holy Lord be gracious,
The devotee then of Yama shall have no fear.[4] (4)
Saith Nanak after contemplation :
Let *the devotee* to the holy Word be attached.
Such the door of liberation shall attain.
In the holy Word *lies* essence of repetition of ritual texts
and austerities. (5) (2.4)

1. Consumes.
2. Poison of evil.
3. Place before Him.
4. What fear shall be have of Yama ?

Jio tapatu hai bāro bār

Each moment is the self in *agony of* burning involved—
In agony burning, and *fallen into* evils, ruined.
One that of the holy Word is forgetful,
Like a leper wails. (1)
Much talking is just babbling :
The Lord without our utterance knows all. (I-Pause)
Contemplate Him who granted *to us* eye and nose,
And gave the tongue with skill[1] of utterance; P. 662
He that even in fire of the womb protected *our* self;
By whose command the wind conveys sound. (1)
All attachment, *worldly* love and pleasure
Brings on blots of black ignominy.
Man departs with face soiled with blackness of sin,
And at the portal finds no place of rest. (3)
By grace is attained *blessing of* utterance of Thy Name.
By attachment to this alone comes liberation—no other
shelter is there.
One that is sinking, *by the Name* is succoured.
Saith Nanak : The holy Eternal universal bounty
dispenses. (4) (3.5)

Choru salahei chīt na bhījai

Should a thief praise one, no *delight to* heart it brings;
Should he castigate, no damage is done.
None for a thief stands guarantee;
Whatever is done by a thief, is never good. (1)
Listen my blind self ! a cur, to falsehood given :
One that is pure, without uttering a word is recognized. (I-Pause)
A thief though handsome in appearance and clever,
Is *like a* base coin,valued at a few cowries.[2]
Even though *such coin* is kept with others, mingled among them,
On testing is it found to be base. (2)
Man receives retribution as are his deeds :
Himself *man* sows and himself consumes the produce.
Should a man laud himself,
Such as his understanding is, shall be the path[3] he treads. (3)

1. Quick utterance.
2. A string of cowries.
3. Implies deeds or the path of transmigration.

One may utter much falsehood and trash,
And even though the world's commendation receives—
Whatever pleases Thee, even though without device, is approved.
Saith Nanak : To the Lord, all-wise, is *the truth* known. (4) (4.6)

Kāyā kāgad mana parwānā

The body is the paper, the mind's *tendencies* the
Divine decree on it recorded.[1]
Man ignorant, reads not the writ recorded on his head.
The three decrees undermentioned at the Divine Court are writ :
Behold, the base *coin* is of little use. (1)
Saith Nanak : Should it contain genuine silver,
All shall pronounce it genuine. (I-Pause)
The Muslim judge[2] utters falsehood and eats filth;[3]
The Brahmin guilty of slaughter of humanity,
makes show of *pious* bathing;
The yogi, blind of insight, knows not the *true* praxis.
The devices of all three ruin *mankind.* (2)
The *true* Yogi the *true* praxis understands,
And by the Master's grace the Sole Lord realizes.
The true Kazi turns his *mind* away from Maya,
And by the Master's grace dies while living.
The *true* Brahmin is one who the Supreme Being contemplates.
Liberated himself, to others brings liberation. (3)
Truly wise is one who washes his heart *of impurity*;
The *true* Muslim one who washes off his impurity.
Such of the learned[4] *alone* are approved of God,
As bear on the forehead mark of Divine commensation. (4) (5.7)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kālu nāhīṇ jāgu nāhīṇ nāhīṇ sat kā dhabu

Now is no more the holy age,[5] nor of yogic praxis
or the way of truth :

---

1. Another interpretation : The body is perishable *like* paper—the mind accepts it as lasting.
2. Kazi, Kādi.
3. Implies illegal gratification etc.
4. Reference is to the three categories of the learned mentioned above.
5. Kāl = age. Implies the earlier ages of piety.

Polluted are all *holy* places—thus is the whole world
coming to ruin.[1] (1)
In Kali Yuga is the Name Divine supreme over all.
Fraudulent priests to cheat the world
Close eyes and grip their nose. (I-Pause)
With their fingers their nose they grip, *claiming to*
behold the three worlds, P. 663
Yet before or behind nothing can they see—
Such is their strange lotus pose.[2] (2)
Khatris[3] their true function[4] have discarded, and to the
Muhammadan tongues[5] taken :
The whole world to the same caste of *wrong-doers* is reduced—
Gone is the state of Dharma. (3)
With adoption of eight-fold piety the Puranas they[6]
study and repeatedly recite the Vedas.
Saith Nanak, servant of God : Without the Name Divine
liberation comes not. (4) (1.6.8)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Arati (Worship-offering)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Gaganmai thālu ravi chand dīpak banei tārikā manḍal janak motī

*Placed on the salver of heaven are the lamps sun and moon,
With bright pearls of the constellations—
Thy offering :
Fragrant mountain breezes Thy incense, the wind Thy fan;
The entire blossoming vegetation Thy flower-offerings. (1)
Wonderful is this *arati*, of the entire creation to Thee,
Thou annuller of transmigration :
The unstruck harmony
Orchestrates Thy worship. (I-Pause)
Thousand Thy eyes, Thy shapes,
Yet no eyes dost Thou wear or shape.

---

1. Sinking.
2. (The pose of samadhi).
3. One of the higher castes, in the Guru's age and since, engaged mainly in commence and state service.
4. Dharma = practice of faith.
5. Persian and Arabic are implied, that secured state service. Lit. Tongues of those inclined to impurity.
6. Implies Brahmins.

* *Note* : This hymn occurs in Kirtan Sohila, ante.

Thousand Thy lotus feet; of thousand waves Thy
wafted fragrance,
Yet invisible, wonderfully captivating Thy essence. (2)
Thy light in all creation—Thou who art Light !
Thy effulgence illuminating the visible universe !
The Master's Word alone makes manifest the light !
Whatever *action* pleases Him, is the highest prayer ! (3)
My heart yearns for touch of Thy lotus feet fragrant,
In thirst ever unquenchable;
Bestow on the Chatrik Nanak the water of Thy bounty :
In Thy Name grant him abode ! (4) (1.7.9)

In the Measure Dhanasari—Composition of Sri Guru Amar Das

Quartets

SCORE 2

In the Name of the Sole Supreme Being, Realized
by *the holy Preceptor's* Grace

Ihu dhanu akhüttu na nikhutai na jãe

Devotion to God[1] is wealth inexhaustible—
Neither exhausted nor lost :
This by the Master, perfectly-endowed is revealed.
May I be a sacrifice ever to the holy Preceptor—
By his grace is the Lord in the mind lodged. (1)
Truly wealthy are those endowed with devotion to
the Lord's Name :
The wealth of *devotion* to the Lord by the Master,
perfectly-endowed, is revealed;
By Divine grace is it in the mind lodged. (Pause)
Annulling evil qualities, with good is the heart filled,
By acquiring the poise of the Master, perfectly-endowed.
Holy is Word of the Master, perfectly-endowed.
By attaining poise
Is joy of heart obtained.[2] (2)
Brother ! behold this wonder :
By annulling duality is the Lord in the mind lodged.
The Name invaluable is not by effort acquired :
By the holy Preceptor's grace is it in the mind lodged. (3)

1. In the original, 'this wealth'.
2. Alternate rendering : By the breath resting in *sukhmana* is the mind in poise absorbed.

The One sole Lord all creation permeates :
By wisdom by the Master granted does He in the self
manifest Himself.
Anyone that in state of poise the Lord visualizes, P. 664
Saith Nanak, by attainment of devotion is his mind in
God-realization fixed. (4) (1)

Harināmu dhanu nirmalu ati apārā

Pure and inexhaustible is wealth of the Lord's Name :
The Master's Word is a treasure with true wealth overfull :
Other than such wealth all else know to be poison—
Arrogance in Maya-attachment burns. (1)
Rare is the devotee[1] tasting of joy in the Lord :
Day and night is he ever in bliss—
By supreme good fortune is this attained. (Pause)
By the lamp of the holy Word are the three worlds illuminated :
All tasting thereof too are rendered holy.
The Name immaculate washes off impurity of egoism :
In true devotion lies joy everlasting. (2)
Those tasting of joy in God are truly of God :
Ever abiding in joy, sorrow touches them never.
Liberated themselves, to others do such bring liberation.
Meditating on the Name Divine, in God joy they find. (3)
Without the holy Preceptor's *guidance* the world is
wailing and in death involved :
Burning perpetually, finding not peace.
By touch[2] of the holy Preceptor is desire[3] assuaged.
Saith Nanak : From *meditation* on the holy Name comes
peace and joy. (4) (2)

Sadā dhanu antari Namu samālei

Let man ever meditate with his whole mind on the wealth
of *God's* Name,
By whom is all creation cherished.
Such attain the blessing of liberation,
As in the Lord's Name[4] are dyed and to it are deeply devoted. (1)
From the Master's service is attained wealth of the Name Divine[4]
With the heart illumined does man on the Name Divine[4]
meditate. (Pause)

1. Gurumukh.
2. Lit. Meeting, union with.
3. Thirst.
4. Hari-Nām.

This fast dye of love *for the Lord* is deep as that between
man and wife :
With the make-up of poise, does the devotee-self
with the Lord have bliss.
None *engrossed* in egoism attained the Lord—
Such a one, forgetful of the root, of his life makes waste. (2)
By the Preceptor's *guidance* comes peace, poise and
serenely joyful utterance.
Absorption in the Name is true service *of the Master*.
From the holy Word is found perpetual meditation *on God*.
From devotion to the holy Name comes exaltation. (3)
In all Ages is the Creator pervasive :
From His glance of grace is found union with Him.
From the Master's Word is the Lord in the self lodged.
Saith Nanak : Those dyed in holy truth
Are by the Lord Himself granted union. (4) (3)

Jagu mailā mailo hoe jāe

The world, abiding in impurity, in impurity continues to grow,
Caught in birth and death through attachment to duality.
All creation through *attachment to* duality is ruined :
The egoist meets chastizement and forfeits respect. (1)
By devotion to the Master is the self rendered pure;
With the holy Name in the mind lodged,
Is one in honour exalted. (Pause)
The God-directed by seeking His shelter are saved;
Dyed in the Lord's Name are they in devotion firm-fixed.
One from devotion finds exaltation;
And dyed in truth, in blissful poise is fixed. (2)
Rare is the person seeking *devotion to* God,
Who guided by the Master's Word is about his self enlightened.
Of such holy is the capital, holy[1] their commerce.
Blessed are those that to God's Name are devoted. (3)
Solely to truth has the holy Lord devoted them, P. 665
As from Him have they heard the holy, exalted Word.
Holy are the Lord's doings.
Saith Nanak : Through *devotion to* the Name does He
confer exaltation. (4) (4)

1. Sācha = Eternal, holy.

Jo Hari seveṇh tin bali jāoṇ

May I be a sacrifice to God's devotees;
In their hearts abides truth; on their lips God's holy Name.
Meditation on truth drives away sorrow.
By remembrance of the holy Word is God in the
mind lodged. (1)
Listening to the Master's Word removes *the mind's* impurity,
And spontaneously is the Lord's Name in the
mind lodged. (Pause)
God's Name assuages flames of falsehood, evil and desire;
Confers peace of mind and joy in poise.
Obedience to the Master's instruction[1] annuls egoism;
Brings the self to the abode of truth and inspires
laudation of God. (2)
The egoist purblind, ignorant of the holy Word and
Divine revelation,
In suffering passes his life.[2]
The holy Preceptor's touch[3] confers bliss,
And stops egoism's movement *in mind.* (3)
Whom to supplicate ? He is sole Bestower of boons :
By His grace alone comes union through the holy Word.
May I, finding union with the holy Beloved, laud Him !
Saith Nanak : Only by purity of life would I find favour
with the holy Word. (4) (5)

Manu marai dhātu mari jāe

As dies the mind to *the world*, is its movement[4] stilled.
Without the mind so dying, how may one to the Lord attain ?
Rare is the person knowing the alchemy to still the mind.[5]
By the holy Word is the mind stilled[6] :
Rare is the person knowing the way to this. (1)
By grace and conferment of exaltation
And the Master's favour is the Lord in the mind lodged. (Pause)
One living the Master's instruction,
Shall alone about the self be enlightened.

1. Will.
2. (The order of these two lines is slightly changed).
3. Meeting.
4. Running about.
5. Making dead. (The imagery is here drawn from ancient alchemy, treating the sick by burnt out metallic substances, called *kushta* or *bhasm*).
6. Lit. Made dead.

The mind is an elephant, uncontrolled and mad—
From stroke of the Master's goad finds it *true life*. (2)
Rare is the person controlling the impetuous mind :
Treading the hard[1] path alone brings it purity.
By obedience to the Master's Word is the mind ennobled,
Casting out egoism and evil. (3)
Those destined in primal time to union *with God*,
Never are alienated; united through *devotion to* the holy Word.
To the Lord alone are known His ways.[2]
Saith Nanak : By the Master's guidance is holy truth[3]
realized. (4) (6)

Kāchā dhanu sanchen mūrakh gāwār

The foolish worldlings hoard worthless pelf,
Being egoists, deluded and purblind.
Such poisonous wealth ever brings suffering.
It is not easily got, and lasts not with man.[4] (1)
By wisdom given by the Master comes true wealth;
Worthless wealth only comes and goes. (Pause)
The egoists deluded and foolish only meet death :
Sunk in ocean of the world, they find not the shore.
By supreme good fortune is the holy Preceptor found;
Those so fortunate, in truth are dyed,
And their days and nights in renunciation are passed. (2)
In all Four Ages, the holy Word is the true amrita;
By supreme good fortune is the mind in God's Name absorbed.
Yogis and practioners of *baths*, the whole world,
after this blessing hanker—
Only by supreme good fortune is it found. (3)
All creation is holy; holy is the Creator.
Rare is the person realizing the Supreme Being. P. 666
Holy Himself; from Him alone comes firmness in the truthful life.
Saith Nanak : Himself He watches *over creation*,
And inspires devotion to truth. (4) (7)

Nānvain kī kīmati miti kahī na jāe

Inexpressible is the value of the holy Name;
Inexpressible the extent thereof.

1. Untreadable—the path of spiritual discipline.
2. Power, might.
3. Name.
4. Another interpretation : "It lasts, not with man, nor in life brings benefit."

Blessed are those to the holy Name devoted,
Holy is the wisdom by the Master given,
Holy the inspiration.[1]
Such inspiration He alone grants. (1)
The Lord Himself His Name miraculous[2] communicates.
In Kali Yuga such devotion He to the devotee grants. (I-Pause)
Little is our understanding, poor our thinking;
All our doings from egoism arising.
By the Master's grace is egoism lifted.
Himself He grants liberation and to Himself unites the seeker. (2)
The poisonous pelf brings on much arrogance;
Those possessing it in arrogance are sunk,
And at the Divine Portal no honour find.
Discarding of egoism ever brings joy.
Laudation of God comes by the wisdom by the
Master granted. (3)
He is the sole Creator of all—
None His power to share.
By His prompting alone comes devotion to truth.
Saith Nanak : By *devotion to* the holy Name
Is found everlasting joy in the hereafter. (4) (8)

In the Measure Dhanasari—Composition of Sri Guru Amar Das

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ham bhīkhak bhekhārī Terei Tūṇ nijpati haiṇ dātā

Beggars are we at *Thy door*; Thou the absolute[3] Provider,
In Thy grace to the beggar grant Thy Name,
That ever in Thy Name he remain absorbed. (1)
Holy Lord ! to Thy Name may I be a sacrifice !
Almighty[4] Thou, none other. (I-Pause)
Much wandering *in transmigration* has this worthless
creature done—show grace now.
Out of compassion grant Thy sight—
Such bounty grant ! (2)
Saith Nanak : Thrown open are doors of doubt;
By the Master's grace is realized *the Lord*.

1. Contemplation.
2. Wonderful.
3. Thy own Master.
4. Cause of all happenings.

Within me is fixed true devotion :
To the holy Preceptor is the mind fixed in faith. (3) (1.9)

In the Measure Dhanasari—Composition of Sri Guru Ram Das

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jo Hari sevenh Sant bhagat tinh kei sabhi pāp nivārī

The holy and the devotees that serve the Lord,
All their sins dost Thou annul.
Lord ! show us grace : keep us in company that of
Thee is loved. (1)
Merits of the Lord[1] have I no power to express.
We sinners, stone-*heavy* in water are sinking;
In Thy grace save us, stones, from drowning. (Pause)
Rust of poisonous *sins* of multiple births to us is sticking—
In holy company are we ennobled.
As gold melted in fire, so is our impurity eliminated,[2]
removed. (2)
Day and night the *Name* Divine you utter—
By such utterance in heart keep Him. P. 667
Medicine of the Name Divine is unfailing[3]
cure in the world—
Thereby is egoism removed. (3)
The Lord is inaccessible, unfathomable by understanding.
Limitless, transcendent Supreme Being,
Life of the world ! to *this* servant show grace;
Thy servant Nanak's honour pray save. (4) (1)

Hari kei sant janāṇ Hari japiyo tinh kā dūkhu bharamu bhau bhāgī

The Lord's devotees that on the Lord have meditated,
Fled is their suffering, doubt and fear.
His service has He Himself inspired,
As is the Master's teaching awakened within. (1)
Anyone attached to the Name Divine is the true anchorite.
Divine discourse as he has listened to it, to his
mind is pleasing—

1. Here besides Hari, Banwari occurs, which is an attributive name of Vishnu, symbolizing God.
2. Cut off.
3. Perfect.

By the Master's teaching is devotion to God
formed within. (I-Pause)
The Lord alone is His devotees' caste—you the Master,
we your mimics :
As you direct, Lord ! we make utterance. (2)
What worth are we small, petty worms ?
You the great Supreme Being !
Your state and extent beyond our expression—
How may we unfortunate ones find union with you ? (3)
Lord ! show grace : In service to God engage us.
Make Nanak slave of your slaves,
That your discourse we continually recite. (4) (2)

Hari kā santu Satiguru satipurkhā jo bolai Hari Hari bānī

The Lord's devotee, holy Preceptor, holy being,
who to the Divine Word gives utterance—
Whoever his words repeats or to it listens, finds liberation :
To such a one am I[1] ever a sacrifice. (1)
Lord's devotees ! to His praise listen fervidly[2] :
As for a moment, an instant, to the Lord's
discourse you listen,
Shed will all your sin and evil-doing be. (I-Pause)
Truly great are those that such a holy one have found.
Lord ! Divine Master ! the dust of feet of such we seek,
Whereby yearning for the Lord within us be aroused. (2)
The Lord is the fruit-bearing tree—those contemplating
Him are fulfilled.
Satiated are those quaffing Divine amrita—all their
hunger vanished. (3)
Such as are supremely fortunate, on the Lord have meditated.
Lord ! to their company pray unite me—
Nanak is humble servant of *such* of *your* servants. (4) (3)

Ham andhūlei andh bikhai bikhu rātei kivṇ chaleṇh Guru-chālī

Blind that we are, to poison of evil attached—
How may we follow in the Master's footsteps ?
Only as the holy Preceptor, fount[3] of joy shows grace,
To himself[4] may he attach us. (1)

1. 'Ham' in Hindi idiom implies 'I'.
2. With *attentive* ears.
3. Giver.
4. To His sash (this would mean accepting someone under protection).

Friends ! Master's disciples ! follow the Master's way.
Accept as your good whatever be the Master's instruction :
Unique is Divine discourse. (I-Pause)
Brothers, God's devotees ! without delay serve the Master.
Provide yourselves *early* with provision of the Master's service—
Delay it not between today and tomorrow. (2)
God's devotees ! practise contemplation of the Lord.
Holy ones ! with God walk ever.
Those contemplating the Lord into Him are merged—
To the Lord full of wonders are they united. (3)
Lord ! show Thy grace that yearning for Thy contemplation
in me be aroused. P. 668
Prayeth Nanak, servant of God : Lord ! to holy company
unite me—
Dust of feet of the holy am I. (4) (4)

Hari Hari būnd bhaye Hari swamī ham chātrik bilal bilalātī

The Lord is the rain-drop; we the chatrik wailing *for it.*
Lord ! show grace—for an instant into my mouth
drop this *water.* (1)
Without the Lord I live not for an instant.[1]
As without the drug dies the addict, so without the Lord
I die. (Pause)
Thou the Divine limitless ocean—beyond our power to
know Thy extent.
Distant, transcendent Thou—Thy extent and state
to Thee alone known. (2)
God's devotees that Him have contemplated,
By the Master deep red[2] are dyed.
By Divine devotion has come to them great exaltation;
By Divine contemplation great honour. (3)
Himself is He Lord and servant; Himself fashions
the device *of union.*
Nanak, your servant, with you seeks shelter—
Lord ! your devotees' honour protect. (4) (5)

Kalijūg kā dharamu kahuh tūm bhāī kiv chhūteṇh ham chhūṭkakī

Brother ! state the *way of* piety *appropriate to* Kali Yuga :
How may we, seeking release, find it ?

1. A grain-weight.
2. (This dye is symbolic of devotion).

The Lord's contemplation is ship and raft—
By Divine contemplation does one swim across. (1)
Lord ! protect your servant's honour—
Induce in me your contemplation :
I seek solely the *Lord's* devotion. (Pause)
Such of the devotees are the Lord's favourites, as by the
Divine Word[1] have contemplated Him.
All record of Chitra and Gupta[2] and Yama's reckoning
for them is cancelled. (2)
God's devotees in holy company by their hearts[3]
have contemplated Him.
The fire of desire, hot as the sun, is assuaged,
And has arisen the *cooling* moon of weal. (3)
You are the Supreme Being, inaccessible, unknowable—
All existence your image solely.
Show grace to Nanak, *your servant* :
Make him slave of your *humble* slaves.[4] (4) (6)

In the Measure Dhanasari—Composition of Sri Guru Ram Das

Duos

SCORE 5

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ūrdhāri bīchāri Mūrāri ramo ramu manmohan Nāmu japīnei

Lodging Him in *your* heart, in contemplation on the
Lord meditate,
And the Name, fascinating to the heart, repeatedly utter.
The Lord invisible, unknowable, transcendent,
By the Master, perfectly-endowed, is manifested. (1)
The Lord is philosopher's stone, sandalwood—we mere
timber and iron;
In the Lord's company with His purity are we associated,
And transmuted by Him to gold and sandalwood. (I-Pause)
Should any recite by heart[5] even the nine *grammars*[6]
and the six *Shastras*—

1. Implies the Master's Word (Bani).
2. The celestial recorders of deeds of creation.
3. Mana.
4. Dās (slave) is repeated here thrice.
5. By the mouth; have on the tip of his tongue.
6. These are the various Sanskrit grammars.

The Lord thereby is not pleased.
Nanak, servant of God, ever in heart on the Lord meditates :
Thus is the Lord pleased. (2) (1)

Güna kahu Hari lahu kari sevā Satiguru iv
Hari Hari Nāmu dhiyāī

Utter *the Lord's* praise, and attain Him; P. 669
Serve the holy Preceptor :
Thus on the Name Divine meditate.
One approved at the Divine Portal nevermore in birth is involved.
In the Divine Light merged. (1)
My self ! utter thou the Name Divine, thereby getting all joys.
Highest over all is Divine laudation :
Serve the Lord; such service liberation may bring. (Pause)
By *grace* of the Lord, treasure of grace, is granted *to us*
devotion to the Master—
Thereby has been formed attachment to the Lord.
By cherishing in the heart the Name Divine is cast off anxiety.
Saith Nanak, then becomes the Lord our friend. (2) (2.8)

Hari paṛhu Hari likhu Hari japi Hari gāo Hari
bhaujalu pāri ūtārī

Study the Lord's *Name,* write, recite, sing it—
The Lord thereby shall carry you across the ocean of existence.
By the *concentrated* mind, word and heart *on the Lord* meditate :
Please the Lord therewith.
Thus utter the Name Divine. (1)
My self ! utter *the Name* of the Lord, Master of the universe.
Friend ! to holy company be joined.
Joy shall you obtain day and night,
As the Divine Lord you laud. (Pause)
As was the *Name* Divine uttered, came the Lord's glance *of grace*;
From the inmost heart by hard endeavour was the Name uttered,
That brought us liberation.
Lord ! protect honour of Nanak, your servant,
Who on your shelter has fallen. (2) (3.9)

Chaurasīh siddh büddh tetīs koṭi münijana sabh chāhehṇ
Hari jīo Tero Nāuṇ

The eighty-four accomplished yogis[1] and enlightened ones,[2]

1. Siddha.
2. Buddhas.

Thirty-three crore *deities* and sages—
All, Lord ! after Thy Name are seeking.
This a rare one by the Master's grace attains,
On whose forehead since primal time is recorded
loving devotion. (1)
My self ! utter the Name Divine :
The noblest of deeds is Divine laudation.
Lord ! to those that sing and listen to Thy laudation,
Am I ever a sacrifice. (Pause)
Lord, cherisher *of all* ! to Thy shelter have I come;
To obtain what in Thy gift lies.
Thou who art compassionate to the humble !
show grace to Nanak,
Who for Divine contemplation yearns. (2) (4.10)

Sevak Sikh pūjan sabh āwehṇ sabhi gāwahṇ Hari Hari ūttamu bāṇī

God's servants, disciples coming to offer worship *to the Lord,*
All sing the noble Divine Word.
The singing and absorption of such alone bears fruit
As before the holy Preceptor's adjuration bow. (1)
Brother ! Divine laudation you utter, sitting at the
Divine holy edge[1] to the ocean of existence.
Devotees of God ! noble is the repute of such
As of the Lord's discourse have realization. (Pause)
The Lord is Himself Master and disciple;
Himself enacts wondrous play.
Saith Nanak, servant of God : By Divine aid alone
is union with the Lord made :
God's devotees who discard all else,
To the Lord are pleasing. (2) (5.11)

Ichhā-pūraku sarb sūkh dātā Hari jā kai wasi hai kāmdhenā

The Lord is fulfiller of desires, provider of all joy,
In whose power is the wish-fulfilling Cow.[2]
My self ! on the Lord meditate, whereby all joys
mayst thou obtain. (1)
My self ! utter the holy Name, the holy
Name everlastingly. P. 670

1. Tiratha (Holy bathing spot. Lit. water-edge).
2. The celestial cow, fulfiller of desires.

By constant meditation on the Lord, immaculate Supreme Being,
Is one's face made radiant in this world and the next. (Pause)
Wherever occurs the Lord's remembrance, flee maladies :
By great good fortune comes utterance of the Lord's *Name*.
This enlightenment by the Master is granted to Nanak,
servant of God :
By utterance of the *Name* Divine is swum
the ocean of existence. (2) (6.12)

Merei Shāhā maiṇ Hari-darshan sūkhu hoe

Divine king ! by the sight of God find I joy.
My afflicition to you known—who else may know it ? (Pause)
Divine king ! the holy Lord Thou; holy all Thy doing.
Divine king ! whom may we accuse of flasehood ?
In all are you pervasive.[1] (1)
Divine king ! in all *creation* art Thou pervasive—
Day and night all on Thee meditate.
Divine king ! all of Thee seek *boons*; Thou alone
provider of all. (2)
All *existence* within Thee, Lord ! is contained—
None outside of Thee.
Divine king ! All beings Thine; Thou *master* of all—
All into Thee *ultimately* merge. (3)
Diviue Beloved ! of each art Thou the objective—
All on Thee meditate.
Keep *me*, Divine Beloved ! Nanak's holy king !
As may please Thee. (4) (7.13)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhav-khandan dūkh-bhanjan swāmī bhagati-vacchhal nirankārei

Lord annuller of transmigration, shatterer of suffering,
Beloved of devotees, formless *Supreme Being* !
As by the Master's guidance is *your* Name contemplated,
In an instant are effaced millions of sins. (1)
My heart to the beloved Lord is attached.

1. Lit. None is there besides Thee.

As has the Lord, compassionate to the humble, shown grace,
Subdued are the Five Agents *of Evil*. (I-Pause)
Beauteous is Thy abode, beauteous Thy aspect :
In Thy court Thy devotees in beauty shine,
Lord, Provider of all beings, in your grace save me ! (2)
Invisible Thy hue, unknowable Thy form—
Who may Thy power contemplate ?
In all spots, on water and land art Thou pervasive,
Lord[1], of form inaccessible. (3)
All beings, eternal Lord[2] ! laud *Thee*.
As please Thee, Lord ! keep Nanak, *Thy* servant,
Seeking shelter at Thy Portal. (4) (1)

Binu jal prān tajei hai mīnā jini jal siuṇ hetu baṛhāiyo

The fish that to water is excessively attached, without water dies.
For love of the lotus is the humming-bee destroyed,
Finding not the way of escape. (1)
Now with the Sole *Lord* is my heart in love,
Who neither dies nor departs, abiding ever by *us*— P. 671
By the holy Preceptor's Word realized. (I-Pause)
Subdued by lust is the elephant caught,
Helpless under others' power.
For love of sound does the deer bow his head,
Thereby torn to pieces. (2)
Beholding his family, by greed is man attracted,
With wealth involved :
Deeply in wealth involved, regards it as his own,
Which inevitably must he leave behind. (3)
Whoever with other than the Lord forms love,
know him to be eternally the sufferer.
Saith Nanak : As by the Master instructed,
In love of God lies eternal joy. (4) (2)

Kari kirpā dīyo mohi Nāmā bandhan tei chhūṭkāe

In His grace has *the Lord* granted me the holy Name,
And from bonds freed me.
From the mind are all worldly concerns cast off;
To the Master's feet has *the Lord* attached me. (1)

1. Giridhari = holder of the mountain, a periphrastic name of Krishna, symbolizing God.
2. Murari = foe of Mura the demon (as above).

In holy company have *I* discarded all concern with
fault finding in others.
Egoistic thinking, attachment and desires of mind,
In a pit have I buried. (I-Pause)
Neither is any my foe, nor I enemy of any.
Within my self has the Supreme Being spread
His visible expanse.
Of this from the holy Preceptor have we got realization. (2)
All have I made my loving friends; friend of all am I grown.
Thrown far off is the mind's alienation *from God*,
And union with the Divine Monarch come about. (3)
Shattered is my stubborn wilfulness, rained has amrita—
Sweet *to me* is the Master's Word.
To Nanak has come vision of the Lord, pervading
water and land,
Abiding in all *creation*. (4) (3)

Jab tei darshan bhetei sādhū bhalei dinas ue āei

Since contact with the holy, have *for me* auspicious
days arrived :
In supreme joy, ever in *Divine* laudation engaged,
The Supreme Being, Creator have I attained. (1)
Now from my *inmost* mind the Lord's laudation have I sung.
The mind illuminated, eternally is in joy,
As the holy Preceptor, perfectly-endowed I have met. (I-Pause)
As *the Lord*, treasure of merit in my heart is lodged,
Fled is *my* suffering, illusion and fear.
Attained is the Object[1] unknowable, and love for the
Name Divine formed. (2)
From anxiety freed,[2] from worries am I emancipated—
Ended are sorrow, greed and attachment.
By *Divine* grace is effaced malady of egoism,
And of Yama have we become fearless. (3)
Pleasing is attendance[3] on the Master, service to him,
obedience to his instruction.
Saith Nanak : A sacrifice am I to the Master,
Who from Yama has rescued us. (4) (4)

---

1. Realization of God is implied.
2. Here after *chainta* (anxiety), *soch* (worry) negatives with prefixes are given in the original.
3. *Tehal* is menial, personal service.

Jis kā tanu manu dhanu sabhu Tis kā soī sūgharu sūjānī

The Lord whose is body, mind and our wealth,
is *alone* wise and knowing :
He to my narrative of sorrow and joy has lent ear,
Whereby is my state improved. (1)
One Sole Lord to supplications of beings is compliant.
Numerous other devices have we tried,
Which have not proved a sesame-grain's worth. (Pause)
The Master to us has imparted incantation of the
Name ambrosial,
The jewel invaluable :
This falls not off nor is shaken; fast bound,
Imparting complete fulfilment. (2)
Ended is power of *feelings of me and Thou* that stood
between us : P. 672
As the *heap* of ornaments *melted*, becomes a lump,
All then are called gold. (3)
Manifested is Divine Light; attained are spontaneous
joy and splendour,
Resounded is unstruck music.
Saith Nanak : The house imperishable have we built,
That the Master has erected. (4) (5)

Waḍei waḍei rājan aru bhūman tā kī trishan na būjhī

Great kings and masters of estates—unassuaged is their thirst—
Intoxicated, to Maya are they clinging, their eyes
deprived of sight. (1)
From worldly pleasures none ever obtained satisfaction :
As fire that by fuel is not extinguished,
Without *devotion to* the Lord how may satisfaction
come ? (Pause)
Of those consuming daily numerous viands is the
hunger not satisfied.
Like a cur are they rushing about in all four directions
in quest *of gain.* (2)
The philanderer lusting after numerous women,
Inroads[1] in others' homes does not give up.
What he daily does only brings regrets—
In sorrow and greed shrivelled up. (3)

1. Seeking.

The Name Divine is beyond extent and value,
Sole treasure of amrita.
Spontaneous joy and bliss in the home of devotees lies :
This Nanak from the Master has learnt. (4) (6)

Lavai na lāgan kau hai kachhūai jā kau phiri ihu dhāvai

Nothing even remotely compares with *joy in God*,
from which turning away,
Man may run after *anything else*.
This amrita is attainable only by such as by the
Master are so blessed. (1)
One tasting of this unique joy,
Loses all hunger for consuming aught else :
In the mind firm lodging it takes. (Pause)
One attaining even a single drop of it has mind and body
in bloom, flourishing.[1]
Beyond my expression its praise and value. (2)
This boon is obtained not by endeavour or service;[2]
Spontaneously[3] is it attained.
Whoever has the Lord's grace, lives the Master's teaching.[4] (3)
The Lord, compassionate to the humble, ever gracious,
cherishing all creation,
Is to Nanak's being completely[5] attached,
As the mother to the young child. (4) (7)

Bāri jāuṇ Guru apūnei ūpar jini Hari Hari Nāmu driṛhāyā

To the Master am I a sacrifice who the Name Divine
in me has confirmed;
And in the dense[6] dark forest the straight path has shown. (1)
The Lord, Divine Master is our very life—
In this world and the next, of all our concerns mindful. (I-Pause)
In contemplation of Him lie all treasures, honour, greatness
and supreme exaltation.
By utterance of His Name millions of sins flee—
Devotees all seek dust of *His feet*. (2)
Whoever seeks fulfilment of all objectives,
Must serve the Sole Treasure *of these*—

1. Turned green.
2. 'Endeavour' and 'service' stand for ritual devices of various creeds.
3. Without thought.
4. Mantra (manta).
5. In wrap and woof.
6. Great.

The Supreme Being transcendent, Lord,
Whose contemplation liberation confers.[1] (3)
In holy company have I found shelter, cooling peace
and supreme bliss.
Garnering wealth of Divine *devotion*,
Consuming food of the Name Divine—
Such is Nanak's delectable feast. (4) (8)

Jih karnī hovai sharmindā ihā kamānī rīt

Deeds that bring on shame, dost thou habitually perform : P. 673
Calumny of the holy, veneration of reprobate misbelievers[2]—
To such contrary practice dost thou hold firmly. (1)
Deluded by maya-attachment, to objects other *than God*
art thou attached.
As in attachment to the mirage-city in sky[3] or green
forest leaves, *drying soon*—
Is Thy life's way. (I-Pause)
Rub sandalwood paste over his body, yet to the ass
joy lies in dust.
Man to amrita not inclining, with deluding Maya is in love. (2)
Noble devotees of God, pure and holy, by good fortune alone
In this age are met.
The great boon of human life is purposelessly being wasted,
Bartered away for mere glass.[4] (3)
As the Master to *our* eyes collyrium of enlightenment applied,
Have fled sins and suffering of multiple births.
Nanak by devotion to the sole Lord
In holy company, from this suffering is extricated. (4) (9)

Pānī pakkhā pīsouṇ sant āgai gūṇa Govind jas gāī

In service of the holy may I *draw* water, wave the fan,
grind corn,
And the Lord's praise sing.
With each breath may my mind the Name contemplate—
Such treasure of joy may I obtain. (1)
Lord ! show me compassion.
Grant me the wisdom ever on Thee to meditate. (I-Pause)
By your grace may attachment and pride be discarded,

1. Takes to the other shore.
2. Sakta.
3. Hari-Chandauri (the city of Gandharbas or Divine choisters in the sky).
4. (Implies by contrast that human life is a jewel).

And delusion be shattered.
The Lord, joy incarnate, pervasive in all creation,
In all places may I behold. (2)
Lord compassionate, gracious, store of grace, purifier
of the fallen—
Such are you.
Should you for one instant inspire me your Name to utter,
Millionfold joy, bliss and royal authority would be mine.[1] (3)
Such utterance of *God's Name,* such austerity and devotion
alone is fruitful,
As to the Lord's mind is pleasing.
By contemplation of the Name is all thirst assuaged—
Thus is Nanak satisfied, fulfilled. (4) (10)

Jini kīnei wasi apūnai trai-gūṉa bhavan chatūr sansārā

What *before Maya* is poor man,
Who the Three Qualities and four corners of the world
has subdued;
Who yajnas,[2] holy baths, and centres of austerities
has conquered ? (1)
By seeking Divine shelter have I found release *from it.*
As by grace of the holy Divine praise I sung, was the malady
of evil cured. (I-Pause)
Maya neither is heard of, nor seen giving utterance to anything,
nor seen deluding any—
Yet by her deluding spell so she misleads
That to the mind of all she tastes sweet. (2)
In each home has she created differenees with mother,
father, progeny, friends, brothers :
Some having more, some less—
All with each other are in mortal strife. (3)
To the holy Preceptor am I a sacrifice who this marvel
has revealed.
In this hidden fire is the world burning—
Only God's devotees from maya-taint are free.[3] (4)
By grace of the holy have I attained supreme joy;
Snapped are all bonds.

1. I shall obtain.
2. Ritual sacrifices.
3. Maya does not cling to them.

Nanak wealth of the Name Divine has obtained,
That earned, to his home has he brought. (5) (11)

Tüm dātei Thākur pratipālak nāik khasam hamārei

You are Bestower of boons, Lord, cherisher, our superior[1]
and master. P. 674
Each instant you cherish us, your children,
on you dependent. (1)
With one sole tongue how many of your merits
may I recount ?
Lord above computation and extent, noway can your extent
be known. (I-Pause)
Millions of our sins you annul and in innumerable
ways instruct us.
Without knowledge, of little understanding are we :
Pray you fulfil your law.[2] (2)
With you we seek shelter; in you lies our hope;
you *alone* our friend and cherisher.
Lord compassionate, saviour !
Save Nanak, slave of your house. . (3) (12)

Pūjā varat tilak isnānā pünn dān bahu dain

By worship-offering, fasts, paste-marks, ritual baths,
charities and much donation—
By no such discipline is the Lord propitiated, who is
ever sweet of utterance. (1)
In utterance of the Name Divine lies peace of the self.
All in many ways seek Him—
Hard is this quest, beyond attainment. (I-Pause)
Ritual utterance[3], austerities before fire,[4]
wandering over the earth,
Performance of penance with arms raised aloft skyward—
By these devices is the Lord not propitiated,
Nor by yoga-praxis and Jaina discipline. (2)
Such alone the invaluable ambrosial Name and Divine
laudation have attained
As have His grace.

1. Nāik = leader.
2. Bird (Wird, Ar.), customary practice, law.
3. Jāp.
4. Tāp.

As in ecstasy in holy company is the Lord met,
Saith Nanak, in joy is His servant's life's
night passed. (3) (13)

Bandhan tei chhūṭkāvai Prabhū milāvai Hari Hari Nām sūnāvai

One that extricating *us* from bonds, to the Lord unites us,
And the Name Divine into our ears pours;
Makes our mind poised and unshaken,
That nevermore it strays : (1)
Is there any such friend of ours ?
To him would I dedicate all my substance, my heart
and consciousness. (I-Pause)
May I never to others' wealth, others' womenfolk
And calumny be attracted.
In converse with the holy and in Divine laudation
may *my* mind *ever* keep awake. (2)
Lord, treasure of merit, gracious, giver out of grace, all joy !
Nanak in charity begs for Thy Name
As *from* the mother the child. (3) (14)

Hari Hari līnei Sant ūbāri

His devotees the Lord succours;
Whoever His servant's harm[1] contemplates,
the Lord destroys him. (I-Pause)
His servant's helper is He Himself; traducers discomfited flee;
Straying, at that spot they die—nevermore
returning home.[2] (1)
Nanak with the Shatterer of Suffering has taken refuge,
Ever singing the Lord's endless laudation.
Before God[3] and in the world
Is the traducer's face blackened. (2) (15)

Ab Hari rākhan hāru chitāriyā

The Lord, saviour, have I now contemplated,
Who in an instant has purified the fallen, and
the entire malady annulled. (I-Pause)
In dialogue with the holy, lust, wrath and greed
have been destroyed.

1. Evil happening.
2. Also interpreted as : Wandering in transmigration they die, nevermore entering the Divine Essence.
3. Lit. In the court of faith and the world. (Hindi-Punjabi idiom).

By contemplation of the Lord, perfection incarnate, P. 675
are all my associates saved.[1] (1)
One sole remedy of the mind is this basic creed[2],
to lodge in mind faith in the Lord.
For dust of feet *of the holy* Nanak yearns ever—
To them is he again and again a sacrifice. (2) (16)

Merā lāgo Rama siūṇ heitu

To the Lord is my love attached.
The holy Preceptor ever is my helper,
Who the banner of suffering has cut down. (I-Pause)
By prop of his arm[3] has He protected me as his own,
And all my suffering annulled.
Traducers' faces has He blackened,
And to His servant given succour. (1)
The holy Lord *our* protector has become,
And attaching us to His bosom[4] has saved us.
Saith Nanak : By chanting Divine praise have we
become free from fear,
And joy imperishable experienced. (2) (17)

Aukhadhu Tero Nāmu Dayāl

Compassionate *Lord*, Thy Name *is my* medicine,
In suffering have I not realized your[5] greatness—
Yourself pray cherish me ! (I-Pause)
Lord ! in Thy grace annul *in me* feelings of duality.
Snapping *our* bonds, make us your own,
That discomfiture never we suffer. (1)
In Thy shelter find I life—Thou the Supreme Being,
almighty, gracious.
Day and night[6] Nanak devotedly the Lord contemplates—
Ever to *Him* a sacrifice. (2) (18)

---

1. Taken across the water.
2. Mūl Mantra (This term has been adapted also to designate the opening words of the holy Granth).
3. Hand.
4. Neck.
5. Thy.
6. All eight *pahars*.

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hā hā Prabh rākh lehu

Fallen into regrets I wail[1] : Lord ! save me.
Nothing, Lord, have I power to accomplish;
In Thy grace grant *devotion to* Thy Name. (I-Pause)
In the ocean of the world, made up of fire of
attachment to family,
Am I through doubt, attachment and ignorance,
In darkness enveloped. (1)
Man sometimes is in a high state, sometimes in low,
Moving between pleasure and pain—
His thirst and hunger[2] never satisfied. (2)
By the mind's absorption in passion has arisen malady of evil—
With me are the five agents of *evil* intractable. (3)
This life, the *whole* world, our breath, wealth—
all is Thine.
Nanak ! know the Lord ever to be by Thee. (4) (1.19)

Dīn-dard nivār Thākūr rākhai jana kī āpi

The Lord, annuller of suffering of the humble,
Himself His servant's honour protects.
The Lord is *the ship* to row across, the treasure—
Under his shelter suffering afflicts not *the devotee.* (1)
In holy company on the Lord meditate.
No other discipline is visible—
By this endeavour annul *suffering* of the Kali Age. (Pause)
The compassionate *Lord,* perfection incarnate, in the beginning
and end of time pervasive—
None other than He is real.
Utter the Name of the Lord, annuller of transmigration;
Contemplate the Master. (2)
Vedas, Simritis, Shastras[3] expound religion;
God's devotees too contemplate it—
Yet liberation from *joining* holy company comes,
And darkness shattered. (3)
The Divine lotus feet are the devotee's prop—

1. The original has an interjection of pain : Alas ! alas.
2. Used metaphorically.
3. (See Glossary).

This his sole wealth and capital.
The holy court their *source of* strength and honour;
Saith Nanak, the Lord is my shelter. (4) (2.20)

Phirat phirat bheṭei jana Sādhū pūrai Guru samjhāiyā

After much wandering was met the holy man. P. 676
The Master, perfectly-endowed *then* instructed me thus :
None of the other devices is any use.
So on the Name Divine I meditated. (1)
Thereafter with the Lord took I refuge.
With the Lord, perfection incarnate, I sought shelter,
Whereby were all Yama's snares shattered. (Pause)
Heaven, the mortal world, the nether world and regions
of the earth,
All beheld I to be Maya-*gripped.*
Liberator of the self and of *man's* whole family
Is meditation on the Name Divine. (2)
Saith Nanak : By chanting the immaculate Name
Are obtained all treasures.[1]
This by the Lord's grace comes—
Rare are those realizing this. (3) (3.21)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

Quartets

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Chhoḍi jāhi sei kareh parāl

For the worthless objects that thou must leave behind,
dost thou make effort.
These are snares that are of no use.
What shall not accompany thee, with that art thou in love.
What is thy foe, that hast thou made thy friend. (1)
In such illusions is the world lost.
Thoughtless man is wasting boon of his birth. (I-Pause)
Truth and righteousness man wishes not to behold;
To falsehood and fraud is he deeply attached.
Man loves the gift and the *Divine* Donor has forgotten,
And entertains not the thought of death. (2)
For objects not his own he endeavours,[2]

1. Spiritual boons are implied.
2. Do, make effort for.

And all his meritorious deeds and piety he forfeits.
Man realizes not the Divine Ordinance of transmigration.
Committing sins, later into regrets he falls. (3)
What pleases Thee is to us acceptable.
To Thy Ordinance are *we* a sacrifice.
The humble Nanak is Thy slave, Thy servant.
Lord ! save him. (4) (1.22)

Mohi maskīn Prabhu Nāmu adhāru

To me, humble one, is the Name Divine the prop.
Devotion to God is my occupation.
The Name Divine alone is what I garner,
That in this world and the next shall stand in good stead. (1)
God's devotees, in limitless Divine devotion absorbed,
The Sole Supreme Being's laudation chant. (Pause)
The best attribute of devotees is humility.
Their greatness is contemplation of Divine merits.
The devotees' bliss is devotion to the Lord—
In their joy anxiety lies shattered. (2)
There where God's devotees forgather,
In song and verse Divine devotion they sing
In holy company lies bliss and poise :
Such find their company as have this fortune[1]
writ on the forehead. (3)
With folded hands I pray,
Washing feet of the holy, I utter Name of the Store of Merit.
In *abiding* presence of the Lord compassionate, gracious
May Nanak live cherishing dust of feet of the holy. (4) (2.23)

So kat ḍarai ji khasamu samhārai

Why should one contemplating the Lord be afraid ? P. 677
Poor egoists in fear are exhausted. (I-Pause)
Over *our* head *stands* the Divine Master, *our* mother and father,
Whose holy service is *bringer* of blessing.
Whoever has the immaculate *Lord* as his sole capital,
In holy company enlightenment attains. (1)
The Bestower of *boons* to creation is all-pervasive.
By the Name Divine are effaced all afflictions.
Feld is his suffering of transmigration,

1. Karma (fortune made by good deeds).

In whose mind and body by the Master's guidance
is lodged *the Lord*. (2)
Whoever by the Lord Himself to His sash is attached,[1]
A place at the Divine portal finds.
Such alone are *true* devotees as to the holy Eternal are pleasing :
These from Yama, agent of death, are exempt. (3)
Holy is the Lord, holy His court—
His worth none may compute and express.
Abiding in each being, of each is He prop.
Nanak dust *of feet* of the holy seeks.[2] (4) (3.24)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ghari bāhari Terā bharwāsā Tūṇ jana kai haiṇ sangi

At home and outside of home in Thee is my trust;
Ever with *Thy* servant art Thou.
Beloved Lord ! in Thy grace grant
That the Name Divine in ecstasy I contemplate. (1)
God's servant in the Lord feels his strength.
Lord ! whatever Thou dost, that dispensation
to me is acceptable. (Pause)
The Supreme Lord[3] is *our* honour, the Lord[4] our liberation;
Our wealth, narrative of Divine[5] merits.
Nanak, servant of God at the Divine feet seeks shelter—
Thus have the holy realized. (2) (1.25)

Sagal manorath Prabh tei pāe kaṇṭhi lāe Guri rākhei

All objectives from the Lord have I attained :
The Master clasping *us* to his bosom,[6] has saved *us*.
In the ocean of the world has he saved us from burning;[7]
None has *thereafter* called it impassable.[8] (1)
Those cherishing in mind true faith,
Beholding the Lord's glory ever are in bliss and ecstasy. (Pause)
With feet of the Lord, perfection incarnate,
Controller of the self, ever manifest,

1. Attaching to sash = taking under protection.
2. Begs.
3. Parameshvar.
4. Narayan.
5. *Of* Gopal.
6. Neck.
7. (This is the ocean of fire).
8. (This line is also interpreted as : "None has uttered to us a harsh word").

Have we sought shelter.
Saith Nanak : The Lord, discerningly[1] has made such his own,
And the roots of His devotees preserved. (2) (2.26)

Jeh jeh pekhouṇ teh hazūri dūri katuh na jāi

Wherever I behold, is the Lord's presence—
Never goes He out of sight.[2]
In all creation pervasive—with my mind ever on Him
I meditate. (1)
Our true companion is *the joy* which in this
world and the next leaves us not *alone*.
Pleasures that in an instant are shattered,
inconsiderable may be reckoned. (Pause)
He cherishes us and gives us sustenance—His *bounty*
never falling short.
With each breath the Lord looks after us. (2)
The Lord is beyond delusion or destruction;[3] transcendent—
Lofty His aspect;
His servants have joy contemplating Him who is
wondrous, beyond compare. (3)
Lord compassionate, grant me the wisdom on
Thee lovingly to meditate— P. 678
Lord ! Nanak in charity seeks dust of feet of
the holy. (4) (3.27)

Jini tüm bhejei Tineh bülāe sükh sahaj setī ghari āo

*He that sent you has called you back :
With joyful poise return home.
In equable tone with joy and happiness sing Divine praise,
And enjoy the rulership imperishable. (1)
Friend[4] ! return you home :
Your ill-wishers has the Lord eliminated;
Ended is your affliction. (Pause)
The Divine Saviour our glory has proclaimed[5]—
Ended is our rushing about.

1. That is, in His supreme wisdom.
2. Far.
3. Not penetrated (as by weapons).
Note : This hymn has a historical background, referring to Guru Arjan Dev's temporary sojourn away from Amritsar when menace from Sulahi Khan loomed large. After some time the Guru returned to Amritsar.
4. Said to refer to the child Hargobind.
5. Lit. Made manifest.

In our house and home rises sound of jubilation,
As by the Lord are we exalted. (2)
Taking prop of the Master's Word,
Abide ever unshaken; be never perturbed.
Over the world shall resound your glory;
At the Divine Court shall your face be radiant. (3)
He whose creatures we are, has altered our state *of suffering*—
Himself has He become our helper.
Wondrous is the Creator's doing :
Holy *His* greatness. (4) (4.28)

In the measure Dhanasari—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sūnuh sant piyārei binou hamārei jīo

Beloved devotees of God ! listen to this my supplication;
Without *devotion to* God is no liberation found. (Pause)
My self ! in deeds of purity engage thyself.
The Lord is the liberator : of no use to thee are other
entanglements.
The true life is to serve the Divine Supreme Being—
This teaching the holy Preceptor to me has imparted. (1)
Attach not your heart to what is of no worth,
And at the last goes not with us.
With mind and body *to God* be devoted, thou
beloved saint of God—
By union with whom shall thy bonds be snapped. (2)
Take shelter with the transcendent Lord,
in your heart lodge His lotus feet—
On no other shelter[1] fix your hope.
Saith Nanak : He alone becomes a devotee, enlightened,
of *profound* meditation,
To whom God shows grace. (3) (1.29)

Merei lāl bhalo rei bhalo rei bhalo Hari manganā

Beloved ! best of all is to seek the Lord.
Look with eyes wide open; listen to words of the holy :
Cherish in mind the Lord of life—all *one day*
have to die. (Pause)

1. Patal = curtain, screen (with reference to its providing cover and shelter).

Man in fragrance of sandalwood and *attar* indulges,
And in numerous poisonous evils, that all are tasteless;
The Name Divine solely is good—
This the holy proclaim.
Man reckons the body and wealth his own;
for an instant has he not contemplated the Lord.
Behold ! wealth and substance with *him* shall not go. (1)
Whoever has good fortune,[1] shelter and refuge of the
holy has grasped,
In holy company such by Yama are not tormented.
The Supreme Treasure have I obtained; effaced is
my egoism. P. 679
Saith Nanak : *Now* solely to the formless Supreme Being
is my mind attached. (2) (2.30)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
SCORE 7
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Hari eku simari eku simari eku simari pyārei
Cherished one ! contemplate solely the Lord.
This shall *eliminate* afflictions, avarice and attachment,
And carry you across the vast[2] ocean of existence. (Pause)
With each breath, each instant, day and night
the Lord contemplate.
Contemplate Him uninterruptedly in company of the holy,
who in mind the *Divine* Treasure have lodged. (1)
Contemplating Divine attributes, at the *Lord's* lotus feet bow.
Saith Nanak : Dust *of feet* of the holy bliss and
joy grants. (2) (1.31)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
Duos
SCORE 8
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Simrau simari simari sūkh pāwou sāsi sāsi samhālei
By constant contemplation *of God* obtain joy;
with each breath remember Him.

1. That is, as a reward for good karma.
2. Great.

This *deed* in this world and the next shall *your* helper be—
In all spots your succourer. (1)
The Master's Word with the self abides—
Water drowns it not, nor thief steals, nor fire
consumes. (I-Pause)
To the destitute is it *as* wealth, as stick to the blind—
Like mother's milk to the babe.
Saith Nanak : In the ocean *of existence* God's Name
have I found the ship,
As the Lord His grace manifested. (2) (1.32)

Bhaye kripāl dayāl Gobindā amritu ridai sinchāī

As the Lord showed grace and compassion, in my heart
was showered amrita :
Then the Nine Treasures[1] and miraculous powers[2]
to *God's* devotee's feet came to cling. (1)
God's devotees in all spots have bliss :
The devotees' Lord in all places[3] and spots is pervasive. (I-Pause)
None can harm[4] him whose helper is the Lord.
Saith Nanak : I contemplate the Name whose remembrance
Yama's terror annuls. (2) (2.33)

Darabwantu darabu dekhi garbai bhūmwantu abhimānī

The wealthy at sight of *their wealth* are proud,
owners of estates proud also.
As takes the monarch all territories to be his,
So is God's servant's support the Lord. (1)
Should a person His *true power to* shelter realize,
Would he act as be his power, and not be found wanting
in endeavour. (I-Pause)
Discarding all else, to the sole Lord's shelter have we come—
To seek His shelter arrived.
By grace of the holy is my mind purified,
And Nanak the Lord's merits has chanted. (2) (3.34)

Jā kau Hari rangu lāgo isu jūg mehṇ so kahīyat hai sūrā

In this age such alone are designated as *true* heroes, P. 680
As in love of the Lord are dyed.[5]

1. See Glossary.
2. Riddhi and Siddhi.
3. At home and outside.
4. Lit. Approach.
5. *Rang* implies love as well as dye (dye of devotion).

One *instructed by* a holy Preceptor perfectly-endowed,
Conquers the self, and *thereby* subdues all else. (1)
The Lord's laudation by joy in self is sung :
By meditation on *His* Name is obtained His shelter,
And in perfect poise is one absorbed. (I-Pause)
Love of God's devotees' feet in my heart is lodged;
In their company is my body rendered pure.
Lord, treasure of grace ! grant dust of feet of *Thy* servant—
Herein lies Nanak's joy. (2) (4.35)

Jatan karai mānukh ḍehkāvai uhu antarjāmī jānai

Man to defraud others[1] makes endeavour—this to the Lord,
controller of the self is known.
Committing sins, yet these he denies, and makes pose
of holiness. (1)
Lord ! *man* takes you to be far, yet near you *abide*.
In various directions man casts his glance of greed,
And to *seek* worldly wealth again and again returns. (Pause)
While doubt persists[2] in mind, none gets liberated.
Saith Nanak : Whoever has the Lord's grace,
is a *true* devotee and saint. (2) (5.36)

Nāmu Guri dīo hai apūnai jā kai mastaki karmā

The Master to such of his *devotees devotion to* the Name
has granted,
As have good fortune on their forehead writ.
To confirm *devotion to* the Name, to inspire others
to its utterance,
In this age is his[3] true sacred duty. (1)
To God's devotees in the Name lies exaltation and repute.
In devotion to the Name lies the devotee's liberation,
in the Name his honour—
All that happens he accepts *as Divine will.* (I-Pause)
Whoever has wealth of the Name, is truly wealthy.
Devotion to the Name is Nanak's commerce and prop;
From the Name is derived his gain. (2) (6.37)

Netra punīt bhaye daras pekhei māthai parou rawāl

My eyes at sight *of the Lord* are purified—

1. Human beings.
2. Is not shattered.
3. Implies the Master (Guru).

May dust of His feet on my forehead fall.
May I sing in ecstasy the Lord's laudation.
Lord ! come in my heart to abide. (1)
You are the gracious preserver;
All beauty, wisdom, without limit, father—
Lord ! your grace show me. (I-Pause)
Your aspect full of supreme bliss and weal;
Your utterance incomparable, joyful.
Nanak the Divine Preceptor's feet in his heart has lodged,
And the *Master's* Word with himself ever carries. (2) (7.38)

Apnī ūkati khalāvai bhojan apnī ūkati khelāvai

By His own device *the Lord* provides us sustenance;
by His own device engages us in play;
All joys, delights of palate He grants,
And in our self is pervasive. (1)
The Preserver of the world, gracious, is our father—
Cherishing us as the mother the child. (I-Pause)
Our companion, friend, master of all merits is the Lord—
Eternally lasting Divine Being.
In all directions and spots is your Presence alone—
Pray grant to Nanak service of the holy. (2) (8.39)

Sant Kripāl dayāl Damodar kāma krodh bikh jārei

As God's devotees' grace I had, came grace of the Lord,
And burnt were lust, wrath and evil.
Royal power, substance, beauty, body and self to them
may I sacrifice ! (1)
With mind and body love the Name Divine :
Thus with spontaneous joy, bliss and felicity shall you
cross the ocean of existence. (Pause)
Blessed are the spots, the abodes where abide
God's devotees. P. 681
Lord ! fulfil your servant Nanak's wish :
To Thy devotees obeisance he makes. (2) (9.40)

Chhaḍāe līo mahā-balī tei apnei charan parāti

From the supremely mighty *Maya* has the Lord extricated
us by *inspiring* worship of His feet.[1]
In my mind has He lodged incantation[2] of the Sole Name,
That ever is imperishable. (1)

---

1. Making us fall at His feet.
2. Mant (Mantra).

The holy Preceptor this boon has granted :
To sing laudation of the Lord has He imparted the Name Divine,
That liberation has brought. (Pause)
The Lord His devotees has cherished, and their
honour protected.
Nanak clasping the Lord's feet has obtained joy
everlasting.[1] (2) (10.41)

Par harnā lobhu jhūṭh nind iv hī karat gūdārī

In snatching others' property, in avarice, falsehood, slander
Is our life passed.
By *pursuing* mirages, false hopes *that appear* sweet
Have we propped our mind. (1)
Fruitlessly wasted is the misbeliever's[2] life :
Like a mouse nibbling at loads of paper that to
this ignorant one are no use. (Pause)
In your grace, Supreme Lord, of this bond[3] release us !
Saith Nanak : The blind that are sinking,
By granting them company of the holy, you extricate. (2) (11.42)

Simari simari swāmī Prabhu apnā sītal tanu manu chhātī

Contemplate ever the Lord; thereby make your body,
mind and heart joyful :
The Supreme Being is to me beauty, joy, happiness,
wealth of the self,
And high caste. (1)
My tongue with *joy of* Divine elixir is intoxicated—
In joy of the Lord dyed.
The *Lord's* lotus feet are my treasure-bags. (Pause)
The Lord, *whose servant* I am has protected me—
Such is the Lord's flawless[4] way.
The Lord, Bestower of joy, *to Himself* has united me,
And Nanak's honour protected. (2) (12.43)

Dūt dūshman sabh Tūjh tei nivarehṇ pragaṭ prātapu Tūmhārā

Lord ! all agents *of evil* and foes by Thee are eliminated—
Thus is Thy glory manifested.
Whoever your devotees oppresses, instantly by you is
destroyed. (1)

---

1. Each day and night.
2. Sakta.
3. That is, attachment to the world.
4. Perfect.

Lord ! ever towards you is my gaze fixed.[1]
Lord[2] ! succour your servant; *Divine* friend ! my arm grasp,
That liberation I may find. (Pause)
The Lord my supplication heard, and Himself protected me.
Saith Nanak : By constant contemplation of the Lord
Were we joy-filled and fled were *our* sorrows. (2) (13.44)

Chatūr dishā kino balu apnā sir ūpari karu dhāriyo

In all four directions has *the Lord* manifested His might,
And over *our* head placed His hand.[3]
With His glance of grace has He looked at me,
And *His* servant's sorrow annulled. (1)
The Divine Master His servants has succoured.
The Master compassionate, forgiving, to His bosom
has clasped them,
And all their sufferings effaced. (Pause)
Whatever the servant of the Lord seeks, that He grants him.
Whatever His servant Nanak's utterance, in this world
and the next
Is fulfilled.[4] (2) (14.45)

Aukhī gharī na dekhaṇ deīṇ apnā birdu samālei

Lord ! give me not a moment of hardship[5] to see— P. 682
Thy own customary grace[6] bring to mind :
With *strength of* Thy arm[7] Thy *servant* dost Thou succour,
With each breath cherishing him. (1)
To the Lord is my heart attached.
In primal time, at end of time is the Lord our succourer—
Blessed be this *Divine* friend ! (Pause)
Joyful was my heart beholding the Lord's wondrous glory.
Nanak ! contemplating the Lord, live thou in joy—
The Lord our honour fully has protected. (2) (15.46)

Jis kau bisrai prānpati dāta soī ganuh abhāgā

Whoever of the Bestower, Lord of life, is forgetful,
Unlucky may be reckoned.

---

1. (That is, in hope of succour).
2. Murari = Krishna, imploying God.
3. (A mark of protection).
4. Proves true.
5. Implies suffering at Yama's hands.
6. *Bird* (Wird) = settled way, Law.
7. Hand.

Whoever for the Lord's lotus feet has conceived love,
In pool of amrita is drenched. (1)
Thy servant in joy of the Name Divine is awakened.
Gone is all sloth from the self—the heart to the Divine
Beloved is attached. (Pause)
Wherever I look, the Lord *I behold*—in all beings pervasive.
Nanak, servant of God, water of the Name has quaffed,
And all *other* pleasures discarded. (2) (16.47)

Jana kei pūran hoe kām

Fulfilled are objectives of *this* servant *of the Lord* :
Amid the mighty poison of Kali Yuga the Lord his
honour has protected. (I-Pause)
The Lord you contemplate—thereby shall Yama
not approach you.
Liberation and heaven in holy company lies : thus has God's
servant found the Divine Mansion. (1)
The Lord's Lotus feet are His servant's store[1] of wealth,
Wherein lie millions of joys in poise.
Day and night the Lord you contemplate,
To whom is Nanak ever a sacrifice. (2) (17.48)

Māngouṇ Rama tei iku dānu

One boon I beg of the Lord :
May I contemplate your Name, whereby shall my
objectives be fulfilled. (I-Pause)
May your feet in my heart be lodged; may I attain holy company.
May my mind never by fire of sorrow be gripped—
Day and night your laudation may I chant. (1)
In times of joy the Lord may I serve; in middle years
and the last the Lord's Name may I utter.
Saith Nanak : Engaged in joy of God, never may I be
born or die. (2) (18.49)

Māngouṇ Rama tei sabhi thok

All boons from the Lord alone I seek :
To beg *anything* of man brings only exhaustion;
In contemplation of the Lord lies liberation. (I-Pause)
Simritis[2] and Puranas[3] compiled by sages have *I* studied;

1. Bag, pouch.
2. Codes of ritual.
3. Mythological scriptures.

Studied also the Vedas.
All proclaim : By service of the *Divine* Ocean of grace
Is obtained truth, whereby comes joy in both worlds. (1)
All ceremonial and doing other than Divine contemplation
is hollow.
Saith Nanak : In holy company is annulled fear
of transmigration,[1]
And shattered are all sorrows. (2) (19.50)

Trishnā būjhai Hari kai Nāmi

By the Name Divine is desire assuaged—
By the Master's Word is induced the supreme content,
And *the mind* fully in the Lord's meditation
absorbed. (I-Pause)
Lord compassionate to the humble ! show grace that Maya's
mighty antics be ended.[2] P. 683
Grant Thy Name, which contemplating, may I find life,
And Thy servant's endeavour be fruitful. (1)
In singing and utterance of the Name lies fulfilment of
all objectives,
Joy of rulership, all pleasures and happiness.
Saith Nanak : The servant in whose destiny is this by the
Creator in primal time recorded,
Has *all* his objectives fulfilled. (2) (20.51)

Jana kī kīnī Pār-Brahm sār

His servant the Supreme Being has looked after.
Traducers not a jot of[3] content find—fruitlessly
have they departed. (I-Pause)
Wherever I look, is the Lord :
No *foe therefore*, can approach me.
Whoever God's servant has disregarded
Instantly to ashes is turned. (1)
The Creator without limit and extent is *our* protector.
Saith Nanak : The Lord His servants has protected,
And *their* traducers in ignominy driven out. (2) (21.52)

---

1. Birth and death.
2. Extinguished.
3. Not a bit.

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
(To be sung in Variable Rhythm)
SCORE 9

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari charan saran Gobind dükh-bhanjanā dās apünei kau Nāmu devuh

Lord ! shatterer of suffering, shelter of your feet I seek :
To your servant grant *devotion to* the Name.
Casting your glance of grace, in your grace grant liberation;
Grasping *me* by the arm, from well *of suffering*
extricate me. (Pause)
By lust and wrath is *man* blinded, by Maya put in bonds;
With innumerable sins is his body's vesture filled.
Other than the Lord is no succourer;
Mighty[1] protector ! inspire utterance of your Name. (1)
Lord Protector of the fallen, saviour of all beings !
Even those reciting Vedas your extent have not realized.
Ocean of merit and joy ! mine of jewels !
Saith Nanak : As beloved of *your* devotees are
your lauded. (2) (1.53)

Halati sükhu palati sükhu nit sükhu simarano Nāmu Gobind kā sadā lījai

By contemplation *of the Lord* comes joy in this world
and the next—
Ever the Lord's Name you utter.
Thus are sins committed over long ages annulled—
In holy company the dead[2] too find life. (I-Pause)
Royal authority, beauty of youth, of the Lord make
one forgetful;
In Maya *lies* great suffering—
Thus the enlightened[3] declare.
From the Lord is obtained the boon of yearning *for God*,
And joy in Divine laudation. (1)
Inexpressible, unknowable *Lord,* saviour of the fallen !
With Thy almighty Name seek I shelter.

1. Heroic provider of shelter.
2. Used symbolically—the spiritually dead.
3. Mahant (great ones).

All-pervasive is Nanak's Master,
Controller of the self, Lord. (2) (2.54)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
SCORE 12
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bandanā Hari bandanā gūna gāwuh Gopāl Rāi

Making obeisance to the Lord, the Divine Monarch's
laudation you sing. (Pause)
By great good fortune is met the enlightened Preceptor.
In service of the Lord are millions of sins annulled. (1) P. 684
Whoever in *love of* the *Lord's* lotus feet is dyed,
Fire of suffering touches him not. (2)
In holy company is the ocean *of existence* crossed.
In Divine love contemplate the Name that fearless renders. (3)
Thereafter approaches not sin of coveting others' wealth,
Nor evil-doing;
Nor does brutal Yama have access. (4)
The Lord Himself the fire of desire[1] has assuaged.
Saith Nanak : Under the Lord's shelter are we saved. (5) (1.55)

Tripati bhayee Sachu bhojan khāiyā

As with *absorption of* mind and body and tongue on the
Lord's Name I have meditated,
Am I fulfilled, and in holy feasting indulged. (1)
True life is life in God :
In contemplation of God in holy company lies true life. (I-Pause)
Singing the Lord's merits day after day
Is enjoyment of raiment of various kinds. (2)
In beholding the Lord's path with *absorption of* heart.
Lies *enjoyment of* riding elephants, chariots and steeds. (3)
In meditation on the Divine feet in *absorption of* mind and body,
Has Nanak, servant of God, obtained the Lord,
treasure of joy. (4) (2.56)

Guru kei charan jīya kā nistārā

By *devotion to* the Master's feet is the self liberated.
In an instant have these taken it across the great[2]
ocean of existence. (I-Pause)

1. Thirst.
2. *Samund, Sagar* both standing for ocean, yield such an emphasis.

Some ritual actions have performed, some at holy
spots-bathed—
God's servants on the Name Divine *alone* have meditated.
Nanak, servant of God, contemplates the Lord,
Annuller of bonds, controller of the inner self. (2) (3.57)

Kitai prakāri na tūtou preeti

May the way of Thy servant's *life* be pure,
That noway His love for *Thee* be snapped. (I-Pause)
The Lord, beloved above self, life, mind and wealth,
On egoism puts restraints. (1)
This is Nanak's prayer :
To the *Lord's* lotus feet may my love be attached ! (2) (4.58)

In the Measure Dhanasari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kāhei rei ban khojan jāī

Why to seek *Him* dost thou go into wild places[1] ?
The Lord abiding in all, immaculate, within thee is
pervasive. (I-Pause)
As fragrance in the rose, and reflection in the mirror,
Does the Lord in the self abide : there seek him, brother. (1)
Within and without know, the Lord alone abides—this truth
by the Master is revealed.
Saith Nanak; servant of God : Without realization of the self
Is not effaced impurity of illusion. (2) (1)

Sādho ihu jagu bharam bhūlānā

Devotees of God ! this world in illusion is lost.
Discarding contemplation of the Name Divine,
to Maya is it sold. (I-Pause)
With mother, father, brother, progeny and wife is
it involved. P. 685
Lord ! in intoxication of beauty, wealth and power
day and night is it maddened. (1)
To *the Lord* compassionate to the humble, shatterer of
suffering is it not devoted.
Saith Nanak, servant of God : One in a million,
Turning Godwards,[2] the *Supreme Being* has realized. (2) (2)

1. Lit. Forest.
2. Gurumukh.

Tin jogī kau jūgati na jānou

Know not such a yogi to be aware of *true* praxis,
In whose heart you behold avarice, attachment
And attraction[1] for pelf. (I-Pause)
One that from slander or flattery[2] of others is free,
And holds iron and gold alike;
Is above joy and sorrow—
Call such a one *alone* a yogi. (1)
Whoever the restless mind rushing in ten directions,
has poised and restrained,
Saith Nanak : Know you such a person to be
liberated. (2) (3)

Ab maiṇ kaunu upāu karouṇ

What effort shall I now make
Whereby the mind's doubt may be lifted and the
ocean of existence be crossed ? (I-Pause)
After attaining *human* birth no good have I done—
Of this am I greatly in fear;
By thought,[3] word, action the Lord's praise
have I not sung—
This is what puts my self in apprehension. (1)
By the Master's teaching no enlightenment have I acquired,
And like a beast only my belly filled.
Prayeth Nanak : Lord ! consider Thy own law *of grace*[4]—
Then alone may I, fallen one, be saved.[5] (2) (4)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Guru Sāgaru ratnīṇ bharpūrei

The Divine Master is the lake full of pearls :
Therefrom *God's* devotees pick up amrita, never from
it straying far :
Picking up elixir of joy in God, to Him are they pleasing.

1. Desire for possession.
2. Praise.
3. Mind.
4. Bird (Wird, Ar.) Law, custom.
5. Swim across.

In *this* ocean these swans[1] find the Lord of life. (1)
What is the wretched stork[2], splashing in a puddle;[3]
Sinking in mud—his impurity goes not. (I-Pause)
The thoughtful person takes each step after great consideration.
Discarding duality, becoming worshipper of the
Formless Supreme Being,
Tasting of the boon of liberation and joy in God.
Such are saved by the Master, their transmigration annulled. (2)
The swans[1] leave not the lake ever—
Engaged in loving devotion, in poise are they absorbed.
In the Lake is the swan,[1] in the swan[1] the Lake;
Ever cherishing the inexpressible discourse, honouring
the Master's teaching. (3)
In the sphere undisturbed of Maya[4] abides a Yogi,[5]
Neither female nor male—how may He be described ?
The three worlds in His Light keep absorbed.
Godly men and supreme yogis with the holy Eternal
seek shelter. (4)
He is source of all joy, prop of the helpless;
The God-directed by devotion spontaneously arisen
contemplate Him.
Beloved of your devotees, annuller of fear—
Suppressing egoism, is the seeker to you united and
your path treads. (5) P. 686
Despite innumerable *ritual* devices, death's torment goes not.
Man with death *in destiny* recorded, into the *mortal*
sphere has arrived.
Caught in duality man wastes the boon of life—
Not realizing the self, in straying he wails. (6)
Should man's faith be fixed in the fourth state of Absorption,[6]
The mind then rests in poise, righteousness[7] and the
Divine universal prop;
One sole Reality then he discourses of, studies and
absorbs by listening—
Continence, purity and self-restraint filling his heart. (7)

1. Symbol for the devotee.
2. Symbol for the worldly-minded.
3. Symbol for worldliness.
4. Sunn-Mandal (The sphere wherein is eternal poise).
5. Implies God.
6. (Fourth line placed first in rendering).
7. Dharma.

Those purified by the holy Eternal are pure;
impurity touches them not.
By the Master's teaching their doubt and fear flee.
Nanak yearns for *sight of* the Eternal form
That is Primal, beyond compare. (8) (1)

Sahaji milai miliyā parwāṇu

Seeking union by poise alone is truly approved—
Such nevermore are subjected to death or transmigration.
In the Lord is absorbed His servant; in the servant is
the Lord Himself.
Wherever I took, none other I behold. (1)
By the Master's *guidance* are attained devotion and poise :
Without the Master's *guidance*[1] is one subjected to
death and transmigration. (I-Pause)
Adopt the preceptor who *in the mind* confirms truth;
Inspires utterance of the unutterable and by the holy
Word brings about union.
No other pursuit engages God's devotees :
The holy Lord and Truth to such a one are dear. (2)
The mind in his body abides; in the mind *abides*
the holy Eternal—
To the Eternal united, in Him is he absorbed.
The devotee at the Lord's feet falls,
With whom the Master, perfectly-endowed, finds union
and to it leads others. (3)
Himself He grants the vision, Himself the Beholder.
By *hatha*[2] is the Lord not propitiated, nor by
numerous sectarian garbs.
The mind in devotion to the Lord is absorbed,
Who fashioning vessels,[3] into them poured amrita. (4)
Those studying much stray[4] and chastisement receive.
Too much cleverness only brings on transmigration.
The servent of God by the Master's guidance in
the Lord is absorbed;
Contemplating the Name, consumes sustenance
of His fear. (5)

1. Meeting.
2. The path of Yoga by *praxis*.
3. Image for beings.
4. Implies wandering in shaken beliefs.

Those worshipping stones and residing at bathing
spots and in forests;
Wandering, turning away from the world[1]—
Still is their mind impure : how may it acquire purity ?
Whoever to Truth is united, alone obtains honour. (6)
Beloved Lord ! in your grace to a Preceptor unite me,[2]
Who with noble conduct and contemplation should be endowed,
Who since primal time should bear a mind poised and restful,
And in the twinkling of his lotus eye save millions. (7)
Lord ! to whom shall we relate Thy laudation ?
No other than Thy self exists.
Keep us *obedient to* Thy will as may please Thee.
May Nanak in spontaneous poise chant *Thy* praise. (8) (2)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
Ashtpadi (Octet)

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jojo jūnī āiyo tih tih ürjhāiyo mana janam sanjogi pāiyā
Whoever has taken birth, in it was entangled—
By a lucky conjunction[3] was the human birth attained.
God's devotees have His shelter solely :
Divine King ! in your grace succour us by the strength
of your arm and to yourself unite us. (1)
After wandering through innumerable births still have we
not attained rest.[4]
I shall serve, fall at the feet *of any* who the Lord's
path *to me* points. (I-Pause) P. 687
Innumerable special efforts for Maya-attainment I make;
which in my mind I cherish.
In running after covetousness is my life ever passed.
Would that a holy one I meet who all my anxiety sheds,
And to the Lord in love attaches me. (2)
All the Vedas have I studied; still the distance[5]
from the Lord is not removed,

1. Udās = one turned away from the world.
2. Lit. Grant a meeting with.
3. Conjunction of stars implied.
4. Implies cessation of transmigration.
5. Difference, distinction.

And the five *evils* settled in my heart make no pause in
their activity.
Would that I were to meet a devotee, from Maya-taint free
Who the Name ambrosial in my heart sprinkles. (3)
Bathing at holy spots has only brought involvement
with impurity of egoistic understanding;
By these is not the Lord of my self pleased a whit.[1]
When shall I attain holy company and eternal joy in God,
Whereby my mind by collyrium of enlightenment
may be purified ? (4)
All the states[2] of life have I observed; still is my heart not
resting in faith—
Like one without realization washing his body.
Yearn I for company of a godly being, dyed in devotion to God,
Who my mind's filth of foul understanding may remove. (5)
Bound in ritual acts of piety, for an instant to *the Lord*
am I not attached—
All this in pride done; with God is it of no account.
The holy man fulfiller of desires, ever in Divine
laudation engaged—
A rare one by the Master's grace with his eyes beholds. (6)
One acting from stubbornness of spirit not a grain
of merit earns;
Involved in Maya-pursuit, like the stork,
false his *show of* meditation.
Would that I were to meet some bestower of bliss,
who of the Lord may discourse,
By whose contact[3] liberation I may attain. (7)
Should the Divine King be pleased, our Maya-bonds
He may snap,
And my mind in the Master's Word may be dyed.
Imperishable joy have I attained, as to the Lord
above fear am I united.
Falling at the Divine feet has Nanak attained joy. (8)
Thrice fruitful is *life's* pilgrimage :
By touch of the holy is *my* transmigration annulled.
(I Second Pause) (1.3)

---

1. As much as sesame grain.
2. The four ashramas (stages) of life laid down in the life of a 'twice-born' Hindu.
3. Meeting.

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Tīrath nhāwaṉ jāoṉ tīrath Nāmu hai

What good my going off to bathe at holy spots ?
The Name Divine is the *true* holy spot.
The true holy spot *also* is contemplation of the holy Word
and enlightenment within.
The enlightenment granted by the Master is the *true* bathing-spot,
The ten[1] holy baths and the sacred tenth of the bright
half of Jeth.[2]
The Name Divine ever I beg—Lord, Holder of the earth !
this to me grant.
Afflicted is the world; the holy Name the medicine—
Without truth in impurity is it involved.
The Master's Word is light eternal,
And equals bathing everlastingly at the holy spot. (1)

Sāchi na lāgai mailu kyā malu dhoīyai

The pure no impurity take—what need washing them clean ?
With pearl-string of merits worn round the neck,
what *occasion* for wailing ?
One that by Divine contemplation subdues *the ego*, P. 688
Is liberated himself and liberates others,
Nevermore to fall into transmigration.
Such a one is philosopher's stone, in supreme meditation engaged.
Holy himself, to the Eternal pleasing.
In holy joy and bliss daily immersed,
Suffering and sins has be cast off.
Those attaining the holy Name, and having the
vision Divine by the Master shown—
Pure in mind, no impurity take. (2)

Sangati mīt milāpu pūrā nhāvaṉo

Union with holy devotees is the true holy bath.
Those chanting Divine laudation, by the holy Word
with beauty are invested.

1. The ten days that are considered particularly holy for bathing at sacred spots.
2. The day the holy Ganga is believed to have descended to the earth. *Dashara* = the tenth holy date. Also, Ganga, annuller of the ten sins.

Those reposing faith in the holy Preceptor, lauding the Eternal,
Perform true charities, disburse donations and
exercise compassion.
The seeker-female pleasing to the Spouse, in serene
contemplation bathing,
In the true triple confluence[1] takes bath.
To the holy Sole Supreme Being be devoted—
Thereby with each day shall come bliss ever-increasing.
Liberation in holy company, in congregation of devotees
is attained—
Such company by Divine grace is attained. (3)

Kahaṉu kahai sabhu koe kewaḍu ākhīyai

All discourse of the Lord—how may His extent be stated ?
I, ignorant, low, devoid of knowledge, from the Master's
teaching have acquired enlightenment.
Holy is the Master's teaching, ambrosial discourse :
To that is my heart attached.
Beings depart and arrive laden with poison.[2]
The Master by the holy Word *unites all to God.*
By our discoursing are not diminished the stores of devotion.
Everywhere is the Lord pervasive.
Saith Nanak in supplication : By purification of the mind
alone is one rendered holy. (4) (1)

Jīvāṇ Terai Nāeṇ mani ānandu hai jīo

Sire ! as by Thy Name I live, bliss is in my heart.
The Name holiest of the holy is *utterance* of Divine merits—
Merits of the illimitable enlightenment of the Creator,
who creates and also dissolves.
As arrives His decree *bearing* the command sent by Him,
None has power this to turn away.
Himself Creator and cherisher, over each one's head
is inscribed His writ—
Of this Himself He grants awareness.
Saith Nanak : Inaccessible, unknowable is the Lord—
By His Name I live. (1)

Tūm sari awaru na koe āiyā jaesī jīo

None, Sire ! like upto Thee—*others* are born and shall die.
By *Thy* Ordinance shall the judgement be made,

1. The Tribeni, at Prayag (Allahabad), where Ganga, Jamuna and the mythical Saraswati meet in confluence.
2. Symbolizes sin.

Whereby shall all ignorance be lifted.
The Master by inspiring utterance of the Ineffable,
All doubt removes—
The truth of such in the Divine essence is absorbed.
Himself He creates *beings* and those that
The Lord of the Ordinance by His Ordinance realize,
Into Himself absorbs.
From the Master is Thy holy truth learnt,
That at the last moment is our self's *true* friend.
Saith Nanak : Sole is the Lord, without a second—
In *devotion to* Thy Name lies exaltation. (2)

Tūṇ sacchā sirjanhāru alak sirandiyā jīo

Sire ! Thou art the holy Creator, the Maker inaccessible
by our understanding.
One is the Lord, yet, the paths are twain.[1]
That to strife leads :
Two[1] are the paths ordained, all beings to the Ordinance
are subject—
Whereby is the world born and dies.
Other than the Name none is our friend—
The world on its head carries a heavy load of poison.
Man by the Ordinance into the world has come, yet of
the Ordinance is ignorant.
The Lord for *obedience to* the Ordinance confers exaltation.
Saith Nanak : The Eternal Creator, Lord, by the holy
Word is realized. (3)

Bhagat sohehṇ durwāri shabdi sūhāiyā jīo

Thy devotees in Thy court shine in splendour, by the
holy Word exalted;
Making ambrosial utterance, with tongues in joy dyed.
With tongue dyed in joy for the Name they yearn,[2]
On the Master's Word sold.
Those to Thy heart pleasing, contacting this
philosopher's stone, P. 689
Turn philosopher's stones themselves.
Such by discarding the ego attain the immortal status—
A rare enlightened one such realization has.

1. These imply the way of devotion and worldliness, of faith and doubt, as also Hinduism and Islam (that is, credal differences).
2. Thirsting.

Saith Nanak : God's devotees at the holy Portal *shine in* beauty—
Merchants of the holy Eternal. (4)

Bhūkh piyāso āthi kiv dari jāesāṇ Jīo

Sire ! how may I, hungry for pelf, attain the Divine Portal ?
By approaching the Master and soliciting[1] knowledge from him,
on the Name may I meditate.
Meditating on the holy Name, may I utter the holy *Name*,
And by the Master's guidance realize truth.
On the Name of the Lord, cherisher of the humble,
compassionate, immaculate
May I discourse ceaselessly.[2]
Such functioning from primal time has the Lord
Himself ordained—
Subdued *thereby* are the ego and the mind's *impulses*.
Saith Nanak : The Name is the sweet elixir supreme;
By the Name is *worldly* thirst assuaged. (5) (2)

Pir sangi mūṭhariyei khabari na pāīyā Jīo

Thou woman[3] deluded, with thy Lord by *thy* side,
Unaware hast thou been of Him.
In this hast thou earned the writ inscribed on thy forehead;
Ineffaceable is the writ inscribed of our previous deeds—
I know not what *to me* shall befall.
In dye of good deeds not dyed,
Involved in evil qualities, wailing I sit.
Wealth and youth are *thin* as *akk*[4]-shade;
As comes old age, ended are our days.
Saith Nanak : One without *devotion to* the Name
is of cursed matrimony,
By the Spouse for her faithlessness abandoned. (1)

Būḍī gharu ghāliyo Guru kai bhāe chalo

Thou that art ruined, ruined *thy* home—the Master's
instruction obey.
On the holy Name meditate : *thus* shalt thou have
joy in the Mansion.
On the Name Divine meditate; thus shall *to thee* come joy—
Brief is thy stay in the parent's home.[5]

1. Asking, querying.
2. Day after day.
3. Image for the self as also the seeker.
4. A bush yielding bitter fruit.
5. Symbol for life in the body.

As in thy true home art thou settled, shalt thou attain
the Divine essence,
And ever with the Beloved abide.
Listen, people of the world ! without devotion shall you
not get abode in your *true* home.
Saith Nanak : The woman shall have joy with the Beloved,
As in the holy Name she is dyed. (2)

Piru dhan bhāvai tāṇ pir bhāvai nārī Jio

The Spouse is beloved of the woman when the woman
is by him favoured.
Then contemplating the Master's Word, in joy of
the Beloved is she absorbed.
Contemplating the Master's Word, of the Spouse is she beloved,
In humility[1] performing devotion.
The Beloved consuming her Maya-attachment,
In joy has she bliss.
In joy with the holy Lord absorbed, by subduing the ego
is she dyed deep red in *love*.
Saith Nanak : One absorbed in holy truth is blessed in matrimony,
In love of the Beloved absorbed. (3)

Pir ghari sohai nāri je Pir bhāvae Jio

Sire ! the woman in the Husband's home in beauty shines,
should she with Him be in love.
Utterance of false words is of little avail :
Of little avail is false utterance, never shall she
behold the Beloved's sight.[2]
Such a one, full of demerits, by the Spouse abandoned—
Without Him are her nights passed.
Reposing not faith in the Master's Word, in bonds entangled.
Never shall she attain the Mansion.
Saith Nanak : One realizing the self, by the Master's guidance,
In serene joy is absorbed. (4)

Dhann sohāgani nāri jini Piru jāṉiyā Jio

Sire ! blessed is the woman of happy matrimony
Who her Lord has realized.
One bereft of the Name is false; false her doing.
One with Divine devotion decked, to the holy Lord is pleasing,
In loving devotion dyed in the Lord.

1. Bending low.
2. With her dyes.

With the voluptuous spouse, of tender youth, shall
she have bliss in joy.
Abloom with the Master's Word, by the Lord's
love blessed, P. 690
Noble is her reward.
Saith Nanak : The woman by holy truth exalted,
In the Spouse's home in beauty shall abide. (5) (3)

In the Measure Dhanasari—Composition of Guru Ram Das
Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari jīo kripā karei tāṇ Nāmu dhiyāīai Jīo

Sire ! should only the Lord show grace, may we on the
Name meditate.
Should the holy Preceptor by his sweet will meet,
In spontaneous poise Divine laudation may we sing :
Singing Divine laudation is one ever[1] in bloom,
While the self to the holy Eternal becomes pleasing;
Then pride, egoism and Maya one discards.
The Creator does all in His will;
Beings receive only what He grants.
Sire ! should only the Lord show grace, may we on the
Name meditate. (1)

Andari sāchā nehuṇ pūrei Satigūrai Jīo

Within *me* abides true love by grace of the holy Preceptor
perfectly-endowed.
The Lord[2] day and night I serve; never is He from
my mind away :
Forgetting him never, day after day on Him I meditate—
By utterance of His Name I live.
As to *His Name* by my ears I listen, is my mind's *desire* fulfilled;
Thns by the Master's guidance amrita I quaff.
Should *the Lord* show grace, with the holy Preceptor
union He grants,
Whereby day by day does the mind in discriminating
understanding remain.

1. Each day.
2. Him.

In the self has arisen true devotion[1] by grace of the
holy Preceptor, perfectly-endowed. (2)

Sat-Sangati milai waḍ-bhāgi tāṇ Hari-rasu āwae Jīo

Sire ! should holy company by great good fortune be met,
does the self find joy in God.
Should the self ever in devotion remain absorbed,
In spontaneous poise shall it merge :
By merging in spontaneous poise to the Lord's heart
shall it be pleasing,
And abide ever emancipated from Maya and the world.
As devotion to the Lord is formed, does the self get
acclaim here and in the hereafter.
Such a one from pleasure and pain emancipated,
Shall all the Lord's doings find pleasing.
Sire ! should holy company by great good fortune be met,
does the self find joy in God. (3)

Dūjai bhāe dūkhu hoe manmūkh Jam johiyā Jīo

Sire ! in duality lies suffering :
Egoists by Yama are sought after.
Such deluded, in Maya-suffering caught, day and night wail :
Deluded in Maya-suffering, by egoism prodded,[2]
In pursuit of covetousness is their life passed.
The Lord's bounties forgetting, at the end in regret
they depart.
Other than the Name nothing the self accompanies—
Progeny and wife, are all Maya-delusions.
In duality lies suffering : egoists by Yama are sought after. (4)

Kari kirpā lehu milāe mahalu Hari pāiyā Jīo

In Thy grace to holy company unite me.
That the Divine Mansion I attain.
Those ever remaining in the prayerful attitude,[3]
To the Lord's heart[4] are pleasing :
Those pleasing to the Lord's heart[4] in the Divine
Ordinance are absorbed—
Obeying the Ordinance, joy they obtain.
Ever day and night in contemplation remaining.

1. Love.
2. Incensed, provoked.
3. With folded hands.
4. Mana.

Spontaneously on the Name they meditate.
By *devotion to* the Name has come exaltation—
The Name to Nanak's heart is pleasing.
In Thy grace to holy company unite me,
That the Divine Mansion I attain. (5) (1)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev P. 691

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Satiguru dīn-dayāl jisu sangi Hari gāwīyai Jīo

Sire ! compassionate to the humble is the holy Preceptor,
In whose company may we sing Divine *laudation.*
Delight of the Divine ambrosial Name in holy company
is experienced.
In holy company on the Sole *Lord* meditate in love,
Whereby may suffering of migration flee.
By primal grace is recorded *for man* receiving of instruction
from the holy—
Thereby is Yama's noose snapped.
Fled are then fear and doubts, unravelled *Yama's* knot;
Yama's path nevermore then is visited.
Prayeth Nanak : Lord, show grace,
That ever Divine laudation I sing. (1)

Nidhariyāṇ dhar eku Nāmu niranjaṉo Jīo

Sire ! the sole prop of the shelterless is the Name immaculate.
Thou the Supreme Bestower *of boons*, shatterer of all suffering.
Lord annuller of suffering, bestower of bliss,
To shelter of the holy am I come,
Who in the twinkling of an eye take *the self* across the
tempestuous ocean of existence.
As is the Master's collyrium to the eyes applied,
Is the *Lord beheld* pervading all space.
Prayeth Nanak : May I ever contemplate the *Divine*
Shatterer of all suffering and fear. (2)

Āpi līyei laṛ lāe kirpā dhārīyā Jīo

In His grace has He Himself to His sash attached us.[1]
Without merit, low, helpless am I—

1. Implies granting shelter and succour.

Inaccessible, limitless the Lord.
Compassionate, ever gracious *is the Lord.*
bestower of poise on the lowly.
All beings under Thy power lie—all by Thee cherished.
Himself is He the creator, Himself enjoyer of all;
Himself keeping all in mind,
Prayeth Nanak : May I find life in Divine laudation;
The Lord may I ever contemplate. (3)

Terā darasu apāru Nāmu amolaī Jīo

Without limit is Thy vision, beyond value Thy Name;
Thy servants the incomputable Supreme Being ever contemplate.
The holy on whose tongue in His pleasure is He settled,
By the Divine elixir feel intoxicated.
Supremely fortunate are those attaching themselves to the
Master's feet,
Ever, each day awake *to the Lord.*
Such ever, with each breath utter laudation of the Lord,
worthy to contemplate.
States Nanak in humility : Invaluable is dust *of feet*
of the holy
And the Name Divine. (4) (1)

In the Measure Dhanasari—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sanak Sanand Mahesh samānā

Great ones such as Sanak, Sanandan[1] and Shiva,
And Sheshnag[2] Thy truth have not realized. (1)
In holy company pray, in *our* heart lodge the Name ! (I-Pause)
Such as Hanuman[3] and Garuda,[4]
Indra, king of gods and great ones among mankind
Of *Thy* merits have no awareness. (2)
Neither the four Vedas, Simritis and Puranas,
Nor Vishnu[5] and Lakshmi[6] *of Thee* have realization. (3)
Saith Kabir : Never in *transmigration* wanders one,
That attaching to Thy feet, with the Lord seeks shelter. (4) (1)

1. Sanak and Sanandan are Brahma's sons.
2. The thousand-hooded serpent with each tongue uttering a fresh name of the Lord.
3. The monkey-god devoted to Rama.
4. The bird that is Vishnu's mount.
5. Kamlapati.
6. Kanwala (Kamala).

Din tei pahar pahar tei ghariyān āv ghaṭai tanu chhīyai

Each day, each pahar[1] and hour[2] is life diminishing and
the bodily frame declining.
The hunter death like a murderer is on the prowl.
Say, what device may we employ ? (1)
Approaching is that day ! P. 692
Out of mother, father, brother, progeny, wife—
Say who can *help* whom ? (I-Pause)
Beast-like man visualizes not his self while light
in body lasts :
To keep living is he greedy, his eyes turned blind. (2)
Saith Kabir : Listen, thou creature of God !
Discard *thy* mind's doubt;
Contemplate solely the Name, and with God alone
seek shelter. (3) (2)

Jo janu bhāu bhagati kachhu jānai tā kau achraju kāho

The person that has any knowledge of loving devotion,
What wonder that *he may attain liberation* ?
As water mingled with water is not separated,
So melting, is the weaver[3] *Kabir with the Lord merged.* (1)
Creatures of God ! by your reckoning am I a simpleton :
Should Kabir meet death in Kashi,[4] what obligation
owes he to God[5] ? (I-Pause)
Saith Kabir : Listen, people of the world !
Let no one into delusions fall.
Little difference does Kashi[4] or the saline *region of*
Magahar[6] make,
Should the Lord in mind be borne. (2) (3)

Indra-lok Shiva-lokeh jaibo

Any that performs worthless austerities may
enter Indra's or Shiva's demesne.[7]
These still must he leave.[8] (1)

---

1. A period equivalent to three hours.
2. Ghari.
3. This was the caste of this bhakta, by orthodox notions low.
4. A part of the holy Banaras (Varanasi).
5. (That is, dying in Banaras does not by itself bring liberation, liberation comes from devotion).
6. A village in the Basti district of Uttar Pradesh, held to be under a curse.
7. These are the various regions of the Hindu heaven.
8. (To enter upon transmigration).

What shall I beg of God ? Nothing lasts.
Bear ever in mind the Name Divine. (I-Pause)
Repute, royal authority, wealth, worldly greatness—
None of these at the last shall our helpers be. (2)
Progeny, wife, wealth and substance—
Who by these has attained bliss ? (3)
Saith Kabir : Nothing else is of any worth :
The wealth cherished by our heart[1] is
the Name Divine. (4) (4)

Rama simar Rama simar Rama simar bhāī

Brother ! ever the Lord contemplate;
Without contemplation of the Lord, many are sunk. (I-Pause)
Wife,[2] progency, *thy* body, home, wealth that brings comfort—
As the time of death approaches, none of these
shall be thine. (1)
Ajamal, the Elephant and the Courtesan[3]
That in low deeds indulged—
All by uttering the Name Divine found liberation. (2)
Of wandering in incarnations of hog and dog didst
feel no shame ?
Why discarding the Name Divine ambrosial now
swallow poison.[4] (3)
Discard doubt and worthless ritual devices;
The Name Divine contemplate.
Kabir, thou servant of God ! by the Master's grace
make the Name Divine thy friend. (4) (5)

In the Measure Dhanasari—Composition of the Venerable Bhakta Namdev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Gehrī kari kai nīv khūdāī ūpar mandap chhāe

Deep dug are the foundations; over these are erected
mansions *by man* :
Consider, who shall live longer than Markandaya,[5]
Who passed life, covering his head *only* with a straw ? (1)

---

1. Mana.
2. Lit. Woman.
3. These are examples of those saved through devotion, as the Lord they remembered.
4. That is, indulge in evil.
5. A Rishi who lived a long life.

The Divine Creator is our *true* friend.
Man ! what art thou proud of ? this frail body shall
one day be destroyed.
Kauravas, with Duryodhana[1] for brother, in avarice indulged.
Over him waved the umbrella over twelve Yojanas[2]—
At the end was his body pecked at by vultures. (2)
There were great ones like Ravana, *master of* Lanka,[3]
all of gold. P. 693
What happened to his elephants tied at the portal ?
In an instant all passed into strange hands. (3)
Yadavas[4] that tried to fool Durbasha[5] had such
terrible recompense.[6]
The Lord to His servant Namdev has been gracious;
So Divine laudation has he sung. (4) (1)

Das bairangani mohi basi kīnī panchunh kā miṭ nāvoṇ

The ten females, *sources of senses* have I brough under control,
And of the five *sources of evil* effaced all trace.
The seventy-two channels[7] with amrita have I filled,
and the poison cast out. (1)
No more *to the world* shall I return.
With my heart[8] the ambrosial word I utter,
and *thus* instruct my self. (I-Pause)
By falling at the Master's feet,[9] begging of him the strong
axe *of the holy words* have I acquired.
Turning away *from the world*, are we turned servants of the holy,
And of God's devotees cherish fear. (2)
From the world shall I find release as involvement
with Maya ceases.
Maya is *another* name for falling into the womb to be born—
Discarding this, shall I attain the *Divine* vision. (3)
Those that thus enter upon devotion, lifted is all their fear.

1. Duryodhana, symbol of arrogance was king of the Kaurava race, mentioned in *Mahabharata*.
2. A measure of distance equalling three *Kosas*.
3. Ravana was the proud king of Lanka, now known as Sri Lanka.
4. The race to which Krishna belonged.
5. A rishi who cursed the Yadava race.
6. This.
7. The number of channels of vital energy (nadis) according to hatha-yoga is seventy-two thousand.
8. Vessel.
9. The allusion is to the Ramayana, when Rama, falling at Parshuram's feet, draws up all his strength with which he wielded his axe to destroy Kshatriyas.

Saith Namdev : Why seek Him outside[1] ?
By such discipline *as this* is the Lord attained. (4) (2)

Mārwāṛi jaisei nīr bālahā beli bālaha karhalā

As *in* Marwar[2] is water loved; as loves the
camel the creeper;
As at night the deer loves the *hunter's* sound—
So does my heart[3] love the Lord. (1)
Lord ! lovely is Thy Name, lovely Thy aspect;
Lovely too Thy hues. (I-Pause)
As by the earth is rain-water loved, as fragrance of flowers
by the humming-bee;
As by the Kokila is loved the mango—
So does my heart[3] love the Lord. (2)
As the chakwi loves the sun, the swan Mansarovar;[4]
As the youthful woman loves her husband—
So does my heart love the Lord. (3)
As the babe loves milk, the chatrik's tongue[5]
the shower of rain;
As the fish loves water—
So does my heart[3] love the Lord. (4)
Yoga-practitioners, accomplished yogis,
savants all seek *Him*—
A rare one only has beheld Him.
In all the realms is Thy Name loved :
So does Yama's heart[3] love the Lord. (5) (3)

Pahil pūrīyei pūṇḍarak vanā

In the beginning appeared the field of lotus[6]
Wherefrom arose the swans,[7] all beings.
Know that by *command of* the Divine might are all
beings dancing.[8] (1)
In the beginning was manifested the Supreme Being;
Thereafter from the Supreme Being appeared dancing Maya. (1)
All that exists, pertains to Him :
All the world is the Lord's orchard.

1. Why wander outside ? That is, in performing austerities and visits to tirthas.
2. A dry region in Rajasthan.
3. Mana.
4. The famous lake in the Himalayas, held sacred.
5. Mouth.
6. Symbol for the beginning of creation.
7. Symbol for the self.
8. Used symbolically = acting.

Beings are like the ocean rolling[1] in pots of
persian wheel. (I-Pause)
All beings dance like *Krishna's* milkmaids :
None other than the Lord is there.
Enter not into disputation on this—
That would be doubting.
Says the Lord : This world and I are identical. (2)
The world moves up and down the wheel like pots
on persian wheel :
After long wandering in *transmigration*, at your Portal
have we arrived.
Who art thou ?
I, Sire ! Nama. P. 694
Sire ! from this house of suffering[2]
Bringing Yama's chastisement, pray save me ! (3) (4)

Patit-pāvan Mādho birdu Terā

Lord ! uplifting the fallen is Thy law of grace.[3]
Blessed are the saints who on the Lord have meditated. (1)
To my forehead has stuck dust of the Lord's feet,
That godly men and savant seek in vain.[4] (I-Pause)
The Lord, annuller of pride, to the humble is compassionate.
Nama[5] to the shelter of your feet is a sacrifice. (2) (5)

In the Measure Dhanasari—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ham sari dīnu dayālu na Tūm sari ab patīyār kyā kījai

None humble as I; none compassionate as Thou :
What need now to test *my devotion ?*
Grant to Thy servant this *boon* in perfection :
May my mind to your Word ever be compliant. (1)
To the Lord may I time and again be a sacrifice !
Why with me art Thou incommunicative ? (Pause)
Lord ! for numerous incarnations from Thee was I alienated—
Now is this life dedicated to Thee.

1. Lit. Dancing.
2. Also rendered as : *To Thee* have I come, save me from Yama's chastizement.
Note : The language of this hymn is overwhelmingly Marathi, which was the spoken tongue of this saint.
3. Bird (Ar. Wird), customary behaviour, pattern of behaviour.
4. Is away from godly men and savants.
5. Short for Namdev.

Saith Ravidas : In hope of *union* I find life
For long of Thy sight am I deprived. (2) (1)

Chit simranu karouṇ nayn avilokano sravan bānī sūjasu pūri rākhouṇ

My mind to Thy contemplation is *dedicated*; my eyes to beholding sight of Thee :
My ears to be filled with sound of Thy utterance.
My mind may I make the humming bee;
Your feet in my heart may I lodge;
With my tongue may I utter the ambrosial Name Divine. (1)
Never may my love for the Lord find decrease !
This at high cost have I bought, in return for my whole life. (I-Pause)
Without holy company arises not love; without love can devotion to Thee be not practised.
Makes Ravidas this supplication : Divine King !
Protect Thou my honour. (2) (2)

Nāmu Tero ārati majan Murārei

Lord ! Thy Name *to me* is prayer-offering and holy dips :
Other than the Name, false is all show[1] of ritual. (I-Pause)
Thy Name *my* mat[2] and the holy stone to rub sandalwood;
Thy Name the saffron to sprinkle *over Thee*.
Thy Name the water, the sandalwood,
That rubbing, to Thee I may offer. (1)
Thy Name the lamp, the wick;
Thy Name the oil into it poured.
As with Thy Name is lit the flame,
Is the whole universe[3] illuminated. (2)
Thy Name the string, the flower-garland.
The entire vegetation[4] *in comparison* unreal.
How may I offer to Thee what Thou hast Thyself created ?
So, of Thy Name over Thee the fly-whisk I crave. (3)
All four sources of creation[5] in veneration of eighteen *Puranas* and bathing at sixty-eight tirthas[6] is engaged.

1. Expanse.
2. Asan = a woollen strip used as seat at prayer.
3. The abode.
4. Lit. Eighteen loadfuls : This is the traditional way to refer to the entire created vegation.
5. These are egg-born, placenta-born, perspiration-born and atmosphere-born.
6. Holy bathing-spots.

Saith Ravidas : Thy Name is the true worship-offering—
Thy holy Name the true food-offering to Thee. (4) (3)

In the Measure Dhanasari—Composition of Bhakta Trilochan
Bani of Bhaktas P. 695
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Nārāyan nindasi kāe bhūlī gawārī

*Deluded foolish female[1] ! why lay blame on God ?
Suffering and happiness from your deeds arise. (I-Pause)
The moon on the forehead of Shiva abides, and *daily*
in Ganga has bath;
In his family was born the Lord Himself[2]—
Yet because of his evil deed[3] is his obloquy ineffaceable. (1)
Arun who is charioteer to the lord sun, lamp of the world,
And has the king of birds, Garuda for brother—
Yet because of his evil deed[4] is he maimed. (2)
Shiva, annuller of innumerable sins, lord of the three
worlds, comes not to an end of *his journey* :
Because of his action Brahma's skull would not leave him.[5] (3)
Although the ocean, Lord of streams has yielded amrita,
the moon, the wish-fulfilling cow, Lakshmi, the
wish-fulfilling tree,
The horse Sikhar and the wise surgeon Dhanvantri—
Yet because of his deed[6] his saline taste goes not. (4)
Hanuman[7] burnt the fort of Lanka, uprooted Ravana's garden,
And bringing the curative herb pleased the Lord—
Yet because of his deeds is he not able to cast off the *curse of*
wearing only the loin-strip. (5)
Listen, wife of my home ! ineffaceable is the effect of
former deeds—
So contemplate I the Name Divine.
Lord ! thus supplicates Trilochan. (6) (1)

---

* *Note* : The above hymn is full of mythological allusions, pertaining to its main teaching of the inevitability of our deeds affecting our destiny.

1. Addressed to his wife, as is specified in the last verse.
2. Krishna was Chandravanshi (of the moon dynasty).
3. This was to aid Indra in seducing Ahalya, wife of the rishi Gautam.
4. This was the impaling of a butterfly with a thorn.
5. Shiva was guilty of cutting of Brahma's head when the latter resented Shiva's advances to this daughter. This left him when he bathed at Kapal-mochan.
6. This was to insult Agastya muni.
7. The monkey-god, devoted to Rama.

In the Measure Dhanasari—Composition of the Venerable Sain

Dhūp dīp ghrit sājai āratī

Making *devotion* the incense, lamps and ghee for arati,[1]
To the Lord am I a sacrifice. (1)
Sing you paeans of Divine joy :
Sing ever paeans of glory of the Divine King. (I-Pause)
Lord ! realization that Thou art immaculate,
Is *for me* the noble lamp and the holy wick. (2)
The way of Divine devotion is known to
my master. Ramanand,[2]
Who expounds the Supreme Bliss, perfection
incarnate. (3)
Lord of charming figure ! arcoss the *ocean of*
existence take *me*.
Saith Sain : To the *Master of* Supreme Bliss be
you devoted. (4) (1)

In the Measure Dhanasari—Composition of Bhakta Pīpa

Kāyo Devā kāyo deval kāya jangam jātī

The self is itself the deity; the self the temple;
The self too the wandering ascetic and pilgrim.
The self is incense, the lamp and the offering,
The self the flower-offering. (1)
In searching through the continents of the self are obtained
the Nine Treasures.[3]
The Lord be my witness[4] ! nothing is born
or dies. (I-Pause)
Whatever is in the cosmos is *present* too in the self—
Whoever seeks, attains *this secret.*
States Pīpa in humility : *The Lord* is the Supreme Essence—
The holy Preceptor realization of this grants. (2) (1)

In the Measure Dhanasari—Composition of Bhakta Dhanna

Gopāl Terā āratā

Lord ! *Thy* servant am I in affliction.[5]
Those that to Thee are devoted, Thou their objectives
dost fulfil. (I-Pause)

---

1. Worship-offering.
2. A great Vaishnavite saint of the thirteenth century.
3. See Glossary. Here symbolizes spiritual joys.
4. Lit. I cry to the Lord for succour.
5. Some interpret *arata* as arati (worship-offering).

I beg for lentils, flour[1] and some ghee,
Whereby may my heart be delighted.
Seek I also shoes and good clothing,
And grain grown over well-ploughed land.[2] (1)
A cow and buffalo in milk I seek,
As also a good Arab mare.
Thy servant Dhanna then begs also for a wife,
a good housekeeper. (2) (1)

1. *Sidha* is raw material for cooking.
2. Land ploughed over seven times.

RAGA JAITSARI

In the Measure Jaitsari—Composition of Sri Guru Ram Das P. 696

Quartets

SCORE I

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

*Merai hīyarai ratanu Nāmu Hari basiyā Gūri hāthu
dhariyo merai māthā*

As the Master his hand *of protection* over my forehead placed,
Came the jewel Name in my heart to settle.
As the Master *devotion to* the Name *on me* conferred,
paid off was my debt;[1]
And cast off were sins and suffering of multiple births. (1)
My self ! to the Name Divine, *repository of* all boons,
be devoted.
The Master, perfectly-endowed, the Name Divine *in me*
has confirmed—
Without the Name is life worthless. (Pause)
Egoists without the Master's guidance are turned senseless,
Ever in Maya-attachment caught :
Never serving at feet of the holy, is their life of no avail. (2)
Those that at feet of the holy, at the feet of saints
have done service,
Fruitful and meaningful is their life.
Lord of the universe ! in your compassion make me slave
of your slaves. (3)
Blind, unenlightened, thoughtless that we are,
How may we tread the *Lord's* way, His path ?
Master ! to me, without sight, grant touch of your sash,[2]
That Nanak, your servant, in unison with you may
tread *the path.* (4) (1)

---

1. Implies the duty of devotion.
2. Implies taking under protection.

Hīrā lālu amolaku hai bhārī binu gāhek mīka kākhā

The Name Divine is an immensely invaluable jewel, a ruby—
Yet without a buyer is it *reckoned* worth a *piece of* straw.
The holy Preceptor have I found buyer of jewels—
Then is this jewel sold for millions. (1)
In my heart[1] has the Lord deposited a secret jewel :
As the Lord, compassionate to the humble, union with the
holy Preceptor granted,
After union with him was this jewel evaluated. (Pause)
Enveloped in darkness of ignorance is the chamber
of the egoists' mind—
In their home is not visible this jewel worth millions :
Such, in ignorance, in doubt die straying,
After swallowing the Maya-serpent's poison. (2)
Lord ! to good holy devotees unite me—under shelter
of the holy keep me.
Lord ! to your bosom clasp us : to your shelter have
we rushed. (3)
How may my tongue express your merits—you that
are the inaccessible mighty Supreme Being ?
The Lord to his servant Nanak has shown compassion; P. 697
A sinking stone has He saved. (4) (2)

Ham bārik kachhūa na janehṇ gati miti Terei mūrakh mūgadh iyānā

We children know not of Thy state and extent—
Ignorant and thoughtless infants that we are.
Lord ! in your grace grant us noble understanding;
Turn ignorant ones into the wise. (1)
Slothful, dozing was my mind :
Arrived the Lord and to the holy *Preceptor* united me—
By such union was my guile cast off (I-Pause)
Lord ! grant each moment devotion to my heart—
The beloved Name Divine is my life.
Lord ! without the Name I die, as the drug addict who by his
drug is attracted. (2)
Perfect good fortune in primal time is bestowed on those
Whose heart with Divine love is inspired.
Each moment at their feet we worship,
Who find joy in the Lord. (3)

1. Mana.

The Divine Lord in His compassion united the long—
separated ones.
Blessed be the holy Preceptor who the Name in
my *mind* confirmed—
Nanak, his servant, to him is a sacrifice. (4) (3)

Satiguru sājanu pūrakhu waḍ pāiyā Hari rasik rasik phal lāgibā

As is attained the holy Preceptor, exalted being,
Fruit of Divine *devotion* with great joy have I tasted.
Man in Maya-serpent's coils is caught—
By the Master's teaching has the Lord this poison cast off. (1)
My heart to joy of the Name Divine is attached.
The Lord by *granting union* with the holy *Preceptor*
has purified the fallen,
And taste of joy of the Name Divine conferred. (Pause)
Blessed is *our* great fortune, as the holy Preceptor is met—
In union with the holy Preceptor is absorption in the
absolute[1] attained.
Assuaged is the fire of desire; attained is peace,
And laudation of the Lord immaculate have we sung. (2)
Those deprived of the holy Preceptor's sight, from primal
time are made unfortunate :
Involved in duality in transmigration[2] they fall—
Their whole life gone waste. (3)
Lord ! grant *me* purity of wisdom that at the holy Preceptor's
feet I serve,
And find joy in the Lord.
Nanak, servant of God, seeks dust of feet of the holy,
That the Lord in His compassion shall grant. (4) (4)

Jin Hari hirday Nām na basiyo tin māt kījai Hari bānjhā

Those in whose hearts is not lodged the Name Divine,
Pray Lord, may the mothers of such turn sterile.
Of such the body without the Name is desolate;
Without the Name, in perturbation wailing they die. (1)
My self ! contemplate the Name Divine *lying* within.
The Lord gracious has shown grace;
Wherethrough the Master cnlighenment to our self
has imparted. (Pause)

---

1. Unmani = the state of Turiya.
2. Cast into the womb.

In Kali Yuga *to sing* Divine laudation is the noble status.
By the holy Preceptor's mediation is the Lord attained.
To the holy Preceptor am a sacrifice, who the hidden
Name has manifested. (2)
By great good fortune is obtained sight of the holy,
Whereby are all sins annulled.
The holy Preceptor greatly wise, possessor of wealth of
merit[1] have we attained, P. 698
Who many of his merits with us has shared. (3)
Those shown grace by the *Divine* life of the universe,
In their mind the Lord have cherished.
At Dharmaraja's portal are their records torn—
Saith Nanak, servant of God : Thus is their reckoning
closed. (4) (5)

Sat-sangati sādh pāī waḍ-bhāgīṇ manu chaltau bhaiyo arūṛā

By great good fortune is attained pure, holy company,
And the restless mind poise has found.
The unstruck concert all the time is playing,
And joy of the Divine amrita shower have we tasted.[2] (1)
My self ! contemplate the Name Divine, all beautiful.
The Divinely-inspired holy Preceptor who love for the
Lord in my mind and body has inspired,
In his embrace has tightly enclosed me. (Pause)
Reprobate[3] misbelievers in Maya-bonds are stubbornly
hoarding poison :
This in the way of God they cannot spend,
And on their head bear chastisement of Yama,
agent of death. (2)
The holy Preceptor who his self to God has dedicated,
With fervent devotion apply dust of *his feet* to *your* face.
Such in this world and the next shall obtain repute,
With their minds deeply dyed in God. (3)
Lord ! to the holy unite me, who am their humble servant.[4]
Nanak, servant of God, by touch of feet of the holy
Preceptor to devotion is inspired—
The thoughtless stone-like mind thereby has blossomed.[5] (4) (6)

1. Shah = a common term has a banker or rich capitalist.
2. Taken.
3. Sakta.
4. Worm.
5. Grown green.

In the Measure Jaitsari—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari Hari simaruh agam apārā

Contemplate the Lord, inaccessible, without extent,
By whose contemplation may our suffering be effaced.
Lord ! to the holy Preceptor, exalted Person unite me :
By association with the Master comes joy. (1)
Friend ! sing laudation of the Lord :
The Name Divine cherish in heart,
Discourse *to us* on the Lord's Word; by union with the Master
is it manifested. (2)
The mighty Lord, the Divine Master is *our* very life—
To my mind and body tastes He sweet as amrita.
Lord ! in your compassion unite me to the Master,
Image of the immaculate Supreme Being. (3)
The Name Divine ever confers joy :
In love for the Lord is my heart[1] dyed.
Lord ! to the great noble being, the Master unite me,
That Nanak by *devotion to* the Name may attain joy. (4) (1.7)

Hari Hari Hari Hari Nāmu japāhā

Those that the Name Divine[2] have contemplated,
By guidance of the Master, take over profit of the Name.
Ever in your self confirm devotion to the Lord—
To the Name Divine with passion be devoted. (1)
Contemplate the Name of the Lord, compassionate—
Dyed in joy in the Lord, ever His praise chant.
Chant the Lord's praise, dancing with fervour,
Joining holy company. (2)
Come sister-friend[3] ! with the Lord we make union;
Listening to Divine discourse, the holy Name we repeat. P. 699
Lord ! in your grace to the Master unite me—
By union with the Master arises yearning for God. (3)
Of the Lord inaccessible utter laudation and praise;
Each instant the Name Divine sing.
Benevolent Master ! in your grace to yourself unite me—
By such union, saith Nanak, is inspired yearning for
Divine devotion. (4) (2.8)

1. Mana.
2. *Hari* is repeated four times, yielding this sense.
3. Image for fellow-devotees.

Rasi rasi Ramu rasālu salāhā

With ecstasy laud the Lord, repository of joy :
My self ! drenched in *joy of* the Name Divine, derive this gain.
Each moment of day and night practise thou devotion—
By the Master's teaching is yearning for devotion born. (1)
Contemplate merits of Lord of the universe :
Conquering ego and the body, by the holy Word derive profit.
By the Master's teaching are the five minions of *evil* subdued,
And mind and body for the Lord become full of yearning. (2)
Contemplate the jewel Name Divine.
Chanting Divine laudation, have *thereby* everlasting gain.
Lord compassionate to the humble, show grace,
That for *utterance of* the Name Divine I yearn. (3)
In your mind the Lord of the universe contemplate.
Contemplation of the Lord is *supreme* gain in the world.
Blessed the supreme Lord,
For whose contemplation is Nanak full of yearning. (4) (3.9)

Āpei jogī jūgati jūgāhā

Himself is *the Lord* the true Yogi; Himself *grants* the
means to union;
Himself into absorption[1] beyond fear fallen.
Himself pervading everywhere, himself to *devotion to*
the Name grants yearning. (1)
Himself the regions and the worlds; Himself these He illumines.
Himself the holy Teacher, churning the ocean :
Himself the jewels He churns out;[2] and to contemplation
of the Name Divine grants yearning. (2)
Come, sister-friends[3] ! in unison Divine laudation we chant;
By the Master's guidance uttering the Name Divine,
this gain we have.
As Divine devotion in the mind confirmed becomes pleasing,
To *contemplation of* the Name Divine is yearning aroused. (3)
Himself is He supremely wise, the great monarch.
By the Master's guidance, capital of His Name to us is entrusted.
Lord ! grant *to me* love for the Lord;
For laudation of Divine merit may Nanak
have yearning. (4) (4.10)

1. Tāri = samadhi.
2. Reference to the Puranic tale of the churning to the ocean by the gods and demons, and extracting the fourteen 'Jewels' therefrom.
3. Symbol for fellow-devotees.

Mili sat-sangati sangi Gürāhā

Joining holy company in unison with the Master,
By the Master's *guidance* have I acquired capital of the Name.
Lord ! show grace that yearning to join holy company
I *perpetually* have. (1)
With my ears to words of Divine laudation may I listen :
In your grace to the holy Preceptor unite me.
Thy laudation may I sing and utter;
To contemplation of Divine merits may I have yearning. (2)
All holy bathing, ritual disciplines and pieties have I judged.[1]
None the Name Divine equals.
To contemplation of the Lord beyond measure,
of immense weight,[2]
By the Master's guidance may I have yearning. (3)
In contemplation of the Name Divine are comprehended
all ritual pieties,
Whereby is washed off impurity of sin and evil.
Lord compassionate to the humble, to Thy servant show grace;
Grant to Nanak yearning for the Name. (4) (5.11)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev P. 700

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Koī jānai kawanu īhan jagi mītu

A rare one *alone* knows who in this world is *our true* friend.
Whoever has *the Lord's* graee, has this realization—
Pure is his way of life. (I-Pause)
Mother, father, wife, progeny, relations,
loved friends and brother—
By good fortune aequired in previous births have met :
In the last moment none to another can be of help. (1)
Pearl-strings, gold, rubies, diamonds—
are an entertaining show[3] for the mind.
Their possessors' life in wailing passed,
Content never visiting it. (2)
Man may be master of elephants, chariots, steeds fleet as wind;
Wealth, estates, armies of four phalanxes[4]—

1. Weighed.
2. Used in the sense of merit, significance.
3. Maya (used in the applied sense).
4. These are elephants, cavalry, chariots and infantry.

None of these accompanies him;
Unclad he departs. (3)
God's devotees are loved of the Lord—
In their abodes chant you the Lord's Name.
Saith Nanak : Thus shall you have joy here,
And your face be radiant in the hereafter :
This blessing in company of the holy is obtained. (4) (1)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev
Duos
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dehu sandesaro kahīyo Prīya kahīyo

My blessedly wedded sisters,[1] give me the Beloved's tidings,
As listening to numerous reports of Him am I puzzled. (I-Pause)
Some aver He is outside *of us* : some that He is within :
Invisible His hue and feature.
Sisters of wedded bliss[1] ! tell me the truth of it. (1)
Pervading all, in all abiding, He from Maya-taint is free.
Saith Nanak : Listen, people *of the world* !
On the tongue of the holy[2] He abides. (2) (1.2)

Dhīrouṇ sūni dhīrouṇ Prabh kau

On hearing of the Lord find I poise of mind. (I-Pause)
Beholding the Lord close to me,
To Him shall I dedicate self, life, mind and body. (1)
Beyond computation, limitless, mighty bestower *of boons*—
As the Lord I behold, in my heart shall I hold him. (2)
Contemplating the Lord, shall all my objectives be fulfilled,
All my desires achieved. (3)
By the Master's grace is He in Nanak's self lodged;
On realization of the Lord shall no pining or
sorrow touch me. (4) (2.3)

Lorindarā Sājanu merā

Universally sought after is the Divine friend.
In each home sing noble paeans of joy—in each self[3]
is His abode. (I-Pause)
In joy and suffering, to Him I make supplication—

1. Symbol for true devotees.
2. That is, in their words.
3. Vessel.

May He never be out of my mind !
By utterance of His Name is cast illumination
of millions of suns,
And darkness of illusion shattered. (1)
In all spots and places, all that is visible is Thine.
Saith Nanak : Whoever in holy company attains Him,
Nevermore suffers transmigration. (2) (3.4)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Duos

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ab maiṇ sūkhu pāiyo Guru āgeh

By closeness[1] to the Master have I obtained joy : P. 701
Discarding cleverness of thinking have I cast off anxiety,
And shed egoism. (I-Pause)
As I beheld all *creation* in attachment involved,
To the Master's shelter have I rushed.
The Master in his grace in service to the Lord engaged me;
Thereafter has Yama stopped pursuing me. (1)
As by great good fortune the holy I met, across the
ocean of fire have I swum.
Saith Nanak, servant of God : As to the Divine feet is
my heart[2] attached.
All joys have I obtained. (2) (1.5)

Mana mehṇ Satiguru dhyānu dharā

In my mind the holy Preceptor have I contemplated.
By Divine grace is confirmed in my mind
Knowledge of spell[3] of the Name Divine. (I-Pause)
Cast off is snare of death and the mighty Yama-snare;
Gone is Yama's terror.
Coming to seek shelter of the Preceptor,
annuller of suffering,
Prop of the Divine Lord of compassion have I grasped. (1)
To me holy company assumed aspect of the boat,
Whereby is crossed the ocean of existence.
Then quaffed I unattainable[4] amrita.

1. Nearness, bring by the side of.
2. Chitta (conscious self).
3. Mantra.
4. Lit. The drink that is unattainable.

Saith Nanak : Gone were doubts;
What is beyond power of endurance[1] I then endured. (2) (2.6)

Jā kau bhaye Govind sahāī

Whoever has the Lord for succourer,
With all spontaneous joys and bliss abides—
No malady afflicting him. (I-Pause)
Such appear with others to live, yet are unattached—
Maya touching them not.
In one single state *of devotion* abiding, knowledge
of the Divine Essence they have :
This wisdom from the holy Preceptor is learnt. (1)
Such having the Lord's compassion and grace,
Are by temper devotees.
Saith Nanak : Liberation[2] comes in the company of such
As in ecstasy sing Divine laudation. (2) (3.7)

Gobind jīwan prān dhan rūp

The Lord is our life, breath, wealth and beauty;
To the being involved in mighty ignorance of
attachment is he as lamp in darkness. (I-Pause)
Beloved Lord ! by your sight are obtained all objectives;
Beyond compare your lotus feet.
To these innumerable times obeisance I offer;
By heart's[3] *fervour* offer incense. (1)
Exhausted, at Thy Portal, Lord ! have I fallen;
Firmly your shelter have I grasped.
Pray extricate Nanak, your servant, from *this*
well of worldly fire. (2) (4.8)

Koī jana Hari siūṇ devai jori

O that someone to the Lord were to unite me !
Of such a one shall I grasp the feet, utter for him fine words,
Dedicate life to him. (I-Pause)
Such a holy one may make of my mind and body pure fields,
And with Divine amrita irrigate them.
By Divine grace in this joy may one be involved,
And from mighty Maya-poison be detached. (1)
Divine Shatterer of suffering ! this humble one
to *your* shelter has come,

1. This implies the powers to make miracles and to acquire domination over others thereby. The path of Sahaj prescribes self-abnegation and humility.
2. Swimming across.
3. Mana.

With thoughts in you centred,[1]
Lord, Deliverer from Bonds !
To Nanak grant boon of fearlessness and
Divine contemplation. (2) (5.9)

Chātrik chitwat barsat meh̤n

By the chatrik's[2] yearning descends rain. P. 702
Lord, Ocean of Grace, show compassion—
For loving devotion I yearn. (I-Pause)
The *chakwi*[3] of innumerable joys seeks none—
Her fullness of joy in sight of the sun lies.
By no other devices lives the fish—
Without water must it inevitably die. (1)
We that are helpless, to shelter of the Divine
Master have come :
Pray show your grace.
Nanak to the Divine lotus feet makes supplication—
None other is *our helper*. (2) (6.10)

Mani tani basi rahei merei prān

The Lord in my mind, body and *each* breath is abiding.
By His grace to the holy *Master*, the perfectly-endowed,
enlightened being He united me. (I-Pause)
Those drugged with the intoxicating drug of Divine love,
This mighty elixir have quaffed :
Its value beyond expression—what power have I
this to state ? (1)
His servants to His lappet has He attached;[4]
Thus have those *destined to* liberation been saved.
Saith Nanak : Such, grasping shelter of the Divine Portal,
In remembrance of the Lord joy have obtained. (2) (7.11)

Āye anik janam bhram sharnī

After wandering through innumerable births to *the Lord's*
shelter have we arrived.
Pray from this dark well save us; to your feet grant us
attachment. (I-Pause)
Enlightenment, meditation, ritual piety or holy deed
I know not.

1. Lit. In your direction am I thinking.
2. A tiny bird, in love with the rain (called the brain-fever bird).
3. A bird, reputed to dote on sunlight.
4. That is, granted shelter.

Pray, to holy company attach us, that this impassable
river be crossed. (1)
Lodge not in mind
Pleasure, wealth and delectable Maya-delights.
In beholding the Lord lies fulfilment of Nanak,
servant of God;
Joy of the Name Divine is my ornament. (2) (8.12)

Hari jana simruh hirday Rāma

Devotees of God ! with your heart contemplate
Divine *laudation.*
Misfortune approaches not the Lord's devotee;
Fulfilled are all his objectives.[1] (I-Pause)
Millions of impediments by service to the Lord are annulled,
And the immutable Divine abode attained.
No fear grips the Lord's devotee;
Even Yama gives him regard. (1)
Doings other than in way of the Lord are perishable, false.[2]
Nanak ! hold thou the Divine lotus feet in Thy heart—
Therein lies all joy and peace. (2) (9.13)

In the Measure Jaitsari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhūliyo manu māyā ūrjhāiyo

The mind deluded is Maya-entangled :
All actions done from avarice have only become bonds
for the self.[3] (I-Pause)
Man absorbed in worldly pleasures[4] of Divine
laudation is forgetful :
The Lord that with him abides has he not realized,
And to wild places[5] has rushed to seek Him. (1)
The Divine jewel abiding in the self has he not realized.
Saith Nanak, servant of God : Without devotion
to the Lord, P. 703
Is life gone waste. (2) (1)

Harijū rākhi lehu pati merī

Lord ! pray save my honour.

1. (Spiritual objectives are implied).
2. Lit. Raw, unbaked.
3. By these is the self bound.
4. *Bikhai* may be interpreted as 'evils' (vishai) or as 'poison' (*vish*).
5. Forests.

As has yama's terror gripped my heart,
Ocean of Grace, *to seek* Thy shelter have I come. (I-Pause)
I that am extremely depraved, thoughtless, avaricious,
Now of *my* sinful deeds feel exhausted.
Fear of death leaves me not; this anxiety consumes
me through.[1] (1)
Numerous devices for liberation have I undertaken,
And in all ten directions have rushed along;
Yet of the Immaculate Lord abiding in the self
have I not found the secret. (2)
Merit have I none, nor contemplation of God or performance
of austerities—
What deed[2] may I now perform ?
Nanak, with *all resources* exhausted, to *the Lord's*
shelter has come;
Lord ! grant him boon of fearlessness. (3) (2)

Mana rei sāchā gaho bichārā

My self ! take[3] thou to holy contemplation :
Other than the Name Divine, know this whole
world to be unreal.[4]
He after whom, Yogis have quested to exhaustion,
Beyond limit lies.
Know the Lord to be close *to you,* unattached to
form or feature. (1)
The Name Divine, purest *of all* in the world,
Have you never contemplated.
Nanak to shelter of the Lord, worthy of the world's
worship has come—
Lord, fulfil you law of grace.[5] (2) (3)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE I

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Darshan piyāsī dinasu rāti chitwouṇ anādinu nīt

Day and night thirsting for *the Lord's* sight,

1. Consumes my self (body).
2. Deed of ritual piety is meant.
3. Lit. Grasp.
4. False.
5. Bird (Ar. Wird) = Law, customary way.

Ever I contemplate Him.
Saith Nanak : Opening *my mind's* door, the Preceptor,
to the Lord, *true* friend, has united me. (1)

Chhant (Lyrics)

Sūṉi yār hamārei sajjaṉ ik karouṇ benantīyā

Listen, cherished friend[1] ! to thee supplication I make :
In quest of the beloved Ravisher of the heart am I
wandering about.
Tell that beloved one, for His sight even for an instant,
Would I offer my severed head.
My eyes, with love of the Beloved intoxicated, even for a
moment find not rest.
To the Lord is my heart attached, as the fish to water,
Or as the *chatrik* in thirst.
As Nanak, servant of God, the Master perfectly-endowed,
has attained,
Extinguished is his thirst. (1)

Yār vei Prīya habbhei sakhīyāṇ mū kahī na jehīyā

Cherished friend ! like to none of the Beloved's doting
females[2] am I.
Cherished friend ! each one out of those is attractive far[3]—
Who would bring me to mind ?
Better than the other is each of the Beloved's numerous
cherished ones,
Having joy and bliss with Him.
At their sight yearns my heart the Divine Repository of
Merit to attain.
To those that have the Beloved's heart attracted, would I give
my own heart.[4]
Prayeth Nanak : Thou of blessed matrimony,[5] to my
supplication listen;
Tell how the Beloved's sight may I have. (2)

Yār vei Piru āpaṉ bhāṉā kichhu nīsī chhandā

Cherished friend ! the Beloved is master of His will,
dependent on none.
Cherished friend ! thou with Him hast had bliss;

1. The Guru is herein apostrophized.
2. Sakhi = female friend. Symbol for devotees.
3. Better than the other.
4. Mana.
5. Symbol for the devotee united to God.

I query, tell me by what device
The Beloved hast thou attained :
Such their ego have shed as good fortune have on the
forehead inscribed. P. 704
The Lord, grasping me by the arm has to *Himself* drawn me,
Of my merits and demerits oblivious.
One round whose neck garland of merits Thou hast placed,
And granted her the glow of beauty,[1]
With all kinds of wear looks charming.
Saith Nanak, servant of God : Blessed is the
happily-wedded life,
With whom the Spouse His days spends. (3)

Yār vei nit sūkh sūkhendī sā maiṇ pāī

Cherished friend ! the boon I ever sought for, is attained :
Arrived is the cherished Bridegroom, played is the concert of joy.
Has come great joy and bliss, as is found the gracious Beloved,
Ever resplendent in beauty.
By great good fortune, in holy company,
In the Master's[2] company attained.
Fulfilled are all my desires, as the Beloved to His
bosom has clasped me.
Thus states Nanak in humility : The boon I ever sought for,
By contact with the Master is attained. (4) (1)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Ūchā agam apār Prabhu kathanu na jāe akathu

Lofty, inaccessible, beyond limit, beyond expression,
Is the Lord.
Nanak to shelter of the Lord, mighty to save,
Has come. (1)

Chhant (Lyric)

Jiūṇ jānahu tiūṇ rākhu Hari-Prabh Teriyāṇ

Lord ! save me by whatever device Thou knowest of[3]—
I that am *solely* Thine.

1. Made her complexion glowing red.
2. Sādh = holy man.
3. Lit. Any way that you know of.

How may I my innumerable demerits recount ?
Innumerable *our* errors, denials;[1] ever forgetful,
In attachment to terrifying Maya involved,
By Thy grace finding release.
In hiding committing enormous sins; yet is the Lord
nearer to us than nearest.
Prayeth Nanak : Show grace; from whirling in the ocean of
existence extricate us ! (1)

Sloka

Nirati na pawai asanukh gūṉa ūchā Prabh kā Nāuṇ

Of the Lord's innumerable qualities no estimate may be made;
Exalted is His Name.
Prayeth Nanak : To one without shelter, grant shelter. (2)

Chhant (Lyric)

Dūsar nāhīṇ thāoṇ kā peh jāīyai

No other shelter *than the Lord* is there—
No whom may we have recourse[2] ?
Day and night with folded hands on the Lord meditate :
On the Lord, ever our own, meditate,
And attain heart's desire.[3]
Discarding pride, attachment, evil-doing, duality,
With the sole Lord form attachment.
Dedicating mind and body to the Lord, the ego you efface.
Thus states, Nanak in humility : Lord ! show grace,
In the holy Name absorb me. (2)

Sloka

Rei mana Tā kau dhiyāīai sabh bidhi jā kai hāthi

My self ! on Him meditate in whose hand lie all devices.
Saith Nanak : Garner wealth of the Name Divine,
That with *you* shall last. (3)

Chhant (Lyric)

Sāthīyaṛā Prabhu eku dūsar nāhi koe

The Lord is our true friend, none other—
In all spots, over water and land pervasive,
Pervading water and land, is the Lord, bestower
of boons to all.
Lord of the universe[4]—beyond limit;

1. *Phere* might imply turning away from vows, promises etc.
2. Go.
3. Desire for devotion and liberation is implied.
4. (Gopal, Govind occur here).

By fervently seeking shelter with the Lord have
we attained joy,
Other than whom none is *our cherisher.*
Prayeth Nanak : To whomsoever you show compassion,
Devotion to the Name attains. (3)
Sloka

Chitti je chitwiyā so maiṇ pāiyā

All I sought in mind, have I attained.
Saith Nanak : In meditation on the Name eternal joy lies. (4)
Chhant (Lyric)

Ab manu chhūṭ gayā sādhū sangi milei P. 705

Now in company with the holy has the self found release.
By contemplation of the Name by the Master's guidance
Is *our* light in *Divine* Light merged.
By contemplation of the Name Divine are sins annulled,
Extinguished is heart *of thirst*, come fulfilment.
The Lord by the arm has grasped us, shown compassion,
And exalted us as His own.
To His bosom clasping us, has He *to Himself united us*—
Burnt is suffering of transmigration.
States Nanak in humility : In His compassion in an
instant, to Himself has He united us. (4) (2)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

Pādhāṉū sansār gārabi aṭṭiyā

The world that is like a traveller, with pride is over-stuffed.
Committing innumerable sins, in Maya-hues dyed.
Beings in the world caught in avarice, attachment
and pride are ruined.[1]
Forgetful of death, involved with progeny, companions,
worldly transactions, wife
Is their life passed.
Mother mine ! ended are recorded days of life;
at sight of Yama's minions is man in affliction.
Saith Nanak : Ineffaceable are consequences of deeds of such
As to the Name Divine are not devoted. (1)

Ūddam kareh anek Hari-Nāmu na gāwahī

Man in innumerable pursuits involved, the Name
Divine neglects to chant;

1. Sunk.

In countless births wandering, dying and being born.
Countless are these, as beast, bird, stone, tree.
Man earns consequences of the seed sown by him,
Receiving retribution for his deeds.
Those forfeiting the jewel of *human* birth in a gamble,
To the Lord are not pleasing.
States Nanak in humility : Such are whirled
in transmigration,
For an instant getting not rest. (2)

Jobanu gaiyā bitīti jaru malli baiṭhīyā

Passed is youth; old age its place has usurped—
Hands shaking, head unsteady, eyes without sight.
Eyes gone without sight; man neglectful of
Divine devotion,
Departs leaving his substance[1] behind.
Relations in association with whom mind and
body he ruined,
Now obey not his behests, bringing him ignominy.[2]
Love illimitable, perfect, for the Lord not for a moment
in *man's* mind is settled.
States Nanak in humility : In an instant is shattered
this frail[3] paper citadel. (3)

Charan kamal sharnāi Nānaku āiyā

To shelter of *God's* lotus feet has Nanak come.
The impassable ocean of worldly existence the Lord
Himself has helped him to cross.
In holy company has He on the Lord meditated;
Clasping him to Himself has the Lord[4] saved him.
The Lord approving us, *devotion to His* Name has granted,
No way examining our *merits and demerits.*[5]
The Lord, treasure of merit, limitless, cherished of
heart have we attained.
States Nanak in humility : Ever fulfilled are we, after consuming
sustenance of the Name Divine. (4) (2.3)

---

1. Maya.
2. Throw dust over his head.
3. False.
4. Sridhar (Lord of Lakshmi, Vishnu) here implying God.
5. Anything else.

VŒr in the Measure Jaitsari—Composition of Sri Guru Arjan Dev
Inclusive of Slokas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Ādi pūran maddh pūran anti pūran Paramesūrah
The Lord pervading beginning, middle and end of Time,
Pervasive everywhere, destroyer of sins—
Saith Nanak, is object of His devotees' contemplation. (1)
Behold, listen and impart *to others word of* the holy Eternal,
In the mind confirm it.
Saith Nanak : Be thou absorbed in love of the Lord, P. 706
Pervasive in all beings. (2)

Pauri (Stanza)

Hari eku niranjanu gāīyai sabh antari soī
Chant you *praise of* the immaculate Lord, pervading all creation;
The Lord almighty, whose will ever prevails.
In an instant He makes and unmakes—
None other than He *has power.*
In regions and the universe, the nether world and the continents
is He pervasive.
Whomsoever to realization He guides, has realization—
Such a one alone is pure. (1)

Sloka

Rechanti jīya rachnā māt garbh asthāpanam
Creating the living self, in the mother's womb is it lodged,
As with each breath has it contemplated *the Lord,*
from the great fire of *the womb* it remains immune. (1)
There, with head *hanging* downwards, feet on top,
does it in a filthy place abide.
Saith Nanak : Why of that Lord be forgetful,
By contemplation of whose Name comes release ? (2)

Pauri (Stanza)

Raktu bindu kari nimmiyā agni ūdari majhāri
From a drop of blood is it fashioned and created amidst
fire of the womb—
Face downwards, filthy, bedraggled,
Lying in horrible hell.
By contemplation of the Lord shalt thou *in this fire*
not be consumed.

With *strength* of mind and body in heart lodge the Lord.
Forget Him not for an instant, who in this terrible
spot has protected thee.
In forgetfulness of the Lord shall happiness never *come*—
Forfeited shall thy life be. (2)

Sloka

Mana icchhā dān karṉam sarbatra āsā pūranah

The Lord grants boons after *our* heart's desire;
ever[1] fulfilling our wishes.
Saith Nanak : Contemplate the Lord, annuller of
evils and afflictions,
Who never is from us far. (1)
Form attachment to Him in association with whom come all joys,
Saith Nanak, forget not for an instant the Lord,
who this beautiful body has fashioned. (2)

Pauri (Stanza)

Jīo prān tan dhan dīyā dīnei ras bhog

The Lord has granted *to us* life, breath, the body and substance
And all delights and pleasures;
Endowing *us* with good fortune has He granted to us
Houses, mansions, chariots and steeds.
The Lord, mighty to grant, has granted *also* progeny,
wife, friends, and servitors.
By contemplation of the Lord is body and mind in bloom,[2]
And shed are *sorrows*[3] *of* separation.
In holy company chant Divine praise—
Thereby shall all *your* maladies he shattered. (3)

Sloka

Kūṭamb jatan karṉam māyā anek ūddamah

Man endeavours *for welfare of* his family, and numerous
efforts *makes to acquire* wealth,
Remaining devoid of feeling of devotion.
Saith Nanak : Those neglectful of the Lord turn goblins. (1)
Snapped soon is the attachment formed with other *than God.*
Saith Nanak : Life's truest way[4] is to the Lord
to be devoted. (2)

1. Everywhere.
2. Green.
3. Lit. Separation (implied sense, sorrow).
4. Custom, life's rule.

Pauri (Stanza)

Jisu bisrat tanu bhasam hoe kahtei sabhi pretu

Forgetfulness of the Lord[1] turns the body to ashes;
Then is *the person* by all called a goblin.
By those with whom had been formed attachment,
For an instant is allowed not to stay in the house.
What good the wealth that by evil-doing he has hoarded ?
As man sows, so he reaps—this *life* is field of action.
Those ungrateful *to the Lord* of Him are neglectful,
And in *numerous* births whirl along. (4)

Sloka

Koṭi dān isnānam anik sodhan pavitrateh

Saith Nanak : Whoever by his tongue utters the Lord's Name,
Of all sins is absolved :
This equals millions of charities, ritual baths and
innumerable purificatory rites.[2] (1)
Gathering a large heap of fuel, a tiny *spark of*
fire to it I applied.
In this way, should the holy Lord in mind be lodged,
Saith Nanak, is all suffering shed. (2)

Pauri (Stanza)

Koṭi aghā sabhi nās hohi simrat Hari Nāun P. 707

By contemplation of the Name Divine are
millions of sins destroyed.
By chanting Divine praise are heart's desires fulfilled.
Then is annulled fear of transmigration,
And the self the holy immutable station attains.
By pre-recorded destiny is found absorption in
love of the Lord's feet.
Lord ! in your grace save him—
Nanak *to you* is a sacrifice. (5)

Sloka

Grih rachnā apāram mani bilās süādam rasah

Beings that in endless show of their household
and pleasure of life's delights
Contemplate not the Lord ever—
Saith Nanak, are worms of ordure. (1)

---

1. He whose forgetfulness.
2. Lines transposed in rendering.

Great is the display, to which *man* is attached in love.
Saith Nanak : The self that of the Lord is neglectful,
Turns to ashes. (2)
Pauri (Stanza)

Sündar sei anek sükh ras bhogaṇ pūrei

Those in fine couches, enjoying innumerable pleasures,
Having golden mansions, *decked with* fragrance of sandalwood,
wearing pearls and diamonds,
Having pleasures after heart's desire, being free from anxiety—
Should they of the Lord be unmindful, are worms of ordure.
Without *devotion to* the Name Divine comes not joy—
How may the mind *then* find poise ? (6)
Sloka

Charan kamal biraham khojant bairāgī dah dishah

God's devotees, struck with dispassion *towards the world*
In all ten directions seek Him.
Saith Nanak : Discarding fraudulent forms of Maya,
In holy company, incarnation of joy they abide. (1)
In my heart abides the Lord; by my tongue His Name I utter,
And in all regions go out to seek Him.
Saith Nanak : False are all shows; in listening to holy
discourse find I life. (2)
Pauri (Stanza)

Bastā-tuṭīj hünparī chīr sabhi chhinnā

Anyone living in a battered hovel, his clothes tattered,
Without high caste, respect or honour,
in wild places wandering;
Without friend or sympathizer; without wealth or fine form,
Relations or associates—
Should his heart with love of the Name Divine be suffused,
Is king over the whole world.
By *touch of* dust *of his feet* is the mind liberated,
And Divine pleasure won. (7)
Sloka

Anik līlā rājras rūpam chhatra chamar takht āsanam

Endless displays, joys of kingship, beauty;
The umbrella, fly-whisk *of royalty* and being seated on throne—
Such attract the thoughtless, the ignorant and the purblind :
Saith Nanak : Maya-objects are as dream. (1)

All pleasures in a *kind of* dream are enjoyed;
Sweet-tasting is worldly attachment.
Saith Nanak : Without *devotion to* the Name is Maya's
attraction a deception. (2)

Pauri (Stanza)

Sūpnei setī chitt mūrakh laiyā

Thoughtless *man* his heart on a dream has fixed;
On waking[1] he babbles, as joys and pleasures of
kingship are forgotten.
In running after worldly concerns is his life passed.
In Maya-illusion involved, unfulfilled his objectives remain.
What power has this poor creature, cast off from mind by
God Himself ? (8)

Sloka

Basanti swarg lokah jit-te prithvi nav-khanḍaṉāh

Those living in palaces *attractive* as paradise,
And conquering the earth's nine continents,
Saith Nanak, should they of the Lord, preserver of
the earth, be unmindful,
Are *as* those wandering in wild places. (1)
Involved in millious of wonders, and displays,
The *place where* man *brings* not the Name into mind,
Saith Nanak, equals a million hells :
Ruined shall that place be. (2)

Pauri (Stanza)

Mahā bhaiyān ūdyān nagar kari māniyā

A terrible forest[2] has *man* thought of as a city;
Viewing unreal objects, has he taken them to be real.
Involved in lust, wrath and pride *man* in madness wanders along.
As falls on his head Yama's baton, has he regrets. P. 708
Without *guidance of* the holy Master, perfectly-endowed,
In diabolical thoughts he wanders along. (9)

Sloka

Rāj kapṭam rūp kapṭam dhan kapṭam kūl garbatah

Royal power, beauty, wealth, high lineage, of which
man is so pround,
All are illusions.

1. (Waking to reality is implied).
2. Human life or the world.

Mankind keeps hoarding poison that is a delusion.
Saith Nanak : Without *devotion to* the Lord nothing
accompanies man. (1)
At sight of the bitter melon, that looks attractive,
Be not deluded—
Valued not at half a cowrie.
Saith Nanak : Wealth[1] accompanies not man. (2)
Pauri (Stanza)

Challadiyāṇ nāli na challai so kiūṇ sanjīyai

Why hoard that which at departure accompanies *us* not ?
What point endeavouring for that which we must leave ?
In being neglectful of the Lord, how may the mind
be contended ?
Joy comes not thus.
Attaching oneself to other objects, discarding the Lord,
Is in hell to be absorbed.
Prayeth Nanak : Lord ! show your grace and compassion;
My fear shatter. (10)
Sloka

Na cha rāj sükh mishṭam na cha bhog ras mishṭam na cha mishṭam sükh Māyā

Neither are pleasures of royal power sweet, nor delights
of bodily enjoyment,
Nor pleasures *brought by* wealth.
Truly sweet is holy company and sight of the Lord :
Thus states Nanak, servant of God. (1)
A love have I formed that my heart has dyed—
Penetrated by the substance of Truth.
Saith Nanak : *Truly* sweet is the Lord. (2)
Pauri (Stanza)

Hari binu kachhū nā lāgaī bhagtan kau mīṭhā

God's devotees find nothing other than the Lord sweet.
All other tastes are joyless[2]—this have we seen.
As has the Master become our mediator,
Snapped are ignorance, doubt and suffering.
Love for the lotus feet *Divine* has penetrated the
heart as madder's[3] *fast* dye.

1. Maya.
2. *Phīka* = Having no taste.
3. Majīth.

My life, breath, body, mind, all are the Lord's—
All that is unreal, perishes. (11)
Sloka
Tyakt jalam nah jīv mīnam na tyāgi chātrik megh maṇḍalah
The fish lives not by forsaking of water;
The chatrik[1] forsakes not the cloud-sphere.
The deer *attracted by* sound is penetrated by the arrow;
The humming-bee by fragrance of the lotus is imprisoned.
Saith Nanak : So are God's devotees to the *Divine* lotus feet attached,
Inclining to none else. (1)
Should I have sight of *Thy* face for the twinkling of an eye,
To nothing else shall I give my heart.
Saith Nanak : My life to the Lord is attached,
Who to His devotees is *true* friend. (2)
Pauri (Stanza)
Jiūṇ machhlī binu pāṇīyai kiv jīvaṇu pāwai
As without water the fish finds not life;
As without the drop of *rain* the chatrik[1] feels not content;
As the deer attracted by sound rushes to face *the hunter*;
As the humming-bee, greedy for fragrance of the lotus,
Gets bound—
Thus is love for the Lord in the *heart of* His devotees :
By His sight feel they fulfilled. (12)
Sloka
Chitwanti charan kamalam sāsi sāsi arādhanah
God's devotees with each breath contemplate Him,
And to Him make devoted supplication.
Saith Nanak : The Lord immortal they forget not.
The Supreme Lord their desires fulfils. (1)
To the hearts of such is the Lord firmly joined,
For the twinkling of an eye going not out.
Saith Nanak : Fulfilled is their desire for everlasting sight of the holy Lord. (2)
Pauri (Stanza)
Asāvantī ās Gūsāīṇ pūrīyai
Lord ! fulfil desires of my self, full of yearning.
After union with the Lord arise no regrets *in life*.

1. A tiny bird (the brain-fever cuckoo).

My heart for Thy sight yearns,
Whereby may all sorrow be removed.
By dust of *your holy* feet may my body be made pure.
Ever present *to me* may the Supreme Being,
Divine Enlightener be ! (13)

Sloka

Rasnā üchranti Nāmam sravaṉam sünanti shabda amritah

Saith Nanak : To such am I a sacrifice as with
tongue the holy Name utter, P. 709
With the ears to the ambrosial Word listen,
And on the Supreme Being meditate. (1)
Other than *devotion to* the Lord are all concerns false.
Saith Nanak : Blessed are such as to the holy
Eternal are devoted. (2)

Pauri (Stanza)

Sad balihārī tinhaṉ jei sünatei Hari kathā

Ever am I a sacrifice to such as to Divine discourse listen.
Greatly distinguished among men are those that
to the Lord bow their head.
Pleasing is sight of the hands that Divine laudation record.
Pure, holy are the feet treading the Lord's path.
In company of the holy comes liberation,
And cast off is all suffering. (14)

Sloka

Bhāvī üdot karṉam Hari ramṉam sanjog pūrnah

Manifestation of Divinely-ordained fortune whereby
man to the Lord is devoted,
By the perfectly auspicious occasions of good fortune comes.
Saith Nanak : Blessed are the hours wherein is beheld
sight of the Lord. (1)
Beyond my power is it to value the joy beyond measure.[1]
Saith Nanak : Approved is the hour wherein union with
the Beloved comes about. (2)

Pauri (Stanza)

Tell, which is the occasion wherein is the Lord attained ?
Happy, auspicious is any hour wherein is the Lord met.

1. (These are joys of union with the Lord).

By meditating on the Lord night and day are *my*
desires fulfilled.
By great good fortune is attained company of the holy—
Their feet I touch bowing low.
In Nanak's heart abides thirst for the Lord's sight—
To it is Nanak a sacrifice. (15)

Sloka

Patit pūnīt Gobindah sarb dokh nivārnuh

Purifier of the fallen is the Lord, annuller of all sins.
Nanak contemplates ever the Lord, mighty[1] to grant shelter. (1)
Discarding all egoism, to the *Lord's* feet I cling.
Saith Nanak : By sight of the Lord are fled suffering
and maladies. (2)

Pauri (Stanza)

Meli laihu Dayāl ḍheh pae dūāriyā

Compassionate Lord ! to yourself unite me, fallen at your door.
Lord compassionate to the humble ! with much wandering[2]
am I exhausted.
Lord saviour of the fallen ! Thy law[3] of grace is for
Thy devotees to show love.
None other than Thee is *my succourer*—such
is the supplication I make.
Lord compassionate ! from ocean of the world,
By grasping *my* arm rescue me. (16)

Sloka

Sant ūdharn dayālam āsram Gopāl kīrtanah

Saviour of devotees, their prop
In singing praise of the Lord compassionate.
Saith Nanak : By holy company and shelter of
the Supreme Lord
Is attained purity. (1)
Suffering[4] *of the heart* neither by sandalwood *paste* nor by
moonlight nor by autumn's cold goes.
Saith Nanak : By contemplation of the Name Divine
Is the heart filled with joy.[5] (2)

1. Lit. Heroic.
2. Transmigration is implied.
3. Bird. (Wird, Ar.).
4. Lit. Heat (oppressive feeling).
5. Grows cool.

Pauri (Stanza)

Charan kamal kī oṭ üdharei-sngal jana

By *seeking* shelter with God's lotus feet is all mankind saved.
By listening to *accounts of* Divine might
Is the mind from fear freed.
The garnered wealth of the Name no diminution knows.
Holy company by doing great good[1] is attained.
Day and night[2] on the Lord meditate;
Ever to Divine laudation listen. (17)

Sloka

Dayā karṉam dükh harṉam ücharaṉam Nām kīrtanah

Utterance of holy Name and singing Divine laudation
Brings Divine compassion and removes suffering.
Saith Nanak : Should the Lord, Supreme Being, be gracious,
Maya clings not *to the self.* (1)
As the Lord is our saviour, extinguished is the blazing fire.
Nanak ! contemplate thou the Lord who all creation
has raised. (2) P. 710

Pauri (Stanza)

Jā Prabh bhayei dayāl na biyāpai Māyā

Should the Lord be gracious, Maya attaches not *to the self.*
By meditating on the Lord
Are annulled millions of sins.
By bathing in dust of feet of God's devotees
Is the body rendered pure.
By attaining the Lord, all-perfection
Are mind and body made content.
Along with such are saved all of their families. (18)

Sloka

Guru Gobind Gopāl Guru Guru pūran Nārāyaṉah

*The Master, Divinely-inspired is Lord of the world, preserver
And all-pervasive.
Saith Nanak : The Master is gracious, almighty,
Saviour of the fallen. (1)
The Master that is the ship has taken *us*

1. Implies good deeds of previous births.
2. All eight pahars.
* *Note* : In this hymn is expressed the vision of identification in spirit of the Master (Guru) and the Lord.

Across the impassable, immeasurable, ocean of the world.
Saith Nanak : By perfection of meritorious deeds
Does one cling to the Master's feet. (2)

Pauri (Stanza)

Blessed is the holy Preceptor in whose company
is the Lord contemplated.
As has the Master shown grace,
Are all *our* blemishes covered.
The holy Preceptor, *image of* the Supreme Being,
To the lowly brings exaltation.
By snapping cords of Maya-affliction.
Has he made us his servants.
Our tongue has *then* chanted praise and laudation
Of the Lord above limit. (19)

Sloka

Drishṭanta Eko sūnīyant Eko vartant Eko Narharā

The mighty Lord[1] solely is visible, audible and pervasive.
Nanak for boon of the Name supplicates—
Supreme Being compassionate, show grace. (1)
One sole *Lord* I serve, one sole *Lord* contemplate;
To the *Lord solely* make I supplication.
Saith Nanak : Merchandise and wealth of the Name
have I garnered,
That is the true capital. (2)

Pauri (Stanza)

Prabh dayāl beant pūran ikku ehu

*The Lord gracious, without limit is solely pervasive.
Himself He solely pervades—whom else may I mention ?
Himself charity He dispenses, Himself receives it;
Birth and death[2] by Divine Ordinance occurs;
Immutable is Thy station.
Nanak seeks this boon :
In Thy grace grant *devotion to Thy* Name. (20)

---

1. Narhari = Man-Lion, an avatar of Vishnu.
2. Arriving and departing.
* *Note* : This Vār is built on a uniform pattern. Each unit contains the opening Sloka in Sanaskrit; followed by a Sloka, explanatory of it in Lehndi. Then follows the Pauri or Stanza.

In the Measure Jaitsari—Bani of Bhaktas
In the Name of the Sole Supreme Being, Realize
by the holy Preceptor's Grace
Nāth kachhūa na jānouṇ

Lord ! realization have I none—my heart to
Maya is sold (I-Pause)
Thy appellation is Lord, Enlightner of the world;
We are designated as creatures profligate of Kali-Yuga. (1)
These five *Evils*[1] have my mind corrupted,
And each moment from the Lord alienated[2] me. (2)
Wherever I look, source of suffering *I behold.*
Man's mind still of it is not convinced, despite
scriptures[3] testifying *to it.* (3)
Gautam's wife[4] and the Lord, Uma's spouse[5] :
To one clings Brahma's head; the *other, Indra* bears marks
of a thousand female genitals. (4)
These minions *of evil* have bound and harassed my gross self :
Shameless that I am, still of their compauy am I not tired. (5)
Saith Ravidas : Where shall we *seek shelter* ?
what effort to make ?
Other than the Lord, with whom shall we take shelter ? (6-1)

---

1. These are lust, wrath, avarice, attachment, pride.
2. Lit. Created distance between me and the Lord.
3. Nigam, here implying Vedas—scriptures in general.
4. Ahalya, wife of Gautam rishi, with whom Indra sinned by playing a trick.
5. Shiva, who cut off Brahma's fifth head, on Brahma objecting to Shiva easting amorous looks on his daughter.
(These two stories are well-known in Puranic literature).

RAGA TODI

In the Name of the Sole Supreme Being, Reality
Eternal, Creator Immanent, Without Fear, Without
Rancour, Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace P. 711

In the Measure Todi—Composition of Sri Guru Ram Das

SCORE 1

Hari binu rahi na sakai manu merā

Without the *Lord's sight* my heart[1] finds not rest.
May the Master to the Beloved Lord, *dear as*
life unite me,
Whereafter to the ocean of existence I may not return. (I-Pause)
By yearning for the Lord is my heart gripped :
With *my* eyes the Lord have I beheld.
The holy Preceptor gracious the Name Divine
in me has confirmed,
That is the path leading to the Lord. (1)
Obtained is the Name of the Lord, disporting in joy,
Overlord[2] of the earth, Supreme Master.
To *my* heart, mind and body has the Lord tasted sweet—
This by good fortune inscribed on my forehead has come. (2)
Those with minds fascinated by avarice, evil-doing,
Of the Lord, all-weal, are forgetful :
Such are called egoists, thoughtless, ignorant—
On their forehead is inscribed misfortune. (3)
From the holy Preceptor is obtained discriminating understanding
And enlightenment as to the *Divine* Enlightener.
Saith Nanak, servant of God : From the Master is obtained
devotion to the Name,
By good fortune in primal time on the forehead recorded. (4) (1)

---

1. Mana.
2. Govind.

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Santan awar na kāhū jānī

God's devotees of nothing other than *the Lord* have recked.
One on whose side is the Lord, from anxiety is free,
Ever to the Lord devoted. (Pause)
Lord ! lofty is Thy canopy,
The like of which none else has spread.
By the command received by *Thy* devotees,
In joy of Thy enlightenment are they absorbed. (1)
Maladies, sorrows, decrepitude[1] and death
Approach not the Lord's servants.
In absorption in the Sole *Lord*, abide they free from fear,
Their heart[2] fixed in faith in God. (2) (1)

Hari bisrat sadā khüwārī

In forgetfulness of the Lord lies perpetual ignominy. P. 712
What illusion can grip such as under Thy shelter *lie* ? (Pause)
Life without contemplation *of the Lord* is like burning *in fire*;
Life thus spent is like the snake's.
One wielding authority even over the nine continents,
Ultimately shall depart a loser. (1)
Such alone have chanted praise of the Treasure of Merit
As have *His* grace.
Saith Nanak : Such a one is *truly* happy, blessed his birth—
To him is Nanak a sacrifice. (2) (2)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Quartets

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhāiyo rei mana deh dis dhāiyo

In ten directions has the mind rushed along.
Absorbed in Maya, by pleasures and avarice fascinated,
By the Lord Himself deluded. (Pause)

---

1. Lit. Old age.
2. Mana.

Not for an hour has *man* engaged his mind
in Divine discourse,
Divine laudation and holy company;
At sight of *Maya's* frail dye[1] delighted,
To seek unlawful pleasure of lust[2] it gets out. (1)
For God's lotus feet bearing not love,
The holy Preceptor has *he* not propitiated;
In various ways rushing after the evanescent
objects of the world,
Like the oil-presser's ox moving along. (2)
Engaging not in *devotion to* the Name, charity, holy bathing,
For an instant has he not chanted *Divine* laudation.
With falsehoods of various kinds has he made
his mind content,
Unaware of what is truly his own. (3)
Never doing good to others, or serving the holy Preceptor,
On the Name has he not meditated.
Fascinated by the five minions *of Evil*, in their
company and discourse is he absorbed,
Under Maya's intoxication reeling. (4)
I pray, company of Thy devotees may I attain—
Knowing the Lord to be beloved of devotees have I come.
Nanak to *seek shelter* with the Lord has run :
Pray save my honour, who am Thy own. (5) (1.3)

Mānūkhu binu būjhei birthā āiyā

Man devoid of realization, purposelessly *in the world* has arrived :
Decking himself in various way of attraction and charm,
Is he like a corpse draped. (Pause)
The avarcious man has rushed about, making effort
to hoard wealth.
Engaging not in charity, good deeds and service of the holy,
Worthless is his *hoard.* (1)
Wearing ornaments has the woman[3] decked her couch
And created much glamour :
Not obtaining company of the Spouse,[4]
The sight of these has only brought pain. (2)

1. Kasumbha, a flower, yielding a reddish dye easily washed off.
2. Pursuing others' homes (i.e. womenfolk).
3. Image for the human self.
4. The Divine Spouse is implied.

Man labours all day to thresh husks with a flail :
To seek such unrewarding labour[1] is he in pain,
That little use is to him. (3)
In the hearts of those having Divine grace is the Name lodged.
Nanak, servant of God, questing after holy company,
Joy in God has obtained. (4) (2.4)

Kripānidhi basuh ridai Hari nīt

Lord gracious ! abide Thou ever in my heart.
Illumine my understanding that to the Lord in love
I be attached. (Pause)
May I obtain dust of *feet of* your devotee, and to my
forehead apply it.
By singing Divine laudation from gross impurity to purity
may I attain.[2] (1) P. 713
Sweet *to me* is your command;
May your doings to my heart be pleasing !
With whatever *gifts* Thou dost grant, may my heart be content,
And in no other direction rush. (2)
The Lord may I ever behold[3] near;
Of all may I turn dust.
By attainment of holy company is the Lord attained. (3)
Abidingly are we your humble slaves;
You our Lord.
Nanak is *your* child; you his mother and father—
Your Name the milk in *my* mouth. (4) (3.5)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Māngouṇ dān Thākür Nām

Devotion to the Lord's Name in charity I beg :
Nothing else shall accompany me—
By Divine grace may I obtain the *gift of* chanting
Divine praise. (I-Pause)
Royal power, wealth, enjoyment of numerous pleasures
All are *as* tree-shadows.
Man in numerous ways rushes about—all worthless activity. (1)

1. Begār : Forced labour on no payment or a pittance.
2. From being grossly impure may I become pure.
3. Know, realize.

Whatever other than the Lord I seek, appears all worthless.[1]
Saith Nanak : Dust of *feet of* the holy I seek,
Whereby may my mind attain poise. (2) (1.6)

Prabhjī ko Nāmu maneh sādhārai

The Lord's holy Name *alone* props up *my* mind.
My life's breath and joy is the *Name*—
Such is our life's tenor. (I-Pause)
The Name is my high caste, my honour, my family.
The Name, *true* friend, is ever by my side—
The Name Divine my saviour. (1)
Numerous sinful pleasures that are mentioned—
None of these accompanies man.
The Name is Nanak's loved friend,
The Name Divine our treasure. (2) (2.7)

Nīkei gūṉa gāoṇ miṭahī rog

As of the Lord's holy attributes I sing, cured are *my* maladies.
Thereby is the face made radiant, the mind pure—
In this world and the next shall thy life be made
fruitful. (I-Pause)
Washing the Master's feet I serve *him*—
My self I dedicate as offering.
Discarding egoism, disputatiouness, pride,
Accept what by *Divine Will* must come to pass. (1)
Such alone in serving the holy are engaged,
As on the forehead carry this writ.
Saith Nanak : Other than the *Lord* solely none has the
might *anything* to accomplish. (2) (3.8)

Satigūru āiyo sharan tūhārī

Holy Preceptor ! to your shelter have I come,
Pray grant me joy, devotion to the Name Divine, repute,
My anxiety annulling. (Pause)
No other place of shelter I see; exhausted,
to Thy door have I come.
Disregarding reckoning *of our deeds*,[2] by infinite
grace alone can we get release—
Save us, lacking in merit. (1)
The Lord, eternally forgiving, eternally-gracious,

1. Raw, unbaked (as of clay).
2. Lit. Disregarding all count or reckoning.

To all beings grants the prop.
Nanak, servant of God, is questing after the holy—
Praying, in this life[1] grant him liberation. (2) (4.9)

Rasnā gūṉa Gopāl nidhi gāeṉ

As the tongue praise of the Lord,
treasure *of merit* chants,
In the mind arises spontaneous serenity and joy, P. 714
And fled is all suffering. (I-Pause)
Whoever serves at the Lord's feet, source of all joy,
Has fulfilment of all desires;
Emancipated from birth and death, the ocean
of existence he swims across. (1)
After long quest is this ideal truth realized :
God's servant is one whose entire dependence
is on the Lord.
Nanak ! shoudlst thou seek imperishable weal,
Ever the Lord contemplate. (2) (5.10)

Nindaku Guru Kirpā tei hāṭeo

My traducer[2] by Divine grace is turned away.
By grace of the Lord, Supreme Being, by Shiva's arrow
is his head cut off. (I-Pause)
Snare of death and Yama at us cannot cast their glance,
As the path of truth we have adopted.
The wealth of God's precious[3] Name have we acquired,
That by consuming and spending knows not decrease. (1)
In an instant to ashes was he turned,[4] receiving
retribution for his deeds.
Saith Nanak, servant of God : The scriptures[5]
too this truth express,
And the whole world to it is witness.[6] (2) (6.11)

Kirpan tan mana kilvikh bharei

Thou worshipper of mammon, with body
and mind filled with sins,
In holy company to the Lord practise devotion—

1. Lit. This time, on this occasion.
2. (Refers to Sulahi Khan, a Mughal commander who came out with aggressive intentions against Guru Arjan Dev).
3. Jewel.
4. (Sulahi perished, falling into a burning kiln).
5. Āgam, Nigam.
6. Beholds.

The Lord alone thy sins shall cover.[1] (I-Pause)
Should the ship develop numerous leaks,
these with hands cannot be stopped.
Should one supplicate Him whose is the ship,
Then may be saved evil-doers along with the good.[2] (1)
Should one by mere words seek to lift a *heavy* rock,
It shall from its place not budge.[3]
Saith Nanak : No power or strength have we.
Lord ! save us who on Thy shelter are fallen. (2) (7.12)

Hari kei charan kamal mani dhiyāo

In your mind on the Lord's lotus feet meditate.
The Lord's Name, *true* medicine, *as* with an axe
Annuls maladies of heat and cold.[4] (I-Pause)
The Lord is Annuller of the Three Maladies,[5]
remover of suffering, store house of joy :
No impediment attaches to one who to the Lord
makes supplication. (1)
The Lord almighty by grace of the holy
our physician has become.
Saith Nanak : To those seeking shelter with the Lord,
Even though of child-like understaning,
Perfection of joy He grants. (2) (8.13)

Hari Hari Nāmu sadā sad jāp

Ever contemplate the Name Divine.
Lord Supreme Being ! in your grace have you
rehabilitated *us*.[6] (I-Pause)
He whose are *these creatures*, by Him are cherished—
Gone are their maladies and afflictions.
The Lord, assuming parental function,
With strength of His arm His servants has protected. (1)
By compassion of the Lord, Supreme Master,
Have all creation shown kindness.
Nanak with the *Divine* shatterer of suffering,
Of great might, has sought shelter. (2) (9.14)

---

1. Implies forgiving.
2. Lit. The base along with the genuine (coins).
3. Lit. Remain where it is lying.
4. Here occur 'pitt' (bile) and bāt (maladies of the wind).
5. These are *ādhi* (mental troubles), *biyādhi* (bodily ailments), *upādhi* (psychic disorders).
6. Refers to the Guru's return from sojourn at Wadali.

Swāmī sharan pariyo durbārei

Lord ! shelter with *Thy* court have I sought.
Annuller of millions of sins, bountiful Provider !
Who except Thee may grant us liberation ? (I-Pause)
After persistent quest in various ways,
All these have we considered.
In holy company is attained the supreme state—
Absorption in Maya brings bondage and defeat. (1)
Met is the beloved noble being;[1] P. 715
To his lotus feet in love am I attached.
Nanak in contemplation of the Lord finds joy—
Annulled are all his maladies. (2) (10.15)

In the Measure Todi—Composition of Sri Guru Arjan Dev
Quartets
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hāṇ hāṇ lapṭiyo rei mūṛhei kachhū na thorī

Behold thou thoughtless man ! excessively *to Maya*
art thou attached.
This that is not thine, hast thou taken to be thine own. (Pause)
God that is thine own, hast thou not contemplated
for an instant. (1)
That which is alien hast thou taken to be thine.
The holy Name that is thy friend, hast thou not lodged in heart.
To what thou shalt desert, hast thou attached thy heart. (2)
Thou hast garnered what only brings on hunger[2] and thirst :
Provision of the Name ambrosial hast thou not obtained. (3)
Of those in well of lust, wrath, attachment fallen,
Saith Nanak, a rare one by the Master's grace
has been saved.[3] (4) (1.16)

Hamārai ekai Harī Harī

In our home is *practised* solely *devotion* to the Lord.
To nothing else do we accord recognition.[4] (Pause)
By great good fortune to the Master have I attained,
Who the Name Divine in me has confirmed. (1)

1. Refers to the holy Preceptor, Guru.
2. Used symbolically—desire.
3. Has swum.
4. Know.

Utterance of the Lord's *Name* is *for us* the good way of life,
good conduct and high caste. (2)
In listening to Divine laudation lies supreme bliss. (3)
Saith Nanak : Whoever the Lord has obtained,
All boons[1] his home have entered. (4) (2.17)

In the Measure Todi—Composition of Sri Guru Arjan Dev
Duos
SCORE 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Rūṛo manu Hari rango loṛai

My heart[2] *enamoured of* beauty, Divine love seeks after;
Not by mere prattle comes love of the Lord. (Pause)
For a sight *of the Lord* I get out in quest, looking
into each lane :
By union with the Master is my illusion lost. (1)
Such understanding by the writ in primal time on
my forehead recorded.
From the holy man, *the Preceptor* have I obtained.
Thus have Nanak's eyes had sight of the Lord. (2) (1.18)

Garbi gahilaṛo mūṛhaṛo hīyo rei

The heart is pride-gripped, thoughtless,
Caught by Maya of the Divine Monarch :
Like a witch[3] has attachment gripped it. (Pause)
More and more of *substance* does man seek ever—
How without destiny[4] may he receive it ?
Man by God-given wealth is deluded—
Unfortunate one, in fire *of avarice* cast[5]
My self ! to instruction of the holy listen,
Thereby may all your sins be effaced.
For whomsoever is recorded due[6] from the
Divine Monarch to receive,
Saith Nanak, nevermore into transmigration
shall fall. (2) (2.19)

1. Everything.
2. Mana.
3. Also explicated as : Like a fish gripped by attachment.
4. Lit. What is due to one (from God).
5. Lit. Joined.
6. As in note 4 above.

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 5

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace P. 716

Aiso gūnu mero Prabh jī kīn

An act of beneficence has the Lord to me done :
The five evils and malady of egoism from my self has
He all cast out. (Pause)
Snapping my bonds, from Maya releasing me,
The Master's Word in my heart has He fixed,
Not reckoning my beauty or plainness,
Me, love-gripped, in Divine love has He drenched. (1)
As were intervening veils removed, had I vision of the Beloved,
And in bliss of heart was my self fixed in joy.
Saith Nanak : His is the house, He its lord—
He the Master, I His vassal. (2) (1.20)

Māī merei mana kī preeti

Mother mine ! the love *I bear* in heart[1]
Is *true* ritual actions, recitation of texts, repetition
of God's Name,
And the pure way of life. (Pause)
Ever beholding sight of the Lord is my life's prop,
and my life's wealth.
The Lord is my provision for the way over land and water—
Him have I made my heart's beloved. (1)
By grace of the holy is my heart made pure,
As in compassion their own have they made me.
Saith Nanak : In constant contemplation of the Lord,
Through all time friend of His devotees,
Have I obtained joy. (2) (2.21)

Prabhjī milu merei prān

Lord who art my life, pray grant me union *with Thee.*
Go not[2] out of my heart for an instant even;
To Thy devotee grant this perfect boon. (Pause)
Beloved, controller of the inner self, all-wisdom,
My doubts remove, save me !

1. Mana.
2. Be not forgotten.

Lord worthy to worship,
Cast your ambrosial glance at me—
Wealth of the Name for me is millions of
royal states and honour. (1)
Almighty ! day and night[1] may my tongue chant your laudation;
My ears listening to your praise fulfilled.
Bountiful Provider of creation ! Nanak under
Thy shelter has come;
To Thee is a sacrifice. (2) (3.22)

Prabh Terei pag kī dhūri

Lord ! *grant me* dust of Thy feet—
Thou who art compassionate to the humble,
beloved enchanter of heart !
In Thy grace my desire fulfil. (Pause)
Controller of the inner self, ever-present by us !
In all ten directions is your glory pervasive.
Lord Creator ! those that chant your praise,
Never in pining die away. (1)
In holy company are annulled Maya's concerns and bonds,
And eliminated is suffering of heart.
Without *devotion to* the Lord, Nanak considers false,
Pleasures of wealtb and delights of life. (2) (4.23)

Māī merei mana kī pyās

Mother mine ! my heart[3] *for the Lord* is thirsting :
For an instant without the Beloved find I not rest—
For His sight yearning. (Pause)
The Name *of the Creator*, from Maya-taint free, I contemplate;
From my mind and body are annulled all sins.
Thou art the Supreme Being, perfection incarnate,
bestower of joy, immortal—
Immaculate Thy praise. (1)
By grace of the holy are my objectives fulfilled;
By their compassion is met the Divine Repository of Merit.
Saith Nanak : In my mind is arisen joy with serenity, P. 717
And illumination of a million suns flashed. (2) (5.24)

Hari Hari patit-pāvan

The Lord is purifier of the fallen :

1. All eight pahars,
2. Mana.

Sustainer of life, *source of* honour, provider of joy,
Controller of the inner self, beloved of heart. (Pause)
Beauteous, all-wise, sapient, omniscient,
Abiding in heart of His devotees, who His praises sing.
Lord of holy aspect, beyond compare,
In this field of action, where what man sows,
he consumes. (1)
Into deepest wonder *at beholding Him* are we fallen—
None other like to you appears.
Saith Nanak, servant of God : I find life by constant
utterance[1] of His glory by my tongue,
Ever *to you* am I a sacrifice. (2) (6.25)

Mā̃ī Māyā chhalu

Mother mine ! Maya is a false show.
Without devotion to the Lord is it like a straw's flame,
a cloud-shadow and flood-water. (Pause)
Discarding cleverness and sleights of intellect,
With hands folded tread way of the holy.
The Lord controller of hearts[2] thou contemplate—
This is the noble reward[3] of the human incarnation. (1)
The holy expound what the Vedas express;
The thoughtless and the unfortunate realize
not the value of this.
Saith Nanak : God's servants in loving devotion are absorbed;
By Divine contemplation is all impurity burnt away. (2) (7.26)

Mā̃ī charan Guru miṭhei

Mother mine ! sweet is *touch of* the Master's feet.
This the Lord by supreme good luck grants—
The Master's sight millions of rewards brings. (Pause)
By chanting praise of the eternal, immortal *Lord*,
Are destroyed stubborn *evils of* lust and wrath.
Those devoted to the holy Eternal immutable have become,
Never again by transmigration to be pulverized. (1)
All joys and pleasures without devotion to the Lord,
In company of the compassionate devotee[4]
are realized to be false.

1. Remembrance.
2. Antarjami.
3. Fruit.
4. Refers to the Guru.

Nanak, servant of God, the jewel Name has obtained—
Without devotion to the Name, all depart robbed.[1] (2) (8.27)

Sādh sangi Hari Hari Nāmu chitārā

In holy company is the Name Divine contemplated :
Day and night thereby comes serene joy—
Thus is our seedling[2] blessed. (Pause)
By great good fortune is met the Master, perfectly-endowed,
Above end or limit.
By the strength of his arm has he succoured his servant
from the world's poisonous ocean. (1)
By absorbing the Master's Word are annulled
birth and death—
Nevermore is beheld the door of affliction.[3]
Nanak the Lord's shelter has taken—
To Him makes he obeisance constantly.[4] (2) (9.48)

Māī merei mana ko sūkhu

Mother mine ! joyful is my heart grown :
Millions of delights, pleasures of royal power have I felt—
By contemplation of the Lord are shattered
all my sufferings. (I-Pause)
Fled are sins of millions of births;
By *Divine* contemplation is the *self made* pure,
And body and mind made happy.
By beholding the Lord's beauteous form are *all my*
objectives fulfilled;
By His sight is my hunger satisfied. (1)
The four Boons,[5] eight Great Powers,[6] the wish-fulfilling Cow,[7]
The wish-fulfilling tree[8]—
All these is the Tree that is the Lord.
Nanak with the Ocean of Joy has taken shelter;
Thereafter occurs not suffering of birth and death and
falling into the womb. (2) (10.29) P. 718

---

1. Used metaphorically.
2. Refers to the seed of devotion planted.
3. Implies the torment of transmigration.
4. Again and again.
5. These are Kama (desire for happiness), Arth (prosperity), Dharma (performance of religious duties), Moksha (liberation).
6. Siddhis or the miraculous powers, achieved as a result of perfection in Yoga.
7. This is found in the celestial regions.
8. This tree stands in Indra's garden (pārijāt).

Hari Hari charan ridai ūrdhārei

In my heart have I cherished the Divine feet.
By contemplation of the Master, the holy Preceptor
Are all my objectives fulfilled. (I-Pause)
Such is the essence of truth I have contemplated :
Acts of piety, charities, worship of God,
All in Divine laudation are comprehended.
By singing praise of the Lord, inaccessible, beyond limit,
Measureless joy have I obtained. (1)
Those whom the Supreme Being has made His own,
No reckoning of *their deeds* does He make after.
In listening to the jewel Name find I life :
This Divine *jewel* has Nanak to his neck clasped. (2) (11.30)

In the Measure Todi—Composition of Sri Guru Teg Bahadur
In the Name of the Sole Supreme Being, Realised
by the holy Preceptor's Grace

Kahouṇ kahāṇ apnī adhamāī

What shall I say of my lowness ?
In pleasures of gold and woman entangled, Divine
praise have I not sung. (I-Pause)
Thinking the unreal world real, to that am I attached.
The Divine Friend of the humble never have I contemplated,
Who would be my friend and cherisher. (1)
Night and day in Maya have I kept absorbed,
My heart's[1] impurity not shed.
Saith Nanak : Now shall liberation no way come,
Except by seeking shelter with the Lord. (2) (1.31)

In the Measure Todi—Composition of the Bhaktas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Koī bolai nivrā koī bolai dūri

Some aver He is close, others far :
Such claims are false as the fish climbing the date-palm. (1)
Why men, are you prattling ?
Those that to the Lord have attained, have concealed
His knowledge. (I-Pause)
Such turning scholars, the Vedas expound.
But the simpleton[2] Namdev the Lord has realized. (2) (1)

1. Mana.
2. Said out of humility—innocent; without cleverness of learning and cogitation.

Kaun ko kalanku rahiyo Rama-Nāmu leit hī
Whose blemishes by utterance of the Name Divine
have remained ?
Just by utterance of the Lord's Name are the
fallen purified. (I-Pause)
In Divine company has Namdev made the resolve :
Now that the fast of the Eleventh[1] is discarded,
why go to any bathing-spot ? (1)
Saith Namdev, this holy realization *to me* has come :
Who by utterance of the Name
By the Master's guidance has failed to enter heaven[2] ? (2) (2)
Tīni chhandei khelu āchhai
Here is play of three rhymes. (I-Pause)
In the potter's home should be the pot, in the king's
home the she-camel,
In the Brahmin's home the horoscope :
So here are these there : hāndi, sāndi, rāndi[3]. (1)
In the home of the shopkeeper should be asafoetida,
On the buffalo's head horns;
In the temple should be placed the lingam :
So here are hīng, sīng, līng[4]. (2)
In the oil-presser's home should be oil,
in the forest creepers;
In the gardener's yard should be banana-plants.
So here are : tel, bel, kel.[5] (3)
Amidst the holy must the Lord be called Govinda,
In Gokul,[6] Krishna[7].
With Nama[8] must the holy name Rama abide.
Say, Rama Shyam, Govinda.[9] (4) (3)

1. Ekadashi = Eleventh of the lunar month, fasting on which is held meritorious.
2. Baikunth.
3. (These are the originals for the three objects enumerated).
4. Do.
5. Do.
6. The Brindaban region where Krishna disported.
7. Original, Shyaom.
8. Short for Namdev.
9. (The originals for the three objects mentioned).

RAGA BAIRARI

In the Measure Bairari—Composition of Sri Guru Ram Das

Duos P. 719

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Süni mana akath kathā Hari-Nām

My self ! to the inexpressible discourse of the
Name Divine give ear.
By contemplating devotedly the Lord,
Shalt thou obtain miraculoust powers, enlightenment,
success and joy. (I-Pause)
The various epics, Puranas, the six Shastras
The Lord's exalted praise sing.
Shiva and the thirty-three crore deities *on Him* meditated;
Yet they realized not the Lord's mystery. (1)
God-like men and troupes of God's choristers His laudation sing;
Sing to all created by *Him.*
Saith Nanak : Those having His grace are the Lord's
true devotees. (2) (1)

Mana mili sant-janāṇ jasu gāiyo

My self ! those that in holy company Divine laudation have sung,
For such has the holy Preceptor obtained gift of
the noble Divine jewel. (I-Pause)
My heart and body shall I dedicate to him,
Who the Name Divine *to me* has imparted.
Wealth, riches and substance shall I dedicate to him,
Who to the Divine Friend has united me. (1)
As for a brief instant has the Lord shown grace,
Divine laudation have I contemplated.
As the Lord met Nanak, *His* servant,
Was annulled the malady of egoism. (2) (2)

Hari-janu Rāma-Nām gūna gāwai

God's devotee praise of the Name Divine chants.

Should someone ever traduce God's devotee, P. 720

His own good quality should he not let go. (I-Pause)

All happens by the Lord's will; Himself
everything He accomplishes.

Himself the Lord confers understanding;

Himself our utterance inspires. (1)

Himself has the Lord spread expanse of the five elements;

Himself the five substances[1] *to these* He joins.

Saith Nanak, servant of God : With the holy Preceptor
He Himself grants union;

Himself all contentions He settles. (2) (3)

Jap mana Rāma-Nāmu nistārā

My self ! the Name Divine contemplate that liberation brings.

The Lord sins of millions annuls and across the ocean of
existence carries *them*. (I-Pause)

In the city of the body dwells the Lord, without
fear and rancour, without form.

The Lord close *to us,* abides invisible,

By the Master's teaching attained. (1)

The Lord is Himself master of wealth, jeweller,

Himself jewel and diamond—

Himself has spread the *visible* expanse.

Saith Nanak : To whomsoever He shows grace,

In the Name Divine trades :

Such the true bankers, merchants. (2) (4)

Japi mana Hari niranjanu nirankārā

My self ! the Lord immaculate, formless thou contemplate.

Ever on the Lord, bestower of joy meditate,
who is without end or limit. (I-Pause)

As in the fiery pit *of the womb,* hanging head downwards,

Was *the creature* absorbed in God,

The Lord there[2] protected him.

My self ! serve thou the Lord, who at the last shall
grant thee liberation. (1)

Bow in reverence to one in whose heart abides the Lord.

1. These might imply the five evils, or the five sources of sensation (Shabda = sound, touch, form, taste, smell).
2. In the womb.

By Divine grace is obtained *inspiration to* laud the Lord.
Saith Nanak : The Name is my *sole* support. (2) (5)

Japi mana Hari Hari Nāmu nitt dhiyāe

My self ! ever the Name Divine contemplate; on
the Name meditate.
Thereby are all desires fulfilled, and no suffering
clings to *man*. (I-Pause)
The true recitation, austerity, fast and worship is that
Whereby love for the Lord is formed.
Other than the Lord's is all love false,
That is an instant is forgotten. (1)
Without limit art Thou, perfect in Thee all powers—
Beyond expression Thy greatness.[1]
Lord ! Nanak under your shelter is falleu;
Save him as may please you. (2) (6)

In the Measure Bairari—Composition of Sri Guru Arjan Dev

SCORE I

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sant janāṇ mili Hari jasu gāiyo

God's devotees in unison Divine laudation have chanted—
Thereby are their sufferings of millions of
births annulled. (I-Pause)
Fulfilled are all their heart's desires.
The Lord in His grace to the Name Divine has inspired them. (1)
All joys and exaltation by *devotion to* the Name Divine come.
By the Master's grace has Nanak obtained this
realization. (2) (1.7)

1. Value.

RAGA TELANG

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 1 P. 721

In the Name of the Sole Supreme Being, Creator—
Immanent, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent, Realized
by the holy Preceptor's Grace

*Yak arz güftam pesh-i-To dar gosh kün Kartār**

Lord Creator ! pray lend Thy ear to the supplication
made by me :
Thou embodiment of truth, great, gracious—
Without blemish, Cherisher *of all* art Thou. (1)
In your[1] heart realize for certain, this world is a
place of mortality.
My self[2], thou art forgetful that the angel of death thy[3]
hair on the head has in grip. (I-Pause)
Wife, progeny, father, brothers—none is man's helper.
As I fell, none knew when the cry, Exalted is
God[4] would he raised. (2)
Night and day wandering about in desire,
Evil have we contemplated.
Never have I done good : such is my state. (3)
Unlucky, calumniator[5] *of others,* forgetful *of God*
without shame or fear *of God am I*—
Thus states Thy servant Nanak, dust of feet
of Thy servitors. (4) (1)

---

* *Note* : The language of this hymn is overwhelmingly Persian.
1. Man is herein apostrophized.
2. Dil (Pers.) = heart, self, mind.
3. Mine.
4. Takbir (the Muslim cry of 'Allhah is Great' raised at the time of death).
5. Bakhīl (Ar. lit. miser, curmudgeon) here implying traducer.

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhau Terā bhāng khalṛī merā chīt

Lord ! Thy fear is my hemp-drug, my mind the leather pouch.
Mad in *this* intoxication, an anchorite am I become.
With my bowl for Thy sight I beg, that I hunger for.
This ever at Thy door I beg. (1)
For Thy sight I yearn;
At Thy door a beggar—pray dole out this charity *to me*. (I-Pause)
Saffron, flowers, musk and gold by all persons
of all castes may be offered.[1]
The merit of sandalwood and God's devotees is,
To all they impart fragrance. (2)
None considers ghee and silk[2] polluted :
Such is God's devotee, whatever his caste.
These in devotion to Thy Name bow.
Nanak at the door of such begs alms. (3) (1.2)

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ihu tan Māyā pāhiyā Pyārei lītaṛā lab rangāe

Beloved[3] ! this self is Maya-drenched, in avarice dyed.
Beloved[3] ! this gown pleases not my Spouse—how may the
woman[4] have bliss in His couch ? (1)
Gracious Lord ! to such am I a sacrifice,
A sacrifice time and again, as Thy Name I utter :
Those that utter Thy Name, ever to them am
I a sacrifice. (I-Pause)
Beloved, should the body become the vat, into it
pour the madder[5] dye. P. 722
Should the *Divine* dyer impart this dye, such *glowing*
dye has one not seen. (2)

1. These objects are believed not to be 'polluted' by the touch even to the lower castes.
2. (As above).
3. Herein God is apostrophized.
4. Symbol for the human self.
5. Majīth, a root that yields a fast red dye.

Beloved ! those with gowns thus dyed have the Spouse
by their side,
Nanak's prayer is to seek dust of the feet of such.
Himself He decks[1] and dyes[2] *the self,* Himself shows grace.
Saith Nanak : Should the woman please the Spouse,
Himself with her He has bliss. (4) (1.3)

Iyānarīyei mānaṛā kāe karehi

Simple, childish female[3] ! of what art thou proud ?
Why in thy own home[4] joy in the Lord thou hast not ?
Thoughtless female ! the Spouse is close to thee—
why seek Him outside ?
In thy eyes put collyrium[5] of fear, and with love deck thyself.
Then alone would one be reckoned happily-wedded,
When her Spouse bears love for her. (1)
What may the simple female[3] do should she not win
her Spouse's love ?
Despite all her wailing, into the Mansion shall
she not find entry.
With all one's rushing about, nothing without
good fortune[6] is attained.
The woman intoxicated by avarice and greed, in Maya
is totally involved.
In such ways is the Spouse not attained,
By the woman turned thoughtless. (2)
Go inquire of the happily-wedded wives[7] by what
devices have they attained *love of* the Spouse :
All His doings should one gladly accept,
And discard cleverness and self-will.[8]
He by whose love is attained the boon.[9]
At His feet should devotion be offered.
Whatever be the Spouse's will, obey—

---

1. Alternative meaning, creates.
2. Used symbolically, ennobles, purifies.
* *Note* : In this hymn through the image of the seeker as the wife seeking love of the spouse is maintained.
3. Image for the seeker (this is continued throughtout the hymn).
4. The self.
5. The collyrium-sticks.
6. Karma (fortune made by good deeds).
7. Those blessed by Divine grace.
8. Hukam (lit. command, arrogance).
9. Implies devotion, liberation.

Let this be *the woman's* applying scent to herself.
Thus states the happily-wedded wife :
Sister ! this wise is the Spouse's *love* attained. (3)
By discarding egoism is the Spouse attained—
No other device avails.
Blessed is the day when the Spouse casts
His glance of grace;
Then has the woman the Nine Treasures[1] attained.
The woman winning the Spouse's love is alone happily-wedded,
And blessed with brothers.
One that in such love is absorbed and by poise intoxicated,
Day and night in love involved—
Is *truly* beauteous, of lovely aspect,
Of discriminating understanding and wise. (4) (2.4)

*Jaisī maiṇ āwai khasam kī bāṇī taisṛā karīṇ giānu ve Lālo**

Friend Lālo[2] ! as descends to me the Lord's word, I express it.
Babar with the wedding-party of sin from Kabul rushed down,
And forcibly demanded surrender[3] of Indian womanhood.
Then went modesty and righteousness into hiding,
And falsehood was strutting about in glory.
Set aside were Kazis and Brahmins, and Satan went about
soleminizing marriages.[4]
Muslim women, reciting the Koran, in their affliction
called on Khuda.[5]
Other women of lower castes and of the Hindus in *this*
suffering too include in your account.
Saith Nanak : Divine Beloved[6] ! sung are paeans of blood
And sprinkled is blood for saffron[7]. (1)

---

1. (See Glossary).

* *Note* : Traditionally this hymn is stated to be addressed to Lālo, a carpenter of Saidpur (Eminabad), and a disciple of Guru Nanak Dev. 'Lālo' is apostrophized at the end of each line.

The occasion is Babar's invasion and sack of Sialkot and other areas. It may be possible that the holy Guru is here not addressing the man Lalo alone, but God, the Divine Beloved, *Mere Lāl jio* is an expression occurring for God in the Scripture.

2. Ve Lālo !
3. Dān, traditional term for giving away a daughter in wedlock.
4. Satan making marriages implies dishonour of Indian womanhood by Babar's soldiery.
5. One of the Muslim words for God.
6. (Lālo here may imply this).
7. Saffron dissolved in water is traditionally sprinkled on clothes on the occasions of weddings.

Nanak, sitting in this city of corpses sings the Lord's praise,
And enunciates this principle :
He who raised this creation and in manifold
pleasures engaged it,
Sits apart, watching it.
Holy is the Lord, holy His justice; P. 723
True shall be the judgement pronounced by Him.
As will its body's vesture be torn to shreds,
India shall remember my words.
In seventy-eight[1] they come; in ninety-seven[2] depart—
Another hero shall some day arise.
Nanak utters the word of truth—
Truth he utters; truth the time calls for. (2) (3.5)

In the Measure Telang—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabhi āye Hukami Khasmāhu Hukami sabh vartanī

All beings by command of the Lord *into the world* have come,
And by *His* command act.
Holy is the Lord, holy His sport of *creation*;
Of all is He Master. (1)
Laud the holy Lord, supreme over all.
None His rival—by what computations may I
recount *His greatness* ? (Pause)
Air, water, earth and sky—all are the Lord's abode :
Himself in *all these* He operates—what may I call
unreal ? (2) (1)

Nit nihphal karma kamāe baphāwai dūrmatīyā

Whoso has foul understanding ever performs worthless deeds,
And of arrogance is full.
As wealth he brings in by fraud and falsehood,
He deems to have conquered the world. (1)
Such a spectacle is the world, involved in which man
contemplate not the Name Divine.
My self ! in an instant shall this unreal *world* shatter—
On the Lord thou meditate. (Pause)

---

1. The Bikrami year 1578 (A.C. 1521) when this invasion occurred.
2. This is a prophecy of the rout of the Mughals in the Bikrami year 1597 (A.C. 1540) by Sher Shah Suri.

Man thinks not of the occasion when the tormentor[1]
death shall take him in his grip.
Saith Nanak : The Lord succours any
In whose heart by His grace He comes to dwell. (2) (2.7)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

*Khāk nūr kardam ālam dūnīyāe**

From earth and the *Divine* light is the universe,
the world created.
Sky, earth, vegetation,[2] water—all are God's creation. (1)
Thou creature of God ! all that is visible, to
the eye is mortal.
The world, given to eating carrion,[3] involved in greed
is forgetful *of God* (Pause)
The world is a goblin, a beast, slaughterer of the forbidden,[3]
Eater of carrion.[4]
In Thy control keep thy heart, else the mighty Lord in
hell shall punish thee. (2)
Brother ! thy patrons, the royal court, property and houses—
What shall these avail thee when the Angel
of Death[5] binds thee ? (3)
The holy Lord knows all *thy* state.
Saith Nanak : To the holy make thy supplication. (4) (1)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 2

Tūdhu binu dūjā nāhiṇ koe

None other than Thee is real.
Lord-Creator ! what Thou dost will, happens.
Thine the power; Thou the prop to *our* mind.
Nanak ! ever the sole Lord contemplate. (1)
The Supreme Being, Bestower *of boons* is Lord of all.
Thine solely is the support, Thine the prop. (Pause)
Thou art true and *real*; *real* shalt ever be : P. 724

---

1. Lit. Thorn of death.
* *Note* : The language of this hymn is largely Persian.
2. Lit. Trees.
3. Here implies what is by obtained foul means.
4. Implies money got by foul means.
5. Azrāīl.

Thou that art inaccessible, unfathomable, all-high, limitless.
Fear and suffering touches not those serving Thee.
Nanak, by the Master's grace sing *the Lord's* praise. (2)
All that is visible is Thy form—
Thou that art treasure of merit, Lord of the earth
beyond compare.
His servants contemplating him *acquire his* image.
This blessing, saith Nanak, by grace comes. (3)
To such am I a sacrifice as have contemplated Him.
With such does the world find liberation.
Prayeth Nanak : Lord ! this my desire fulfil.
Dust of *feet* of the holy I seek. (4) (2)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 3

Meharvānu Sāhibu meharvānu

Gracious, gracious is the Lord;
Ever gracious the Lord.
On all creation boons He confers. (Pause)
Thou creature of God ! why fall into suspense ?
The Creator shall preserve Thee.
He who created thee, shall preserve thee. (1)
He who has made the creation, cherishes it too.
The holy Preserver is Lord of each being[1]
and heart. (2)
Beyond need is the Lord; unknowable the worth of His might.
Creature of God ! worship Him while breath in
thy body[1] lasts. (3)
Thou art almighty, inexpressible, unknowable—
This life and body Thy property.
Nanak servant of God for Thy compassion supplicates :
By Thy compassion have I found joy. (4) (3)

Kartei kūdratī mūshtāku

Lord Creator ! with Thy might's manifestation am I in love.
My wealth in *the realm* of faith and in the world
art solely Thou—
From the creation dost Thou remain apart. (Pause)
In an instant dost Thou make and unmake;

1. Vessel.

Wondrous Thy manifestations.
Who can know Thy play ? In the dark art Thou *as* the lamp. (1)
Thou art Lord of creation, Allah to the world;
gracious God.[1]
Whoever day and night to Thee supplicates,
How may he enter hell ?
The creature taking shelter with you shall find
the Angel of Death his friend.
Thy servants *yearning for* Thy sight, for their sins
find forgiveness. (3)
Worldly objects are short-lived;[2] bringer of joy
everlasting is Thy Name.
Nanak in association with the Master
this realization has got;
Ever sings He *glory* of the sole Lord. (4) (4)

Mīrāṇ dānāṇ dil soch

Thou thoughtful chief[3] ! in thy heart contemplate :
The holy Divine Monarch conferrer of release from bondage
Through love, in our heart and body comes to abide. (I-Pause)
Invaluable is the sight of the Lord.
Thou art the holy Preserver, supreme Lord, immeasurable. (1)
Thou who art the sole *Lord*, to me grant Thy mighty succour.
Creator, maker of[4] all manifestation,[5] Divine Maker !
Nanak on Thy sole support relies. (2) (5)

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jini kīyā tini dekhiyā kyā kahīyai rei bhāī

Brother ! He who created *beings*, cherishes them too :
What more *on this* can we say ?
He who this field has sown, Himself knows and does
what is best. (1)
Recite tale[6] of the Divine Beloved, whereby may P. 725
come everlasting joy. (Pause)

---

1. In this line occur *Allah* and *Khuda*, the Muslim terms for God.
2. Last for the present only.
3. Apostrophizes man in regardful terms.
4. Khāliq (Ar.) for creator, synonymous with Kartar, occurring earlier.
5. Kudrat.
6. Rāisa = an epic.

The female[1] that with the Spouse had not bliss,
into regrets must fall;
As *life's* night passes, must she rub her hands in sorrow,
And pluck at her hair. (2)
No time for regrets shall be when this game
of chess[2] shall be up :
Joy with the Beloved shall thereafter be when the
turn *to enter human incarnation*
Will again come. (3)
Such of the happily-wedded wives[3] possess the Spouse
As to me are superior.
Such good qualities *as theirs* do I not possess—
On whom to lay the blame ? (4)
Of such of the sister-friends[4] as with the Lord have bliss,
Shall I enquire;
Their feet shall I touch, supplicate them,
And thus find the way. (5)
Saith Nanak : The female[1] that realizes the Ordinance
Applies the sandalwood paste of His fear,
And uses magic spells of good qualities,
The Beloved my attain. (6)
One that from the core of heart *to the Lord* is united,
United may truly be called.
By such desiring and mere chatter comes not union. (7)
As metal to metal is joined, love to love inclines.
By realization through the Master's grace is attained
apprehension[5] *of the Lord*. (8)
With a betel-orchard at home, to the ass is it
of little value.
One delighting in fragrance alone appreciates flowers. (9)
Saith Nanak : Whoever quaffs amrita,[6]
Self-absorbed are his doubts;
Spontaneously in enlightenment merged,
The state of immortality he attains. (10) (1)

1. Implied symbol for the self.
2. Symbol for life.
3. Symbol for God's devotees.
4. Fellow-devotees.
5. Anbhau (anubhav).
6. What is hard to drink.

In the Measure Telang—Composition of Sri Guru Ram Das

Hari kīyāṇ kathā kahānīyan Guru mīti suṇāīyān

The Lord's narrative[1] the Master, *true* friend, has narrated.
To the Master am I a sacrifice—a sacrifice to him am I. (1)
Come, Master's disciple, beloved of him, grant me a
meeting with you. (Pause)
The Lord with Divine[2] qualities is in love—
These from the Master are obtained.
To such as the Master's will have obeyed, am I a sacrifice. (2)
To those beholding the Master's sight am I a sacrifice.
To those serving the Master am I ever a sacrifice.[3] (3)
Lord ! Annuller of suffering is Thy Name.
By the Master's service, the Master's guidance, is
liberation attained. (4)
Those meditating on the Name Divine are approved *of God*.
To such is Nanak a sacrifice, ever a sacrifice. (5)
That *alone* is the Lord's true laudation as pleases Him.
Those by the Master's guidance serving the *Divine* Beloved,
All boons[4] from Him obtain. (6)
Those forming love for the Lord,
Have heart devoted to Him.
Such find life in uttering Name of the Divine Beloved,
In contemplating the Name Divine. (7)
A sacrifice am I to such as by the Master's guidance
The Divine Beloved have served.
These are liberated themselves, liberated their family
And the whole world. (8)
By guidance of the Master, beloved, the Lord have *we* served—
Blessed, blessed be the Master.
The Master the path to the Lord has shown—
Great, great is his benefaction. (9)
The disciples serving the Master are men of holiness.
Nanak, servant of God, to such is a sacrifice, P. 726
ever a sacrifice. (10)
The sisterhood[5] following the Master's guidance,
to the Lord are pleasing—

1. Lit. Tales.
2. Noble qualities is implied.
3. (The repetition in these couplets is ecstatic).
4. Lit. Fruit.
5. Lit. Sister-friends. (implies devotees).

At the Divine Portal invested, by the Lord
clasped in embrace. (11)
Lord ! show me sight of such as by the Master's guidance
on the Name meditate.
Their feet we wash; dust of these dissolved *in water*
we drink. (12)
The females chewing betel and betel-nut,
with betel-rolls caught in mouth,[1]
And never contemplating the Lord—
By Yama are marched in bondage. (13)
Those that on the Name Divine have meditated,
In the heart lodging it,
Are the Master's disciples, beloved of him.
Yama approaches not such. (14)
The Name Divine is a treasure—this a rare
God-directed one realizes.
Saith Nanak : Those that the holy Preceptor have contacted,
In joy are disporting. (15)
The holy Preceptor, bestower of boons,
Pleased, shows grace.
To the Master am I a sacrifice,2
Who the Name on me has conferred. (16)
Blessed be the Master who the Lord's message conveys.
At sight of the holy Preceptor, of his person,
am I in bloom *of joy*. (17)
The Master's tongue utters amrita—by the Name Divine ennobled.
The disciples that listening to *Divine teaching*
faith in the Master have put,
Annulled is all their hunger.[2] (18)
Tell, how may the path known as the Lord's be trod ?
On that path the Name Divine should as provision
be carried. (19)
Those by the Master's guidance supplicating the Lord,
Are truly wealthy, great in wisdom.
To the holy Preceptor am I a sacrifice,
Whose teaching[3] in my heart is absorbed. (20)

1. (Chewing the betel is symbolical of the luxurious, voluptuous way of life).
2. Used symbolically; desire.
3. Words, utterance.

Thou the Lord, the Master, the chief :
By Thy grace is devotion to Thee acquired;
Storehouse of merits art Thou. (21)
Himself is the Lord unattached,[1] Himself also
of varied manifestations.[2]
Saith Nanak : What pleases Him is best of all. (22) (2)

In the Measure Telang—Compostion of Sri Guru Tegh Bahadur
To the tune Kafi*
In the Name of the Sole Supreme Being,
by the holy Preceptor's Grace

Cheitnā hai to cheit lai nisi dini maiṇ prānī

Thou creature of God ! contemplate God, if thou wilt,
Now during dignt and day :
Each moment thy appointed time is slipping by,
As water from cracked pitcher (I-Pause)
Foolish, ignorant *man* !
Why Divine laudation dost not sing ?
Involved in false greed, death hast thou forgotten. (1)
Nothing yet is lost, shouldst thou *take to*
chanting Divine laudation.
Saith Nanak : By devoted meditation on Him,
The state of fearlessness[3] shalt thou attain. (2) (1)

Jāgi lehu rei manā jāgi lehu kahāṇ gāfal soiyā

My self ! wake up ! wake up ! Why in *this* fast
slumber art involved ?
The body born with thee, with thee shall not go. (I-Pause)
Mother, father, progeny, brothers, for whom love
thou dost bear—
As life leaves the body, to flames consign it. (1)
Know, concerns *of the world* exist while life lasts. P. 727
Saith Nanak, chant Divine laudation :
The whole *world* is *unreal* like dream. (2) (2)

Hari jasu rei manā gāe lai jo sangi hai tero

My self ! chant Divine laudation that is thy *true* friend.
Listen to my adjuration—the occasion[4] is fast slipping. (I-Pause)

1. Of one hue. Implies the unattributed aspect, the Absolute.
2. Implies the Attributed, creative aspect of the Lord.
* *Note* : Kafi is a ragini or sub-measure, adapted to singing lyrics.
3. Fearlessness from Yama's retribution is implied.
4. Life is implied.

To property, chariots, wealth, authority[1] art thou
excessively attached :
As death's noose encircles thy neck, all to thee
shall become alien. (1)
Madman ! knowingly hast thou ruined thy affairs;
From sin didst thou not shrink, nor shed pride. (2)
Brother ! listen to what the Master has taught.
Proclaims Nanak aloud : The Lord's shelter
thou grasp. (3) (3)

In the Measure Telang—Composition of the Bhaktas
The Venerable Kabir's composition
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Beid kateb iftarā bhāī dil kā fikaru na jāe

*Brother ! unauthentic are Vedas and the Semitic books—
By these is not annulled anxiety of heart.
Should you even for an instant put your mind in poise,
God's immanent Presence may by you be beheld. (1)
Creature of God ! each day search thy heart—
Wander not about in distraction.
This world that is a magic show,
Shall not by thee stand[2]. (I-Pause)
In studying falsehood dost thou find pleasure—
In ignorance uttering worthless words.
The true Lord amid creation is pervasive :
He appears not in Krishna's swarthy figure. (2)
In the heaven *of absorption* is flowing the river of *God*,
In which thou shouldst have bathed.
Adopt thou the way of renunciation,[3] behold with the eyes—
Everywhere is He present. (3)
Holy of holiest is God—one may fall into doubt if
another there were.
Saith Kabir : Mystery of the gracious Lord's grace
is known to Himself. (4) (1)

1. Royal power.
* *Note* : In this hymn there is a large admixture of the Perso-Arabic vocabulary.
2. Grasp thee by the hand (in help).
3. Faqr (Faqiri).
** *Note* : This hymn contains a good proportion of the Perso-Arabic vocabulary.

In the Measure Telang—Composition of the Venerable Namdev

Maiṇ andhulei kī teik Terā Nāmu Khündkārā

Lord ! to me gone blind, Thy Name is the support.
Poor and humble that I am, Thy Name is my prop. (I-Pause)
Thou art gracious, merciful; Allah[1] above desire.
Ever present, by my side art Thou ever. (1)
Bountiful river-like, great Thy wealth.
Thou alone dost give or take back—no other is there. (2)
Thou art all-knowing, all-seeing—
How can my imagination reach Thee ?[2]
Nama's Lord ! conferrer of liberation art Thou. (3) (1.2)

Halei yārāṇ halei yārāṇ khüshi khabarī

*Hail friend, hail ! Art happy ?
To Thee am I a sacrifice.
Noble is Thy imposed labour,[3] lofty Thy Name. (I-Pause)
Whence comest thou ? Going whither, whereto ?
Truly speakst Thou, to Dwarka[4] city. (1)
Fine is thy turban, sweet thy words.
Where are Mongols[5] found in Dwarka city ? (2)
Of thousands of universes one sole Lord is there—
The Divine king, of swarthy aspect.[6] (3)
He is the sun-god,[7] Indra[8] and Brahma.[9]
Nama's Master is the Lord[10] *of Muslims* and the
Liberator[11] *that Hindus worship.* (4) (2.3)

END OF VOLUME II

1. Allah is the Muslim name for God.
2. What worth is my thinking ?
* *Note* : A dramatic incident is associated with this hymn. A Mongol caught Namdev to do forced labour. The saint in his ecstasy saw in him the image of God, and sang this hymn in Divine laudation. Its imagery refers partly to the Mongol. The language herein is overwhelmingly Persian.
3. That is, forced labour.
4. The capital where Krishna ruled.
5. Namdev lived in the pre-Mughal times. Obviously, it must be one of the marauding Mongols who captured them.
6. That is, Krishna.
7. Lord of horses.
8. Lord of elephants.
9. King of men.
10. Mir.
11. Mukand. (These last imply the universal aspect of God).

GLOSSARY

(Most terms and words are explained in the footnotes in the text. Certain others that needed greater amplification are included in the Glossary. For a study of the philosophical thought enshrined in the Scripture, see Introduction to Vol. I).

Ages, Four Ages (Yugas) : The four divisions of universal time according to Indian belief. The first, Sati-yuga was the age of righteousness. In the subsequent ages, Treta and Dwapar, righteousness declined. The last age, at present continuing, is Kaliyuga. This is the age of sin and evil, In it, as against the ritual practices of earlier ages, the form of propitiation prescribed is Simran (Smaran, contemplation of God), and Bhakti (devotion).

Adhi, Byādhi, Upādhi, are the three kinds of maladies—-respectively, mental, physical and psychic. Also called *Tin Tap* (three maladies),

Ātmā : The individual self. As a portion of the Divine Reality this itself partakes of the character of the Divine and seeks to merge with its source. As resultant consciousness consequent upon the operation of the senses, it is known as *Panch-bhū-ātmā* (consciousness created by the five senses).

Anahat (anahad) *Shabda* : Lit. sound not produced by physical concussion; the mystic melody or music believed to be heard by yogis and persons of high spiritual attainment in the state of ecstasy or superconsciousness. In Guru-bani it is used as a symbolical expression for experience of higher truths.

Antarjāmi (Skt. *antaryamin*) : Controller of the inner faculties, an attribute of the Supreme Being. In common parlance, implies one divining others' thoughts and reflections.

Adi Granth (Lit. primal scripture) is used for the holy Grant Sahib, completed by Guru Arjan Dev in 1603-1604, and with later addition of *Bani* of Guru Tegh Bahadur. It is held by the Sikhs to be embodiment of the spirit of the holy Gurus. Popularly referred to as Guru Granth Sahib.

Amrita (Lit. that which immortalizes, ambrosia) is one of the key-terms in the Sikh spiritual system. In Gurubani it is used symbolically for the holy Name of God, for the holy Word, for purity of life and thought in general. It is used both as an epithet and as a noun-substantive.

Prahm (Skt. *Brahman*) : The Absolute, the Supreme Being without attributes, unknowable by the human faculties. This term occurs repeatedly in the Sikh sacred writings and as *Pār-Brahm* implies the transcendent Supreme Being.

Bānī (Lit. speech, utterance) stands for the sacred utterances, particularly those enshrined in Guru Granth Sahib. Also called Gurubani (Gur's utterances). *Bānī* also implies inspired or revealed utterance.

Bhakta : A devotee. In special senses applied to a number of holy men other than the Gurus, such as Kabir, Namdev, Ravidas and others, whose utterances have found a place in Adi Granth. Its equivalents are Sant, Sādhū.

Bhakti : Devotion, the popular religious tradition that became prevalent in India side by side with ritualism, philosophy (*Jnan, gian*), and *karma* (action). Bhakti is considered to consist in nine kinds of practices (*nav-parkara*), emphasizing love, faith and self-surrender. These features are pronounced in many portions of Gurubani. Bhakti is greatly emphasized in the Gita and was later made prevalent in India by a succession of saints beginning with Ramanand (late 14th century). The special features of Bhakti are its emphasis on the popular tongues as against Sanskrit and its admission to the circle of devotees, persons drawn from all castes, including those held lower and even non-Hindus.

Dharma : In common usage is the bundle of beliefs and practice of faith, with emphasis on ritual and ethical duties to be performed. In the deeper philosophical sense, implies the elan in the universe towards the assertion and establishment of righteousness. Dharma in the vocabulary of the Indian-born religions is a deeply mystical concept, symbolizing the highest ideal and the Divine Law.

Dharmaraja (lit. King of righteousness) is another name for Yama, the celestial Judge of the deeds of all beings.

Duality (the original Sanskrit is Dvaita) is the doctrine of the distinct and separate existence of Brahm (Brahman, the eternal Absolute) and Maya. According to this doctrine, Maya is not illusion, but a real existence. In the Sikh religious thought Duality (dūjā bhāu, dubidhā) implies the attitude of the materialist; attachment to the world, indifference to God and to devotion as opposed to Advaita.

Dasam Duār (Lit. the Tenth Door) is, beside the nine organs or 'openings' of the body, the seat of superconsciousness or Samādhī, believed to be located in the head. To 'open' or awaken this source of enlightenment is the ideal of the yogi. In Gurubani this is mentioned with the implication of enlightenment, realization (*gian, jnan*). The seeker is exhorted to seek to open this 'door to realization'.

The Five Notes (*Panch Shabda*) : These are the sounds made through wired instruments, skin-covered instruments (drums etc.), metallic instruments, pitchers or other hollow vessels, and blown instruments (flutes etc.).

Eight Siddhis (Asht Siddhi) : These are the principal among the eighteen miraculous accomplishments achieved as a result of perfection in Yoga-praxis. (See following).

Eighteen Siddhis : These are miraculous powers believed to be attained through Yoga Praxis. These are : *Anima* (assuming another form); *Mahima* (enlarging the body form); *Laghuma* (reducing the body); *Garima* (becoming heavy); *Prapati* (attaining heart's desire); *Prakamya* (divining thoughts of others); *Ishita* (suggesting to other one's own ideas); *Vashita* (subduing other's will); *Anurami* (banishing thirst and hunger); *Dūŕsravan* (listening to what is being said far off); *Dūr darshan* (viewing distant objects); *Manoveg* (travelling at the speed of thought); *Kamarup* (assuming any desired form); *Prakye praavesh* (entering another's body); *Swacchham mrityu* (dying at will); *Sur karira* (dallying with gods); *Sankalp siddhi* (achieving heart's desire); *Apratihatgati* (moving without hinderance).

The four-fold emancipation (*Char Muktiyan*) : These are *Salokya* (abiding in the realm of the being adored); *Sāmipya* (abiding close to him); *Sārupya* (assuming his form); *Sāyujiya* (enjoying union with him).

Five noble attributes (*Panch-Guṇa*); stand in contrast to the *Five Evils*. The five noble attributes are : *Sat* (continence), *Santokh* (content), *Daya* (compassion), *Dharma* (righteousness) and *Dhiraj* (poise).

Four Boons (See Chār Padārath).

Guru (Master, Preceptor) is the highest of all titles or appellations in the Sikh tradition. It may be applied solely to the ten Gurus, beginning with Guru Nanak Dev, the holy Grant and the Khalsa or Sangat (holy congregation of devoted Sikhs). Guru is the Source of enlightenment, which ultimately comes from the Divine source. Hence in Gurubani quite often *Guru* may imply the Divine teacher, God. The interpretation of this term in each context will require profound and subtle insight and deep sensitiveness.

Gurudwara (the Master's or Divine Portal) stands for a Sikh place of worship.

Gurumukh (one facing Godward or towards the Preceptor) is a person of deep spiritual yearning and vision, and is an exalted appellation. In Gurubani in different contexts, Gurumukh (i) may variously stand for 'by the Master's guidance' or 'the Divine Word'.

Gian Gyan (*Jnan*) (Lit. knowledge) in the applied sense is Divine intuitive knowledge, realization. Linguistically this term is cognate with the Greek *Gnossos*, with the Persian *danistan*, and *jānana* etc. in the Indian languages that are derived from the Sanskrit.

Giani : One posessing *Gian, Gyan*. In the Sikh tradition implies an enlightened one, a rishi, as also a learned Sikh theologian.

Gopāl, Govind (Preserver, Lord of the universe) are related to the Vaishnavic tradition and stand for the Supreme Being. Often applied attributively to Krishna, but in the Sikh tradition are denuded of this adhesion and stand for the Supreme Being alone. In the rendering of Gurubani these terms appear as 'Lord'.

Grace : This is a cardinal doctrine in Sikhism, and in the original occurs as *nadar* (*nazar*), *karam* (Ar.), *mehr, bakhshish* (Persian), *prasād, dayā,*

kirpā (Sansk). *Grace* (kirpā) in Sikhism is sought for and earned through prayer and devotion. Its descent is the ultimate Divine mystery. Liberation, while earned through devotion and good deeds, comes ultimately through Divine Grace. (For a detailed discussion see Introduction).

Good Fortune (*Bhāgya, Bhāg*) is another Divine mystery. In Gurubani, besides the primal 'election' to grace, it implies also the good fortune garnered through good deeds of the individual's earlier births. Through good deeds of the Individual's earlier births and through good fortune comes the inclination and inspiration to devotion.

Gurubani (Guru's utterance) implies the compositions of the holy Gurus included in Adi Granth (see also *Bani*).

Hindu Trinity of Brahma, Vishnu and Shiva finds frequent mention in the Sikh texts as symbolic of the Divine might. These deities are not commended for worship. Their mention may not always be accompanied by feelings of veneration. The names of Vishnu's avatars (incarnations), particularly Rama and Krishna (in periphrastic terms) wherever occuring, especially in passages redolent of Bhakti, symbolize only the Supreme Being, Such usage implies not belief in deities, but is a concession to established usage in language.

Hari (one of the attributed names of Vishnu) stands for the Supreme Being, translated in the English version of Adi Granth as 'the Lord'.

Haumai (Lit. 'I am') is egoity, the chief obstacle to realization. The seeker is exhorted to shed this attitude, to cultivate humility and the realization that all might belongs to the Lord. *Haumai,* a term belonging especially to the Sikh canon, is expressive of arrogant egoism.

Hukam (Ar. command, order, ordinance) is the Divine Order that lays down the righteous law (Dharma) for the universe. To realize Hukam and to resign oneself to its operation is the essence of the religious life. It occurs often in conjunction with *Reza* (Ar. Will, Divine Will).

Ida, the air-channel extending from the head through the left nostril down to the left side of the vertebrate column. In *Pranayam* yogis pass prana or vital energy alternately through this channel. This is known also as the Chandrama (moon) passage.

Jivan-mukta (one liberated while alive or in the flesh) : This state is the state of enlightenment and transcendence of material desires, and consists in doing good purely. *Jivan-mukta* is the ideal state to be achieved in the practice of Sikhism. The ideal enshrined in *Jivan-mukta* harks back to the ancient tradition of Indian spiritual thought.

Kudrat (Ar. might) is usually employed as the parallel term for Maya. It stands also for the Divine might that operates in the universe. More puristically, it might be spelt as *Qudrat.*

Karma (Skt. action) bears a two-fold interpretation. As *Karma-kand* it stands for ritual actions enjoined upon by the various creeds, with the implication of actions devoid of spiritual or ethical content. In the philosophical

sense, *Karma* is actions that the individual self performs, that become cumulatively the base for continuing transmigration or liberation. In common parlance, *Karma* stands for destiny, consequent upon the deeds of previous births. This cumulative destiny is also known as *Kirat*.

Kali-yuga : One of the Four Ages of the cosmos. See *Ages*.

Krishna is seldom mentioned in Gurubani by name, but his periphrastic names, such as Gopal, Govind, Damodar, Mohan, Madhusūdan and such others are often employed by way of a popular short-hand to imply the Supreme Being. The Krishna-cult has influenced the expression of Indian Bhakti in centring the yearning in the self symbolized as the female, on the analogy of the Gopis (milkmaids) who doted on Krishna.

Lord, the *Lord* : Original terms such as Hari, Gopal, Prabhu, Thakur, Khasm, all implying God, have been rendered in translation as 'the Lord'.

Maya is the mutable principle of material existence, and is opposed to Brahm or Brahman, the eternal principle. In Indian philosophy Maya is a neutral term, but in Sikhism and the Bhakti tradition in general, it bears a pejorative sense as materialism, ungodly urges, unethical tendencies etc. To be a votary of Maya is to be a materialist.

Mukti is liberation from the cycle of birth and death (transmigration). This is the end and ideal of the religious life, and may be achieved through *Jnan* (knowledge, enlightenment). *Bhakti* (devotion) or *Karma* (good actions). Yoga is a means also to this end. In the Indian belief there is no material heaven or hell : these are respectively liberation from transmigration and involvement in it. See also *Jivan-mukta*.

(*Chār*) *Muktiyan* : The Four-fold emancipation (*Chār Mukatian*). These are *Salokya* (abiding in the realm of the being adored); *Samipya* (abiding close to him); *Sarupya* (assuming his form); *Sayujya* (enjoying union with him).

Maha rasa : The supreme elixir, believed to be tasted as a result of perfection in yoga. In Gurubani bears a symbolical meaning as joy in devotion.

Mana (Skt. manas) : Mind, intelligence, stands for the faculty consequent upon the operation of the senses. As such is known as Panch-bhū-ātmā. In the text here and there may also be interpreted as 'heart'.

Mantra (lit. that which passes through the mind) : Implied meaning, a solemn formula, chant or esoteric utterance. Applied usually to a sacred chant out of some scripture or some religious tradition.

Nau-nidhi : The Nine Treasures, are the blessings achieved by those destined to be fortunate. These are counted variously and are named after different precious stones. In Gurubani these are intended to symbolize blessings of the spiritual life like joy in God, poise, enlightenment. In *Sukhmani* 1.3 occurs the affirmation : "In contemplation of the Lord lie occult powers, all achievements and the Nine Treasures."

Nām (Lit. Name) : Bears various interpretations. Nām is the manifestation of the Divine Reality and devotion to it leads to the vision of the Reality and

merging into it. Often Nām simply implies devotion—devotion to God's holy Name. This terms is especially in use in the creeds emphasizing Bhakti or Devotion. To be devoted to Nām excludes devotion to any materially created object, such as an image or even mythological and other figures. Nām leads direct to the Divine Essence. In Gurubani there is endless reiteration of exhortation to devotion to Nām.

Niranjan : That which is not touched or polluted by Maya—immaculate. This is characteristic solely of the Divine Being, and occurs often in the phrase *Nām-Niranjan* (the immaculate Divine Essence).

Nirankar (Skt. *nirākār*) : The Formless; the Supreme Being that does not incarnate and cannot be represented by any figure conceived of by the senses. Nirankār is especially associated with the vision of the Supreme Being vouchsafed to Guru Nanak Dev, who bore the appellation 'Nirankāri' (votary of the Formless).

Nirbān (Skt. *Nirvana*) : The state of complete liberation. Used in Gurubani in this sense, as also in the sense of the immaculate person who has renounced the world.

Oankār : The Supreme Being in His attributed creative aspects in contradistinction to *Ek Oankār*, who is unattributed.

(*Chār*) *Padārath* : The four boons sought for by a Hindu devotee. These are—*Dharma* (performance of religious duty), *Arth* (worldly prosperity), *Kama* (fulfilment of legitimate desires), *Moksha* (attainment of liberation after death).

Pār Brahm, the transcendent Brahm (Brahman) : The Supreme, unattributed Reality, unknowable by the senses. Bears the same signification as Ek Oankar.

Prānāyām : Breath-control, undertaken as a preparation for the yogic attainment. It consists in slow, ample inhalation, retention for considerable periods of the air breathed and measured exhalation. The breath (Pranavayu) is passed through Sukhmana (Sushmana), arousing the sleeping Kundalini, and penetrating the chakras or ganglions (lotuses) in the body, rising to the seat of spiritual illumination (Brahmarandhara). As a result of successful performance of Prānāyām not only are occult powers believed to be gained, but also illumination and supreme bliss (maha-ananda). This practice is discountenanced and even forbidden in the Gurus' teachings. Instead the path of Sahaj (q.v.) is commended.

Prakriti stands for Maya, the mutable priciple, in contrast to *Purusha*.

Rama : In the Indian epic lore and mythology is the god who is an avatar (incarnation) of Vishnu. In common parlance, stands for God, the Supreme Being. Used in Gurubani in the latter sense, as a term established in popular usage.

Raga is one of the Indian musical measures. The compositions included in Guru Granth Sahib are of the nature of spiritual poetry, set to music with meticulous care. The name of the respective Rāga, the 'score' (ghar) and

the tune are indicated as necessary. Gurubani is found arranged under thirty-one ragas. These have also been written down in Western score. (See M.A. Macauliffe, *Sikh Religion,* end of Volume V).

Raj-Yoga in contradistinction to Hatha-Yoga, involving Pranayam and various forms of ritual, is the path of spiritual ascent through prayer, meditation and devotion. It aims at the attainment of enlightenment and bliss rather than any occult or others powers. Rendered in the translation as sovereign yoga.

Reza (Ar. Will) : Used in the sense of the Divine Will, to which complete resignation is ordained. This is one of the key-terms in Sikh religious thought, and occurs singly or in combination with Hukam (q.v.).

Sukhmana is the breath-passage lying between *Ida* and *Pingala.* The passage of the vital energy through it brings the highest achievements of yogic objectives (See *Prāṇāyām*).

Sādhū, a holy man. Used often to designate the Guru.

Sant, a man whose nature has attained perfect poise. This term while sounding like 'saint' is different in connotation from it.

Siddha : A yogi who has attained illumination. Also one who has attained occult powers. In Guru Granth Sahib is included a famous section entitled *Siddha-Goshti*, giving the gist of a dialogue held between Guru Nanak Dev and certain Siddhas.

Siddhis : These are miraculous powers attained through Yoga and are believed to be eighteen in number, giving to the possessor supernatural sources of self-gratification. In Gurubani, like *Nau-Niddhi* used symbolically for joy of spiritual attainment.

(See Eight Siddhis, Eighteen Siddhis *ante*).

Sāhib (Ar.) : Applied meaning, master, Lord. Used in Gurubani to designate God, like the terms Hari, Thakur, Prabhu.

Sahaj : Lit. Inborn, innate character. In Gurubani stands for the path of prayer, meditation and devotion in contradistinction to Hatha-yoga. In the sacred text is used in several senses, including the following : The discriminating understanding (*vivek*), spiritual illumination (*gyan, jnan*); bliss; the Supreme State; spontaneous action or attainment. *Sahaj* is variously interpreted as indicated herein. (See also Introduction).

Sākta : Worshipper of Shakti or Maya, reprobate or misbeliever. The Sākta cult has been widespread and in some of its form its practice involved certain forbidden acts. Sāktism has been severely condemned by the holy Gurus and Kabir.

Shiva is the great god in the Hindu Trinity, whose function is destruction of creation, Shiva also means weal. In the Sakti and Hatha-yogic cults Shiva's name is used as the equivalent of Brahm (Brahman), where Shakti stands for Maya. Shiva-nagari in Gurubani implies Turiya (the state of complete absorption in the Absolute) or nirvana (state of liberation).

Shastras are the six systems of Indian philosophy. These may also imply any other scriptures, emphasizing traditional Hindu beliefs.

Six Orders (*Khat darshan*) are the six orders of Hindu mendicants. These are Jogi (Yogi), Sannyāsī, Jangam, Bodhī, Sarevarei (Jain monks) and Bairāgī.

Six Ritual Actions (*Khat-karma*) : These for a Brahmin are : Study of the Vedas, imparting instruction in Vedas, performing yajnas (sacrifices), commissioning these, dispensing charities, receiving charities. These may differ from sect to sect.

Simritis are codes or manuals of ritual observance and Hindu Law.

Transmigration is one of the fundamental doctrines in the Indian religions. It implies the perpetual wandering of the self in eighty-four lakh species, till through good actions it may take human birth and through devotion, attain liberation. Emancipation from transmigration is the supreme objective visualized in the Indian religious systems.

Three Qualities (Triguna, Tribidh) are the three attributes of Maya or matter. These are *tamas* (sloth, the darker urges), *rajas* (passion, energy), and *sattva* (intelligence, poise). To transcend these and attain illumination is the aim of the path of spiritual ascent.

Turiya is the 'Fourth State', transcending the three qualities. This is the state of absorption in the Absolute (Samadhi) and is attained through Sahaj. This state is characterized by supreme illumination and supreme bliss.

Tirtha (Lit. a river-bank) is a holy bathing-spot. In India, traditionally sixty-eight tirthas are known. In Gurubani, mere bathing at these is discountenanced. Nām or devotion to God is the true tīrath; so also is Guru the true tīrath, devotion to whom brings spiritual benefit. According to *Japuji* 'listening' to God's Name (absorption) brings merit excelling bathing at the sixty-eight tīrthas.

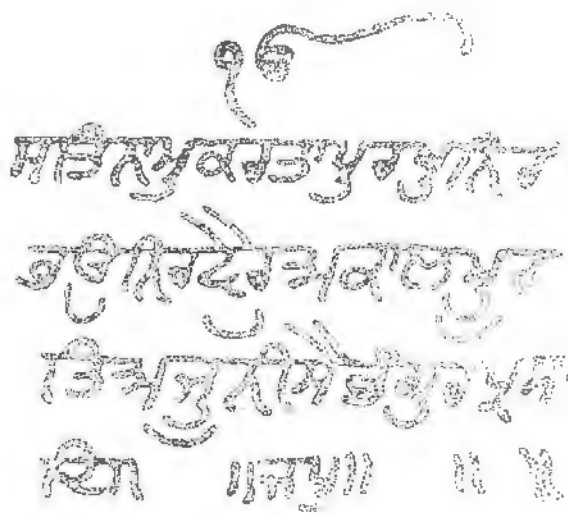
Yama : The God of death and retribution. Also known as Dharmaraj. In Gurubani written down as 'Jam'.

Vedas are the four famous early scriptures of Hinduism. 'Veda' in Gurubani, unless the context specifically refers to one of the four Vedas, often implies Indian ethico-religious thought in general.

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME THREE



Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME THREE

upto the end of Raga Maru

by
GURBACHAN SINGH TALIB
in consultation with
BHAI JODH SINGH

PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA

SRI GURU GRANTH SAHIB (English)

(Volume Three)

by

Gurbachan Singh Talib

ISBN 91-7380-093-6

2003
Fourth Edition : 1100
Price : 860.00

Lazer Type-setting : RACHNA PRINTERS, DELHI-6

Published by Dr. Parm Bakhshish Singh Sidhu, Registrar, Punjabi University, Patiala and printed at Rachna Printers, Delhi.

PREFACE

The Punjabi University presents the third volume of the English translation of Sri Guru Granth Sahib. The warm reception with which the earlier set of two volumes was greeted by the intelligentsia, is a matter of great satisfaction to the University. It is also a tribute to the translator, Professor Gurbachan Singh Talib, whose learning, erudition and command over the languages concerned are widely acknowledged. Our only regret is that Professor Tablib did not live to see the completion of the volume in hand.

The project is supervised by our Department of Sri Guru Granth Sahib Studies. The zeal and devotion of the Departmental staff is commendable. We hope to publish the 4th and the final Volume in the near future.

The present volume covers the sacred compositions in musical measures (rāgas) from Sūhī to Mārū. It includes, among others, Rāga Rāmakalī, and some of the well-known bānīs of Sri Guru Granth Sahib, such as *Anand Sahib*, *Sidha-goshti* and Oṅkār.

I hope the scholars of religious literature as well as the general readers will welcome this Volume.

Punjabi University,
Patiala

Bhagat Singh
(Vice-Chancellor)
(1986-1989)

LIST OF CONTENTS

In the translated text corresponding pages of the 1430-page printed text of *Sri Guru Granth Sahib* are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to *Sri Guru Granth Sahib* may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

CONTENTS

RAGA BILAVAL

Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ŭ sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n̲ (ਣ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA SUHI

In the Name of the Sole Supreme Being; Reality Eternal; P. 728
Creator Immanent; Without Fear; Without Rancour;
Form Eternal; Unincarnated; Self-Existent; Realized by the
Holy Preceptor's Grace

In The Meaure Suhi—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Bhāṇḍā dhoe baisi dhūpu dewuh tau dūdhai kau jāwuh

After washing the vessel,[1] settling down in poise, burn incense—
Thereafter pour in milk.
Our actions be the milk, our absorption the yeast :
Thus make curd with desires cast out. (1)
Contemplate solely the Name;
Fruitless are all other rituals.[2] (I Pause)
Make your mind the grips[3] to your hand,
Eyes ever-awake the churn-string.[4]
With your tongue repeat the Name; thus do the churning—
This way shall you obtain amrita.[5] (2)
Make of your mind the casket *for keeping idols;*
In the river of holy *congregation* bathe it,
Make offering of flower-petals of devotion—
The Lord propitiate thus.
Should the devotee thus make offering of his *whole* life,
Then is the self in the lord absorbed. (3)
Many Thy praise utter, and uttering, depart *this world*—
None is Thy equal.[6]

---

1. (The image herein is of milk being poured into the churn for making curd).
2. Lit. Actions.
3. (These are meant for pulling round the churn-string).
4. *Netra* is the churn-string; *netar* = eye. Herein a trope occurs.
5. (Amrita here implies devotion. The Puranic myth of the churning of the ocean by gods and demons to obtain amrita is well-known).
6. Lit. Like to you.

Thy servant Nanak, devoid of devotion, thus supplicates :
The holy Eternal *alone* I laud. (4) (1)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Antari wasai na bāhari jāe

The Lord abides within, go not outside *to seek Him* :
Why discarding amrita dost thou swallow poison of
evil passions ? (1)
My self ! seek the wisdom,
Whereby the Lord's servant you may become. (I Pause)
All seek enlightenment and in meditation engage :
The whole world in *Maya*-bonds wanders about. (2)
Whoever serves *God* is the true servant *of Him*,
Who pervades water and land and in between. (3)
Lacking merit as we are, none else is evil.
Prays Nanak : He alone liberation[1] grants. (4) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev P. 729
SCORE 6
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ūjalu Kaiṇhā chilkaṇā ghoṭim kālaṛī masu

*Tinned copper so bright and lustrous,
When rubbed, appears a surface inky black.
Its impurity by washing shall not go, despite washing a
hundred times. (1)
Those are true friends[2] who are one's companions of the way;
And when their reckoning is called for,
instantly render it. (I Pause)
Chambers, domes and bowers, painted all over,[3]
When crumbled are little good, *found* deserted within. (2)
Storks white-robed that at holy spots abide,
Gripping creatures swallow them—such immaculate[4]
cannot be called. (3)

---

1. Lit. Makes us swim across.
   **Note* : This hymn is traditionally stated to be addressed in admonition to Sajjan Thug (Sajjan the Robber) whom Guru Nanak Dev reformed.
2. Sajjan, implying 'friend', is also the name of the robber being addressed.
3. Painted on all sides.
4. White.

Like the cotton-wool tree[1] is my body, that deludes parrots.
Useless its fruit—
Such are my qualities. (4)
I the blind man, carrying *a heavy load*, a long mountain-path
have to traverse.
Nothing with my eyes can I behold—
How may I ascend this path to cross ? (5)
What good other devotion, merits and clever devices ?
Saith Nanak : Contemplate thou the Name, whereby from
bonds mayst thou be freed. (6) (1.3)

Jap tap kā bandhu beṛulā jitu langhehṇ vahėlā

*With contemplation and austerity equip thy boat,
Whereby easily mayst thou cross over.
Then shall there not be the ocean nor the storm—
Easy shall thy path be. (1)
Thy Sole Name is the madder,[2] wherewith Beloved !
My gown a perpetual dye has acquired. (I Pause)
Beloved friend ! our companions *towards the Beloved*
are taking departure[3]—
How shall they now find union *with Him* ?
Should they carry merits in their pack,
The Lord union to them shall grant. (2)
One truly united to the Lord never is alienated.
He; the holy Eternal transmigration annuls. (3)
With suppression of egoism is this gown stitched :
By listening to the Master's Word has such a one received
the reward,
The Lord's ambrosial accents. (4)
Saith Nanak : My sister-friends ! dearly loved is the Lord.
He our holy Lord, we the Lord's handmaids. (5) (2.4)

---

1. The image of the *Simmal* tree is similarly used in Var Asa. 14.

**Note* : This hymn may be read in conjunction with Sheikh Farid's hymn, also in the measure Suhi (Page 794) to whose tone and sorrowful mood this purports to be a reply. To the issues raised therein, picturing man's life as a scene of totally wasted opportunities, herein is the answer : With devotion, austerity and subduing the ego with devotion, union with the Lord may eternally be found. The imagery here too is of the boat, the ocean and the Lord's accents (herein ambrosial, in Sheikh Farid's hymn harsh).

2. Majīth.
3. (Of several suggested interpretations this one appears to be the most satisfying).

Jin kau bhāṇḍai bhāu tinhāṇ savārsī

He exalts those bearing devotion in their hearts.[1]
To such He grants bounty[2] of bliss—their sufferings annulled.[3]
Doubt they have none—liberation to such shall He
inevitably grant. (1)
Those with such destiny recorded, to the Master are united.
Instruction to such he imparts in the ambrosial Name Divine.
As the holy Preceptor's teaching[4] they follow, in the state of
mendicancy they wander not. (2)
Those admitted into the Presence in the Mansion to none
else make obeisance.
Such at the Divine Portal are not called to account.
Whoever has the Divine glance of grace,
By his Word are *others* liberated. (3)
He into the world has sent us, who no one's counsel seeks.
All-knowing, He demolishes, builds and decks.
Saith Nanak : By His glance of grace
Is granted *devotion to* the Name. (4) (3.5)

Bhāṇḍā hachhā soi jo tisu bhāvasī

With whomsoever He is pleased, a pure heart[5] He grants him.
A pot filthy in the extreme by washing[6] is not purified.
By listening to *the Master's teaching* one acquires
enlightenment. P. 730
At the Master's portal alone as washed, is it cleansed.
Himself has He established distinctions of foul and fair.
Let none reckon that despite *evil-doing* in the hereafter
bliss he shall attain—
As *man's* actions, such shall his reward be.
Whoever the Name ambrosial widely distributes,
With honour departs; his life exalted,
Resounding his repute.
Not in the poor world of men alone—in the three worlds
shall it be heard.
Saith Nanak : Not himself is he blessed—
Saved are all his forebears. (1) (4.6)

---

1. Lit. Vessel.
2. Lit. Expanse, abundance.
3. Lit. Forgotten.
4. Wish, desire.
5. Lit. Vessel.
6. Implies ritual acts of piety.

Jogī hovai jogvai bhogī hovai khāe

The Yogi practises Yoga; the householder enjoys
things of the world.
The ascetic practises austerities. bathing at sacred spots
assiduously.[1] (1)
Brother dear ! Thy call I yearn to hear should any to me
proclaim it. (I Pause)
One reaps what one sows; consumes what one earns :
In the hereafter is such a one not questioned, should he carry
his instrument of approval with him. (2)
As man's actions, such is he proclaimed.
Each breath taken without the Lord's remembrance
Is wasted. (3)
This body would I sell, part with for a price,
Should any *of the holy* purchase it.
Saith Nanak : Of no use is the body,
Wherein abides not the holy Name. (4) (5.7)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jogu na khinthā jogu na ḍanḍai jogu na bhasam charāīiyai

Yoga lies not in the patched quilt, nor in *carrying* a staff;
Yoga lies not either in rubbing ashes over the limbs.
Yoga lies not in earrings, nor in close-cropping the head,
Nor in blowing the horn.[2]
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (1)
Yoga by mere chatter is not practised.
To regard all alike with undifferentiating sight
Entitles one a true Yogi to be called. (I Pause)
Yoga lies not in frequenting wild places, tombs and
cremation gounds,
Nor in absorption in samadhi.[3]
Yoga lies not in wandering over lands and regions,
Nor in bathing at holy spots.

---

1. Lit. Rubbing hard.
2. All these are part of the traditional Yogi's equipment.
3. These too are part of the traditional Yoga-praxis.

To abide undefiled amid Maya-defilement
Is the true way to attain *success* in Yoga-praxis.[1] (2)
By contact with the holy Preceptor is shattered doubt
And the wandering *mind* restrained.
Then oozes the *amrita*-spring, absorption with poise attained
And in one's own self is attained enlightenment.
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (3)
Saith Nanak : To die while living—practise such Yoga.
As resounds the horn[2] without blowing,
Is attained the state of fearlessness.
To abide undefiled amid Maya-defilement
Is the *true* way to attain *success* in Yoga-praxis. (4) (1.8)

Which is the scale, which the weight-measures ?
What gold-tester may I call in to test *Thee* ?
Which the Master from whom instruction I may receive;
Whom to approach to evaluate *Thee* ? (1)
My precious Beloved,[3] unknowable by me is Thy extent.
On water and land art Thou pervasive,
In all creation immanent. (I Pause)
In scales of the mind, with weights of consciousness, P. 731
Be devotion to Thee the gold-tester :
Weighing in my self the Lord—
Thus my mind may I restrain. (2)
Himself the pointing needle, Himself measure and scales,
Himself the weighman,
Himself viewer and evaluator,
Himself the gold-dealer. (3)
With mind, blind, low-born, alienated, fluctuating each moment—
Abides Nanak :
How may this thoughtless one *enlightenment*
attain ? (4) (2.9)

---

1. (Herein the reputed attainments of traditional Yoga are transmuted into attainment of spiritual joy and poise.)
2. (This implies Divine inspiration, though the terminology is Yogic).
3. Lit. A ruby; in the applied sense one highly valued and loved.

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mani Rāma Nāmu ārādhiyā Guru-shabdi Gurū Guru kei

In my heart[1] on the Name Divine have I meditated,
By the Divine Word of the Supreme Master.
Fulfilled were *then* all desires of mind and body;
Lifted was Yama's terror. (1)
My self ! chant praise of the Name Divine, the Lord's Name.
As was won the Master's pleasure, was my mind instructed,
And in deep draughts was quaffed joy in the Lord. (I Pause)
The holy Preceptor's noble congregation
The Lord's praise chants.
Lord ! in your grace to holy company unite me,
Wherein feet of God's devotees I may wash. (2)
May I to the Name Divine *be devoted*;
The Name Divine is *source of* all bliss :
May I with extreme delight quaff joy of the Master's teaching.
As is obtained Divine amrita, the water of God's *devotion*.
Assuaged is all thirst. (3)
The holy Preceptor is my caste and honour;
To the Master have I sold my self.[2]
Nanak, servant of God, is styled[3] as the Master's disciple :
Holy Master ! preserve your servant's honour. (4) (1)

Hari Hari Nāmu bhajiyo Pūrakhottamu sabhi binasei dālad dalghā

As is contemplated the Name Divine, of the Supreme Being,
Is all penury shattered.
By *blessing of* the Master's Word is eliminated fear of transmigration,[4]
And in service of the Lord eternal are we absorbed. (1)
My self ! to the Name Divine, beloved exceedingly
Be thou devoted.
To the Master have I dedicated mind and body,
And at high price sold my head. (I Pause)
Monarchs and kings involved in pleasures and delights,

1. Mana.
2. Head.
3. Is given the name.
4. Birth and death.

Without devotion to the Name are all dragged off in
bonds by death.
As Dharmaraj imposes on them the penalty,
into regrets they fall
At receiving retribution *for deeds*. (2)
Lord ! save us, save us, we that are your creatures,
humble as worms,
To your shelter come : cherish us !
Lord ! fulfil your servant's desire.
Grant me sight of the holy,
That bliss I may obtain. (3)
You that are the Lord, Supreme Being almighty,
Pray grant me a particle of your bounty.
May Nanak, your servant obtain devotion to the Name,
And feel blessed :
To the Name may I be ever a sacrifice ! (4) (2)

Hari Nāmā Hari rang hai Hari rang majīṭhai rangu

In the Name Divine lies love for the Lord :
This Divine love is fast like madder[1] dye.
By favour of the Master is such divine dye imparted,
That nevermore is washed off.[2] (1)
My self ! with the Name Divine abide thou in love.
By the Master's grace comes discourse on the Lord,
And sight of the Divine King obtained manifest. (I Pause)
With the thoughtless, ego-directed female[3] abides
transmigration unceasing : P. 732
Unmindful of the Divine Lord, to her mind is duality attached. (2)
Filthy, foul-acting that we are, Lord ! keep us ever under
your favour.
The Master in the Pool of Immortality[4] has bathed us;
Washed off is *our* mud of sins. (3)
Lord, compassionate to the humble,
To holy company pray unite us.
In *holy* company have we imbibed Divine love :
Therewith is mind and body of Nanak,
servant of God, dyed. (4) (3)

1. Majith.
2. Lit. Shattered.
3. Image for the human self.
4. Original, Amritsar.

Hari Hari karehṇ nit kapaṭu kamāwehṇ hirda shūddh na hoī

Of those repeating God's Name and practising deceit ever,
Is the heart not purified.
Though daily such perform ritual acts,
Ever in dream find they not joy. (1)
Without *guidance of* the enlightened Master is not found
way to devotion.
Unsoaked in chemical, despite all fervent desire a cloth
shall not catch the dye.[1] (I Pause)
The egoist's malady shall not go despite recitations, austerity,
fasts and worship-offering :
Inside him lies the grave malady of egoism—
Caught in duality is he ruined. (2)
Outwardly such assume numerous guises and practise cleverness—
Yet their mind in ten directions wanders.
Caught in egoism, the holy Word such contemplate not,
And again and again into transmigration enter. (3)
Saith Nanak : Whoever has Divine grace, alone has realization;
Such alone on the Name meditate.
By the Master's grace the Sole Lord they realize,
And in Him are absorbed. (4) (4.13)

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gurmati nagari khoji khojāī

By the Master's teaching in the city of *self* have we made search.
And boon of the Name Divine found. (1)
The Lord in my mind has lodged peace :
Assuaged is fire of desire;
In an instant by the Master's contact is annulled
all hunger.[2] (I Pause)
Mother mine ! in chanting the Lord's praise find I life.
The holy Preceptor gracious, the Lord's attributes and
the Name *in me* has confirmed. (2)
After the Divine Lord Beloved am I in search :
In holy company have I obtained joy in God. (3)

1. Implies lack of devotion.
2. Used symbolically.

By the writ inscribed in primal time is obtained the Lord.
By grace of Guru Nanak, brother ! is found union with
the Lord. (4) (1.5)

Hari kripā karei mani Hari rangu lāe

Should the Lord show grace, the heart to Divine love
He attaches,
That by the Master's guidance in the name Divine
is absorbed. (1)
The mind dyed in Divine love has joy in God—
Day and night by absorption in the Master's Word
Abiding in bliss. (I Pause)
All seek after the Divine dye :
By the Master's guidance is this dye made resplendent red.[1] (2)
The thoughtless egoist of merit of such dye is deprived.
Despite hundred-fold yearning, the dye settles not on him. (3)
By Divine grace is found the holy Preceptor.
Saith Nanak : Through tasting of joy in God is one in
Divine love absorbed. (4) (2.6) P. 733

Jihvā Hari rasi rahī aghāe

My tongue[2] with joy in God is satiated.
Whoever by the Master's guidance quaffs of it,
In poise[3] is absorbed. (1)
Brother-devotees ! should you have taste of joy in God,
How may other delights then attract you ? (I Pause)
By the Master's guidance lodge in heart taste of joy in God :
Those immersed[4] in joy in God in love of God are absorbed. (2)
The egoist tastes not of joy in God :
Involved in egoism, much chastizement he receives. (3)
By Divine grace is obtained joy in God.
Nanak, absorbed in Divine joy, God's praise chants. (4) (3.7)

In the Measure Suhi—Composition of Sri Guru Ram Das
SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Neech jāti Hari japtiyāṇ ūttam padawī pāe

One of low caste, by contemplation of God, high state obtains.

---

1. Red as the poppy-flower.
2. The palate is implied.
3. Sahaj.
4. Dyed.

Ask this of Bidur,[1] maid's child, in whose home Krishna
took lodging. (1)
Brother devotees ! to the inexpressible Divine discourse listen,
Whereby is removed doubt, suffering and hunger.[2] (I Pause)
Ravidas the cobbler, lauding God, singing Divine praise
only for an instant—
Though of low caste, was exalted :
All four *varnas*[3] at his feet fell. (2)
Namdev, who to *the Lord* in love was attached, even though
called a dyer by the world,
Vanquished Khatris and Brahmins[4]—
The Lord to Namdev showed favour. (3)
On the foreheads of God's devotees and servants the sixty-eight
holy spots fixed the paste-mark.[5]
Prayeth Nanak, that by grace of the Divine Monarch
Ever should he touch *their feet*. (4) (1.8)

Tinnhiṇ aṅtari Hari ārādhiyā jinh kau dhūri likhiyā likhatu lilārā

Those in their hearts to the Lord are devoted,
On whose forehead in primal Time the writ is inscribed.
What avails anyone's traducing of such,
As by the Lord Creator Himself are owned ? (1)
My self ! on the Lord meditate;
Meditate on the Lord, annuller of suffering of multiple
births. (I Pause)
In primal Time has the Lord conferred on His devotees
Treasure of devotion.
Only one devoid of sense would envy them—
Of such in this world and the next is blackened the face. (2)
Such alone are true devotees and servants as with the
Name Divine are in love :
By service to them is obtained the Lord—
On the traducer's head falls soot. (3)
Such alone know of this as of this have experience—
Consider this after consulting *the House of* Nanak,
world teacher.

1. A devotee, mentioned in the Krishna story.
2. Used symbolically.
3. The four principal divisions of Brahminical socity.
4. (These are reckoned high castes).
5. That is, honoured them.

During the four generations,[1] right from beginning,
None by calumny obtained it;
The Lord to those with feelings of humble devotion alone
liberation grants. (4) (2.9)

Jithai Hari ārāḍhiyai titthai Hari mittu sahāī

Wherever is the Lord supplicated, turns He friend and helper.
By the Master's grace is the Lord in the self lodged;
No other way is He attained. (1)
Brother ! garner wealth of the Lord,
That in this world and the next the Lord be
your helper. (I Pause) P. 734
In holy company is obtained Divine wealth;
In other places by other means is not the Divine wealth attained.
One dealing in Divine jewels the Divine jewels purchases :
Those dealing in glass[2] by mere chatter the Divine wealth
cannot obtain. (2)
To the Divine wealth, devotees of God in the ambrosial hour,
appropriate sowing season,
Have formed devotion.
Of this Divine wealth sown in the appropriate sowing season
of the ambrosial hour,
The devotees expend without exhaustion.
With the Divine wealth in this world and the next,
Are God's devotees exalted. (3)
The Divine wealth is beyond danger,[3] ever immutable—
This holy Divine wealth is ruined not
By fire, thief, flood or Yama's minions.
Robbers approach not the Divine wealth,
Nor tax-gatherers *terrible as* death
Lay it under fine. (4)
Reprobates[4] through sins *the world's* poisonous wealth
have garnered—
It accompanies them not one step.
Reprobates[4] in this world are in suffering;
As it slips from their hand, in the next world the reprobates[4]
no shelter find. (5)

---

1. Refers to the four occupants of the Guru's seat till Guru Ram Das.
2. (Also spurious articles).
3. Lit, Fear.
4. Sakta.

Devotees of God ! the Lord Himself is merchant of this wealth—
On whomsoever He confers it, in packs carries it off.
Nanak, servant of God, by the Master this realization
is granted :
Decrease the Divine wealth sees never. (6) (3.10)

Jis noṇ Hari süprasannu hoe so Hari gūṇā rawai

Whoever wins the Lord's favour, alone His laudation sings—
Such a one is the *true* devotee, approved of God.
Beyond our power of exposition is the praise of one
In whose heart is lodged the Lord, Master of all felicity. (1)
My self ! sing the Lord's praise with meditation fixed on
the holy Preceptor. (I Pause)
Such alone the *true* holy Preceptor, such his fruitful service
Whereby is obtained the Supreme Treasure.[1]
Reprobates[2] that from feelings of duality, for fulfilment
of desires
The foul-smelling *evils* cherish,
Are doomed to failure, ignorant. (2)
Approved is *laudation* chanted by one cherishing faith—
Such at the Divine Portal obtain honour.
Of dissemblers devoid of faith, closing eyes with show of falsehood,
Exposed shall be the false pride. (3)
All *our* life and body is Thine—
Thou controller of the inner self, Lord of felicity.
Saith the humble Nanak, slave of *Thy* slaves :
I discourse as Thou dost guide. (4) (4.11)

In the Measure Suhi—Composition of Sri Guru Ram Das

SCORE 7

In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Terei kawan kawan gūṇa kahi kahi gāwāṇ tūṇ sāhib gūṇī nidhānā

Thou Lord, treasure of merit ! what of Thy merits have
I *power* to laud ?
Exalted Master, Lord, your praise have I no power to relate. (1)
The Name Divine is my sole prop. P. 735
Lord ! keep me as be Thy will—other than Thee no *support*
have I. (I Pause)

1. Devotion, liberation are implied.
2. Sakta.

Lord ! my strength and redresser of complaints[1] art Thou—
Before Thee my supplication I lay.
No other place have I to carry my supplication—
To Thee I carry my suffering and joy. (2)
In one place lie earth and water; in wood lies fire.
The goat and tiger in one place by *Him* have been kept—
My self ! on the Lord meditate, thus removing thy doubt
and fear. (3)
Devotees of God ! behold the Lord's greatness :
Honour on the humble He confers.
As dust rising from under feet rises above,
Thus saith Nanak, the whole world at the feet of the holy is
made to do reverence. (4) (1.12)

Tūṇ kartā sabhu kichhu āpei jāṇeh kyā tūdhu peh ākh sūṇāīyei

Thou art the Creator, all-knowing : what need we state
before Thee ?
Evil and good all within Thy gaze lies—
Each receives *recompense* for what he does. (1)
Lord ! Thou the state of our mind dost know.
Evil and good all thou dost behold—
As it pleases Thee dost thou guide[2] man, (I Pause)
Maya-attachement in the body has the Lord cast;
In this body too is man to devotion inspired,
Some in union with the holy Preceptor are granted joy;
Some, the egoists, in wordly tasks are absorbed. (2)
Lord-Creator ! all creation is Thine, Thou *Master* of all—
Over the head of each hast. Thou recorded destiny.
As be Thy will,[3] is each made; without Thy glance no grab[4]
can any assume. (3)
Thy greatness to Thee alone known; all on Thee meditate ever.
Whoever wins Thy approval, is by Thee granted union—
Such a one, saith Nanak, servant of God, with Thee
finds a place. (4) (2.13)

Jinh kai antari wasiyā merā Hari Hari tinh kei sabh rog gawāe

Of those within whose hearts is the Lord lodged,
Are all maladies cured.

---

1. Dīvān = a high officer to whom complaints were carried.
2. Call (to duty etc.)
3. Glance, implying will, command.
4. Implies form of duty.

These meditating on the Name Divine have been liberated—
The holy supreme state have they attained. (1)
Lord ! cured of their maladies are devotees of God —
Those that by *guidance of* the Master's Word the Lord
have contemplated,
Annulled is their malady of egoism. (I Pause)
Brahma,Vishnu and Shiva, by the Three Qualities[1] afflicted,
From egoism have acted.
These poor ones contemplate not their *Creator*—
The Lord by the Master's guidance *to us* has granted
such realization. (2)
The whole world by the malady of egoism is gripped;
In heavy affliction of transmigration is it caught.
A rare one by the Master's grace liberation finds—
To such am I a sacrifice. (3)
The Lord who created the universe, alone knows *all*—
Beyond extent is His form.
Saith Nanak : The Lord beholding it is in bliss—
This Divine contemplation by the Master's guidance
comes. (4) (3.14)

Kītā karṇā sarb razāeeṇ kichhu kīchai jei kar sakīyai P. 736

All that is done or shall happen, is by Lord's Will—
We may do aught, had we the power.
Nothing by our will happens.
Lord ! keep us as be Thy will. (1)
Lord! all in Thy power lies—
To accomplish anything have we no power—
Pray grant us liberation as may please Thee. (1 Pause)
Life and body Thou *to us* hast granted; Thou to various
tasks hast set us.
Each acts as be Thy will; as in primal Time by
Thee inscribed. (2)
Of five elements hast Thou made creation;
Had any the power, a sixth would be made.
To some, uniting them to the Master, dost Thou
realization grant;
Others, egoists, over their doings wail. (3)

1. See Glossary.

The Lord's greatness can I noway express— I that am ignorant,
thoughtless, low.
Lord ! *to Thy* servant Nanak grant liberation;
Ignorant that he is, to Thy shelter has he come. (4) (4.15)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
SCORE 1
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bāzīgar jaisei bāzā pāī

This world is as a juggler's show,
Wherein various disguises he assumes.
As his make-up he puts off, ended is his spectacle.[1]
Then is left the Sole Supreme Being.[2] (1)
How many various guises has He assumed and cast off ?[3]
Whereto gone, whence came ? (I Pause)
From water arise innumerable waves.
From gold are shaped ornaments of various forms.[4]
Many are the kinds of seeds sown :
As ripens the fruit, again is left the Sole Supreme Being.[2] (2)
Into thousands of pitchers falls reflection of the *same* one sky.
As is broken the pitcher, is left that sole Light.
While Maya-thoughts last, are found doubt,
avarice and attachment.
As is lifted illusion, is left *apprehension of* the Sole.
Supreme Being.[2] (3)
The Lord is imperishable, dying never—
Neither born nor dying.[5]
The Master, perfectly-endowed,
Impurity of egoism washes off.
Saith Nanak ! Thus have I attained the supreme state. (4) (1)

Kītā loṛeh so Prabh hoe

Lord ! all happens as be Thy will.
None other than Thee is *the Doer*.
Whoever serves Thee, fulfilled are his objectives.
Pray, save Thy servant's honour. (1)

---

1. Expanse.
2. Ekankārā, Ek-Oankar.
3. Lit. Shattered.
4. Hue, shape.
5. Lit. Neither coming from anywhere, nor going anywhere.

Lord perfectly gracious ! Thy shelter I seek.
Other than Thee who may cherish me ? (I- Pause)
On water and land is He pervasive.
The Lord is close, not far.
Nothing by pleasing the world is attained.
By attachment to Truth is banished egoism. (2)
Whomsoever with devotion He inspires, to it is attached;
Within Him is illumined[1] the jewel enlightenment.
With foul thinking gone, the supreme state he attains,
And by the Master's grace on the Name meditates. (3)
With hands folded this supplication I make :
As may please Thee, dost Thou fulfil *our objectives.* P. 737
In Thy grace to Thy devotion attach me,
That Nanak, Thy servant, ever on the Lord
may meditate. (4) (2)

Dhannu sohāgani jo Prabhu pachhānai

Blessed is the happily-wedded wife[2] who her Lord venerates,
His command obeys and casts off pride :
Absorbed in her Lord's love, all joy she has. (1)
Listen, my sister-friend[3] ! by this token is the Lord met :
To Him dedicate mind and body, discarding wordly
conventions.[4] (I- Pause)
One sister-friend[3] thus counsels the other :
Such alone profit as please the Lord.
Such a one is happily -wedded and her Lord's
embrace enters. (2)
One gripped by pride the Divine Mansion attains not.
As is ended the night,[5] full of regrets is she left.
Unfortunate egoist, into suffering she falls. (3)
I would supplicate Him were I to think Him far :
The Lord eternal is all pervasive.
Nanak, servant of God, beholding His sight,[6]
His laudation sings. (4) (3)

Grihu wasi Gūri kīnā haum ghar kī nāri

By the Master's guidance my Spouse's love have I won,

1. Lit. Awakened.
2. Symbol for seeker.
3. As above.
4. Symbolizes conventional piety.
5. Symbol for life.
6. Hadūr = Huzur, Lit. Presence.

And His true wife become.
The Spouse ten maids[1] at my behest has placed.
All equipment in the home have I assembled,
And full of[2] yearning, seek the Beloved. (1)
How much of the Lord's merits may I state—
Of the Divine Lord, elegantly comely, gracious ? (I Pause)
Decking myself with virtue, collyrium of love have I applied;
Betel-leaf of the Name ambrosial chewed :
Put on wristlets, dresses and fine ornaments.
All joy shall the wife attain as the Beloved enters her home. (2)
With spells of good qualities the Spouse have I pleased.
As has the Master lifted doubt, the Lord have I won over.
Highest of all, other females has He discarded,
And mine solely become. (3)
As has risen the sun, has illumination of light spread.
The couch of endless yearning[3] have I spread.
The Beloved so youthfully joyful, to bless the couch has arrived.
Saith Nanak, servant of God :
The wife in union with the beloved Spouse joy
has attained. (4) (4)

Ümkiyo hīyo milan Prabh tāiṇ

To meet the Lord has my heart leapt with yearning ;
To have a sight of the Lord has it set out in quest.
On hearing the Beloved's message have I spread the couch—
Despite much wandering His sight have I not obtained. (1)
How may this poor heart be consoled ?
Divine Friend ! meet me — to Thee am I a sacrifice. (I-Pause)
For wife and husband is spread one single couch[4]—
Yet is the wife asleep, awake the Husband.
The wife is inebriated like one drunk :
Yet will she be awakened, if called by her Beloved. (2)
By long passage of days is she in despair :
Numerous lands have I scoured.
Without absorption in the *Beloved's* feet can I not live
for an instant.
As in His grace will the Lord be met, shall I be fortunate. (3)

1. Refers to the sources of knowledge—five physical and five intellectual.
2. Lit. Thirsting with.
3 Faith.
4. Symbol for the self.

In His grace has the Lord to holy company united me.
Assuaged is the burning feeling, in my home[1] the Beloved
have I found.
Now feel I beauteous in all my decking.
Saith Nanak : The Master my illusion has cast out. (4) P. 738
Brother ! wherever I look is the Beloved.
As the door He has opened, has my mind found poise. (5)
(I- Second Pause)

Kyā gūṇa terei sāri samālī mohi nirgūṇa ke dātā rei

Thou Bestower of boons on me without merit ! how Thy
merits may I recall ?
What cleverness can a purchased *slave* show ?
Thine are this life and body, (1)
Beloved dazzlingly beautiful,[2] heart-charmer,
To Thy sight am I a sacrifice. (I-Pause)
The Lord is Bestower, I a humble beggar—
Ever are you full of bounty.
Lord inaccessible, beyond extent !
To accomplish nothing have I power. (2)
What sevice to Thee can I render ? by what words to
please Thee ?
By what device to have Thy sight ?
Unattainable Thy extent, Thy limit—
My mind for Thy sight yearns. (3)
This boon may I obtain, that stubbornly I seek :
May dust of *feet of* the holy on my face be rubbed.
The Master to Nanak, servant of God has shown grace;
The Lord by *strength of* His arm has saved him. (4) (6)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sevā thorī māṅgan bahutā

Inadequate is our service *to the Lord*; yet much we seek *of Him*.
Man has attained not the Divine Mansion, yet claims to
have arrived. (1)
He emulates those that by Beloved are honoured—

1. Symbol for the heart.
2. Original, Dazzling red.

Such is the stubborn bragging of thoughtless man given
to falsehood. (I- Pause)
Flaunting his ritual garb, truth he does not live :
Claiming to be an inmate of the Mansion, is nowhere near it. (2)
Maya-intoxicated, yet an anchorite he proclaims himself;
Bearing not devotion in heart, yet claiming in
God to be dyed. (3)
Prayeth Nanak : Lord ! to my supplication listen—
To this *creature*, impure, hard-hearted, lustful,
grant liberation. (4)
Such exaltation from beholding your sight comes—
You that are bestower of joy, loving Divine Person. (1.7)
(I-Second Pause)

Bürei kām kau ūṭh khaloiyā

To do evil has *man ever* rushed along;
Yet on occasion of devotion to the Name keeps dozing
in sleep : (1)
Thoughtless as a child,[1] he realizes not the occasion
granted to him,
In Maya-attachment involved. (I-Pause)
With passion[2] of greed like a flower he blossoms;
But beholds never sight of the holy. (2)
Thoughtless, stupid—nothing shall he ever realize—
Again and again into entanglements involved. (I Pause)
His ear by sound of lust-provoking songs is attracted;
But to listen to Divine laudation his mind slothful feels. (3)
Blind man without sight ! dost thou not see,
These false involvements shalt thou leave behind ? (I-Puase)
Prayeth Nanak : Lord, show your bounty;
In your grace grant me holy company. (4)
By turning dust *of feet of the holy* is attainment made.
Whoever is granted realization, alone utters
the Name. (I- Pause) (2.8)

Ghar mehṇ Thākuru nadari na āwai

Man beholds not the Lord within his own home.[3]
But round his neck hangs stone-images. (1) P. 739

1. Iyana = Ignorant; applied sense, child.
2. Lit. Wave.
3. That is, in his self.

The reprobate[1] deluded by doubt wanders along,
Churning water, thus tiring himself to death. (I-Pause)
The stone that he calls Lord,
Drags him down[2] along with iself. (2)
Man that art sinful, ungrateful,
Know a boat of stone carries not one across. (3)
In company with the Master has Nanak realized the Lord,
Pervasive over water and land, rewarder of deeds,
all-perfections. (4) (3.9)

Lālan rāwiyā kawan gatī rī

Sister[3] ! by what device had you bliss with the Beloved ?
Sister-friend ! pray counsel me too about that. (I)
Dazzling red[4] art thou all over,
In love of the Beloved dyed. (I- Pause)
With the pupil of my eye thy feet shall I rub :
Wherever thou shalt send, instantly shall I go. (2)
Should for an instant union with the Lord of my life you
grant me,
All my prayers, austerities, self-discipline, continence to
thee shall I dedicate. (3)
One that her pride, arrogance of power and egoistic
understanding has subdued,[5]
Saith Nanak, is the truly wedded wife.[6] (4) (4.10)

Tūṇ jīvanu Tūṇ prān-adhārā

Thou my life, the prop of my breath—
By sight of Thee has my heart found sustenance. (1)
Thou my friend, Beloved :
May Thou never from my mind be away ! (I- Pause)
Thy purchased slave am I—
Thou the great Master, store-house of merit. (2)
Millions of servitors at His court attend,
With whom each instant He abides. (3)
Nothing am I, all is Thine :
With each thread[7] of Nanak's life dost Thou abide. (4) (5.11)

---

1. Sakta.
2. Lit. Makes him sink.
3. The vocative *ri* (fem) implies this.
4. Sūhab (sūhā = red) repeated here.
5. Lit. Destroyed.
6. Symbol for the seeker who has realized God.
(This is the reply to the query contained in the opening couplet).
7. The image here is *warp and woof* of life.

Sūkh mahal jā ke ūch duārei

He whose lofty mansions are abodes of joy—
In those abide His beloved devotees. (1)
Extremely sweet is the discourse of Divine enlightenment,[1]
That a rare one with his eyes has beheld. (I-Pause)
There are *heard* song and music, and concourse *of the holy* held :
God's devotees there have joy in the Lord. (2)
There is neither death nor life *of the body*; neither pain[2]
nor pleasure :
The holy Name rains there is showers. (3)
This secret account from the Master is learnt :
Nanak utters only God's own Word. (4) (6.12)

Jā kai darasi pāp koṭi ūtārei

Such is the Lord, by whose sight are cast off millions of sins;
By contact with whom is the ocean of existence crossed. (1)
Such alone are my *true* friends and associates
As of the Name Divine put me in mind. (I-Pause)
Such is the Lord, by listening to whose Word come all joys,
And by whose service are repulsed Yama's minions; (2)
By whose support the mind finds the prop;
By whose contemplation is the face made radiant. (3)
His servitors the Lord Himself exalts.
Nanak with such seeks shelter,
To them is a sacrifice. (4) (7.13)

Rahaṇu na pāweh sūri nar devā

Neither god-like men nor the gods last in this world.
Sages too, that serve *the Lord* depart *this life*. (1)
Such alone are known to live *for ever* as on the Lord
have meditated—
Such in holy company the *Divine* sight have
beheld. (I-Pause) P. 740
Kings, rulers and merchants all must die.
All that is visible, by death shall be dissolved. (2)
Man in false attachments involved,
As *the world* he leaves, *at last* in regrets must fall. (3)
Treasure of Grace ! on Nanak confer the boon
That day and night your Name he utter. (4) (8.14)

---

1. Sahaj Katha.
2. Sorrow, but pain is implied

Ghaṭ ghaṭ antari Tūmeh basārei

In each being is your abode;
The entire phenomena[1] on your thread is strung. (1)
Thou art beloved, prop of life;
By your sight the heart finds joy. (I-Pause)
Exhausted as we are wandering in innumerable births,
Now shelter with the holy have we taken. (2)
Nanak day and night contemplates
The Lord inaccessible, unknowable, unapproachable,
beyond extent. (3) (9.15)

Kavan kāj māyā waḍiyāī

What avails greatness *achieved* in *hoarding* wealth,
That takes not an instant to be shattered ? (1)
Man involved in sleep realizes not this is a dream—
In his unconscious state to this dream clinging. (I-Pause)
Thoughtless man by great attachment is gripped,
Which while seeing, *this world* he departs. (2)
Loftier than the lofty is His court :
Innumerable creatures He destroys and creates again. (3)
No other *like Him* ever was or shall be.
Nanak, contemplate thou the Lord. (4) (10.16)

Simari simari Tā kau hauṇ jīvāṇ

In remembrance of Him find I life.
Wash to Thy lotus feet may I sip. (1)
The Lord is controller of the inner self,
The Lord ever is by the side of devotees. (I-Pause)
Listening to the Name ambrosial, on it may I meditate
And day and night[2] Thy merit sing. (2)
Beholding Thy Divine play my heart feels delight,
Thou that art of endless merit, supreme joy. (3)
Nanak ever the Lord's Name utters,
Whose contemplation all fear drives away.[3] (4) (11.17)

Guru kai bachan ridai dhyān dhārī

The Master's Word in my heart I cherish :
My tongue ! utter thou chant of the Lord. (1)

1. Paraphernalia.
2. All eight pahars.
3. Lit. By whose contemplation no fear grips.

To the Lord's sight, fulfiller of objectives am I a sacrifice—
His lotus feet prop of my mind and life. (I-Pause)
In holy company is annulled *torment of* transmigration[1] :
Listening to His ambrosial discourse have I made
my ear's prop. (2)
Lust, wrath, avarice and attachment have I discarded.
The pure deeds of contemplation of the Name, charity and holy
bath in *my self* have I confirmed. (3)
Saith Nanak : This essence of truth have I contemplated;
By utterance of the Name Divine is liberation[2] attained. (4) (12.18)

Lobha mohi magan aprādhī

Man involved in avarice and attachment is a sinner—
Of service to the Creator neglectful.[3] (1)
Lord ! purifier of the fallen is Thy Name :
Save me, one without merit. (I-Pause)
Lord ! Bestower of boons, controller of the inner self art Thou :
Yet is man proud of his frail[4] body. (2) P. 741
Involved in pleasures, disputes, jealousy and Maya-intoxication,
Has man wasted his birth, *precious as* jewel. (3)
Divine Lord, Shatterer of Suffering, Life of the Universe !
Nanak, renouncing all else, to Thy shelter has come. (4) (13.19)

Pekhat chākhat kahīyai andhā sünīyat sünīyai nāhīṇ

Man while seeing, beholdig yet blind may be called;
Hearing, he hears not :
What is close to him,[5] he thinks far—
A sinner, in doing sin engaged. (1)
Thou creature of God ! do what may bring thee liberation :
Utter the Name Divine and the ambrosial *holy* Word. (I- Pause)
In joy of thy steeds and mansions art thou ever involved—
Know, nothing shall accompany thee. (2)
This clay vessel dost thou keep tidied :
Within is it thorughly foul, wherefore chastizement
from Yama shall come. (3)
By lust, wrath, avarice, attachement bound,
In a deep pit man continues to sink. (4)

1. Birth and death.
2. Swimming (being ferried) across.
3. Service to the Creator he has not performed.
4. Lit. Unbaked, as of clay vessels.
5. That is, God.

Pray, to Nanak's prayer give ear :
Lord ! save me a sinking stone. (5) (14.20)

Jīvat marai būjhai Prabh soi

Whoever dies while living,[1] alone realizes the Lord.
To such by Divine grace realization comes. (1)
Listen, friend ! by this device is the impassable *ocean* crossed :
In holy company utter the Name Divine. (I-Pause)
Such a one recognizes not other than the One *Sole Lord*,
And in each being the Supreme Being beholds. (2)
All that *God does*, he accepts as good,
And of God, who *holds* the begninning and end of time,
The greatness[2] he realizes. (3)
Saith Nanak : To such a one am I a sacrifice,
In whose heart abides the Lord. (4) (15.21)

Guru-Paramesharu Karṇaihāru

All-powerful is the Master, *image of the* Lord,
To all existence giving prop. (1)
My self ! on the Lord's lotus feet meditate :
Thereby shall suffering and pain leave this body. (I-Pause)
The Master extricates those sinking in the ocean of existence;
And ties snapped for multiple births reunites. (2)
Day and night serve the Master—
Thereby shall joy, poise and peace come *to you*. (3)
By great good fortune is dust of the holy Preceptor's
feet obtained.
Nanak to the Master is ever a sacrifice. (4) (16.22)

Guru apnei ūpaṛi bali jāīyai

To the Master be a sacrifice,
And day and night Divine laudation chant. (1)
Contemplate the Lord, The Divine Master,
Who each being's[3] inner self controls. (I-Pause)
Those whose love to the Lord's lotus feet is attached,
Follow the holy, pure way of life. (2)
By grace of the holy comes He in the heart to abide—
Thereby are sins of multiple births annulled. (3)
Lord compassionate to the humble, show grace :
Nanak seeks dust of *feet of* the holy. (4) (17.23)

1. That is, dies to the world.
2. Worth, value.
3. Vessel.

Darshanu dekhi jivān Guru terā

Lord ! by Thy sight find I life—
May my good fortune thus be made perfect. (1)
Lord ! to my supplication listen. P. 742
Grant devotion to Thy Name; make us your servants. (I-Pause)
Lord Bestower of boons ! under your shelter keep us—
You who by rare ones by the Master's grace are realized. (2)
Lord, friend ! to my supplication lend ear;
May your lotus feet in my heart[1] *ever* abide. (3)
Nanak makes this prayer :
Store-house of merit, all-perfection !
By you never from my thoughts away.[2] (4) (18.24)

Mītu sājanu sūt bandhap bhāī

Wherever I behold, is the Lord by us, our helper,
Companion, friend, relation, brother.[3] (1)
The Name Divine is my high caste, honour, wealth;
Bestower of joy in poise, bliss and peace. (I-Pause)
The Supreme Being thou contemplate—this armour wear.
This by a million weapons penetrated cannot be. (2)
Shelter of the Lord's feet is our citadels and forts :
One Sheltering in such by tormenting death[4] is not torn. (3)
Nanak, servant of God, ever is a sacrifice
To servants and devotees of the Divine monarch.[5] (4) (19.25)

Gūṇa Gopāl Prabh ke nit gāhā

There where the Lord's laudation is chanted ever,
Abide bliss, joy, delights and happiness. (1)
Sister-friend[6] ! come, with the Lord we have bliss,
And at feet of the holy throw ourselves.[7] (I-Pause)
In our supplication may we seek dust of feet of *God's* servants,
And sins of multiple births cast off. (2)
Our mind, body, life and self we dedicate,
And contemplating the Lord, annul pride and attachment. (3)
Saith Nanak, servant of God :

---

1. Chāta = (chitta) consciousness.
2. May you not be forgotten.
3. (Lines transposed in rendering).
4. Lit. Thorn of death.
5. Raja Rama, Murari.
6. Image for the seeker.
7. Fall.

Lord compassionate to the humble ! grant us the resolve
In Divine shelter to be absorbed. (4) (20.26)

Baikunṭh nagaru jahāṇ sant vāsā

The city of Paradise is where the holy abide,
And where the lotus feet Divine in the heart are lodged (1)
With thy mind and body listen : of *true* joy to thee I give sight,
And on the innumerable viands of God feast thee. (I-Pause)
In thy mind on the Name ambrosial feast thyself;
Inexpressible is its wondrous delectation. (2)
Ended is avarice, and assuaged is desire,[1]
As God's devotee the Lord's shelter has sought. (3)
As the Lord to Nanak, His servant has shown grace,
Are annulled *accumulated* fears of multiple births. (4) (21.27)

Anik bīng dās ke parhariyā

Innumerable crooked tendencies of His servant has the
Lord removed,
And in His grace made His servant His own. (1)
Your servant have you extricated
From the snare of the world, the dream in which he was
invloved. (I-Pause)
His sins, great as mountains, terrifying in extreme
In an instant have you, gracious Lord, annulled. (2)
Sorrows, maladies and mighty calamities
By contemplation of the Name Divine are removed. (3)
By His glance *of grace* to His sash has He attached us.[2]
Nanak grasping the Lord's feet, His shelter
has sought. (4) (22.28)

Dīnu chhaḍāe dūnī jo lāe

Whoever forsaking God's way,[3] to the world attaches
his mind,
In both worlds into ignominy falls. (1) P. 743
Whatever pleases Him, *to us* is acceptable :
To Himself alone is His might known. (I-Pause)
Whoever *by the Lord* to practice of true religion and
goodness is guided,
For his piety's sake his worldly state too suffers not loss. (2)

1. Thirst.
2. In idiom, to grant protection.
3. Din (Ar.) the way of God, faith.

In all creation without a hiatus is the sole Lord immanent.[1]
All engage *in tasks* into which the Lord engages them. (3)
Inaccessible, unknowable is the eternal Lord :
Nanak makes utterance as by Thee inspired. (4) (23.29)

Prāteh kāli Hari Namu uchārī

In early dawn the Name Divine I utter :
Thus for this world and the next a shelter I erect. (1)
Ever the Name Divine repeat;
Thereby shall the mind's objectives be fulfilled. (I-Pause)
Whoever by night and day sings laudation of the Lord eternal—
Living or dead, immutable shall his station be. (2)
Serve the Lord *in whose service* no dearth shalt thou feel;
And consuming and spending of *this wealth*, in joy and bliss
shall life be passed. (3)
In holy company is attained the Divine Person,
Life of the Universe,
As Nanak by the Master's grace on the Name
has meditated. (4) (24.30)

Guru pūrei jab bhayei dayāl

As the Master, perfectly-endowed has shown grace,
Is shattered suffering, and fruitful has my endeavour become. (1)
In beholding your sight find I life.
To your lotus feet may I be a sacrifice.
Lord ! other than Thee who is our friend ? (I-Pause)
To holy company is my love attached :
This in recompense for the writ recorded in primal
Time have I received. (2)
Repeat the Name Divine, of wondrous glory—
Thereby the Three Maladies[2] shall not torment[3] thee. (3)
May I, Lord ! be not forgetful for an instant of your feet :
This in charity seeks Nanak. (4) (25.31)

Sei sanjog karuh merei pyārei

Cherished Divine friend ! grant me the lucky conjunction
Whereby my tongue the Name Divine may ever utter. (1)
Lord compassionate to the humble ! to my supplication lend ear :

1. Lit. Awake.
2. These are : Ādhi (psychic disorders), biyādhi (physical ailments) and upādhi (delusions etc.).
3. Lit. Burn.

Unite me to the devotees that ever in ecstasy sing
Thy laudation. (I-Pause)
Lord ! Thy remembrance for me bears aspect of life :
To whomsoever Thou showest grace, close to him dost
Thou abide. (2)
Thy servant's hunger by the sustenance of Thy Name
is satisfied :
Thou the true donor, bestower. (3)
The devotees in devotion to God joy have felt.
Saith Nanak : The Divine Bestower is truly
all-knowing. (4) (26.32)

Behtī jāt kadei drishṭi na dhārat

Thy life is flowing by; never hast thou *to this* attended.
Of false attachment art thou packing bundles.[1] (1)
Day and night ever the Lord contemplate;
And seeking the Lord's shelter, achieve life's supreme
boon.[2] (I-Pause)
With both hands ready you do evil;
But the jewel Divine in heart cherish not an instant. (2)
In pampering and decking the body is thy life passed;
But never realized truth
Of the Lord of the universe, source of thy triumph. (3)
Nanak, save thyself by taking shelter with the Lord,
almighty, unknowable,
Controller of the inner self. (4) (27.33)

Sādh-sangi tarai bhay-sāgar P. 744

By contemplation of the Name Divine, mine of jewels
In holy company is crossed the ocean of existence. (1)
In remembrance of the Lord find I life.
Shattered are suffering, maladies, sorrows,
As in contact with the Master perfectly-endowed,
Are sins discarded. (I-Pause)
From *devotian* to the Name Divine comes the state of *eternal* life;
Purified are mind and body and the true objective[3] achieved. (2)
Day and night on the Supreme Being meditate :
This by the writ primally recorded is achieved. (3)

1. Bales of cloth.
2. Liberation is implied.
3. That is, liberation.

Contemplating the Lord compassionate to the humble,
seeking His shelter,
Nanak begs for dust *of feet* of the holy. (4) (28.34)

Ghar kā kāj na jāṇi rūṛā

Man considers not his own task[1] to be noble,
Thoughtlessly in false pursuits engaged. (1)
Whatever task thou dost assign, in that I engage.
As this blessing Thou dost grant,
Thy Name I contemplate. (I-Pause)
The Lord's servants to Him are attached—
Each day with the Divine elixir intoxicated. (2)
The Lord Himself clasping them by the arm has
extricated them;
And ties snapped for multiple births restored. (3)
Lord ! in Thy grace save *me* !
Nanak, the Lord's servant to His Portal has come
for shelter. (4) (29.35)

Sant prasādi nihchalu gharu pāiyā

By grace of the holy the House Immutable have I attained—
Therein are found all joys, never after shaken. (1)
Meditating on the Master, the Lord's feet in my mind have
I contemplated.
Thereby has the Lord made me immutable (I-Pause)
By chanting praise of the immutable eternal Lord,
Is Yama's noose snapped. (2)
In His grace the Lord to His sash has attached us[2] :
Thereby Nanak in eternal bliss, His laudation sings. (3) (30.36)

Amrit bachan sādh kī bāṇī

Ambrosial are words of utterance of the holy.
Whoever repeats these the supreme state attains
As with tongue perpetually these[3] are uttered. (I-Pause)
As the Sole Name Divine enters the mind,
Annulled are all afflictions of Kali-Yuga. (1)
As dust of the holy to our face and forehead we have applied,
Saith Nanak by seeking shelter with the Divine Master
are we saved. (2) (31.37)

---

1. (that is, devotion).
2. Implied protection.
3. In the original, Bāṇī which is in the singular.

In the Measure Suhi—Compostion of Sri Guru Arjan Dev
SCORE 3

Gobindā gūṉa gāoṉ dayālā

Praise of the gracious Lord I chant :
Perfection of grace ! Thy sight pray grant ! (Pause)
In Thy grace have you cherished me.
This life and body all is your property. (1)
Contemplation of the Name ambrosial alone accompanies us.
Nanak seeks dust of feet of the holy. (2) (32.38)

Tisu binu dūjā awar na koi

None other than He *has power.*
The holy Eternal alone provides the prop. (1)
The Name Divine is my support,
Who is almighty, of limitless power. (I-Pause)
Annulling all maladies, *the seeker* to perfection of health
He restores.
Saith Nanak : Himself is He turned protector. (33.39)

Darshan kau lochai sabh koī

All yearn after the Divine vision :
This only by supreme good fortune is attained (Pause) P. 745
How may one find sleep in separation from the Lord
all-beauty[1] ?
The great Seductress Maya to agents *of evil* has attached
the self. (1)
This murderess[2] from the Beloved brings about separation :
Devoid of compassion, no pity is in her. (2)
Numerous births in wandering are passed.
Maya that is impassable, allows not the seeker-wife
to say in her home.[3] (3)
Day and night *the self* recompense of its own deeds receives.
None is to blame—*our* accumulated deeds whirl
us about. (4)
Listen, devoted friends, brethren !
Nanak by seeking shelter with the Divine feet
The supreme state has attained. (5) (34.40)

---

1. Shyam Sunder = The swarthy handsome beloved-an attributive name of Krishna, here symbolizing God.
2. Lit Butcher.
3. Symbol for the Divine Essence.

In the Measure Suhi—Compositon of Sri Guru Arjan Dev
SCORE 4
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Bhalī sūhāwī chhāparī jā mehṇ gūna gāe

Fine and pleasing is the straw-hut wherein is chanted *Divine* laudation.
Little worth are the white mansions where the Lord to mind is not brought. (I-Pause)
In poverty in holy congregation, in remembrance of the Lord lies joy.
Burnt be worldly greatness that in Maya involves. (1)
Grinding grain with rough clothing,[1] to heart brings joy of content;
Little worth is worldly power without content. (2)
One absorbed in joy of the Sole Lord, even though ill-clad,[2]
All repute obtains.
Of little worth are silken dresses whose pleasure keeps the mind absorbed. (3)
Lord ! all in your hand lies; all by you is accomplished.
Grant to Nanak this in charity, that with each breath you he may contemplate. (4) (1.41)

Hari kā sant prān dhan tis kā panihārā

God's devotee is my life and substance; his drawer of water am I !
Dearer than brother, friend, progeny.
Than life itself. (I-Pause)
Making fan of my hair over the holy may I wave it;
My head at his feet bowing, dust of *his feet* to my face may I apply. (1)
In sweet words, with humility shall I supplicate him.
Discarding pride, his shelter shall I seek,
And thus attain the Lord, store-house of merit. (2)
Again and again may I have sight of God's devotee;
His ambrosial words in my mind shall I sprinkle,
And repeatedly make obeisance. (3)

1. A rough wollen sheet.
2. Lit. Unclad.

Ever contemplating it in my mind shall I yearn for
company of the holy.
Lord ! to Nanak show grace, that to Thy servant's feet
he may cling. (4) (2.42)

Jini mohei brahmanḍ khanḍ tāhu mehṇ pāoṇ

With *Maya* that the world and the continents has deluded
Am I involved.
Lord ! save this self attracted to evil;
To Thy Name grant devotion. (I- Pause)
I follow that which brings joy to none.
To that which deserts all am I constantly attracted. (1)
Master of compassion ! show grace that Thy laudation I chant.
This is Nanak's supplication to the Lord :
In holy company may I remain absorbed. (2) (3.43)

In the Measure Suhi—Composition of Sri Guru Arjan Dev P. 746

Partal (of variable rhythm)

SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Preeti preeti gurīyā Mohan lālanā

Pre-eminent amoug loves is love of the beloved Divine Charmer.
My self ! The Sole Lord contemplate; none other is
of any account.
To the holy attach thyself with thy heart;
The path of duality discard. (I-Pause)
The Lord unattributed the attributed aspect has assumed;
Innumerable chambers[1] has He made.
In the self abides He as controller.[2]
In His own temple abides the Divine Beloved,
in joy disporting.
He neither dies nor is consumed in flames. (1)
Man tied to his former deeds in various ways wanders,
Seeking others' substance, by evil tendencies surrounded.
Now joining company of the holy, at the Divine Portal he stands,
And has sight of *the Lord*.
Saith Nanak : As the Master he meets,
Nevermore *in transmigration* he wanders. (2) (1.44)

1. Implies living selves.
2. Kotwal= head of city constabulary.

Rāsi mandalu kīno ākhārā

The Lord has made *this world* a stage *as* of Krishna-mimes[1];
Therein has He spread all accessories (I-Pause)
Therein are endless forms and hues of various devices.
The Lord in joy beholds it, and inexhaustibly lives in all—
Enjoying all delights, yet abiding apart. (1)
Neither hue nor feature or face has He nor down on lips.
Lord ! beyond expression is your play.
Nanak is dust of feet of the holy. (2) (2.45)

Tau maiṇ āyā sharnī āya

To Thy shelter have I come, reposing great trust;
Come *to seek* Thy grace.
Lord ! keep me as be Thy will.
The Master on this path has sent me. (I-Pause)
Mightily impassable is Maya,
Like *gusts of* wind shaking *beings*. (1)
Hearing of Dharmaraja so stern, am I afraid. (2)
This abode *of the world* is like a dark bottomless well,
All filled with fire. (3)
Shelter with the holy has Nanak sought,
And on the Lord meditated.
Now have I attained the Lord all-perfection. (4) (3.46)

In the Measure Suhi-Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Satiguru pās benantiyā milai Nāmu ādhārā

To the holy Preceptor I make supplication:
grant me prop *of* the Name.
As is the eternal Divine Monarch pleased, gone are
worldly maladies. (1)
Eternal Creator, prop of devotees, shelter of the holy
art Thou. (I-Pause)
Holy Thy device[2] of creation, holy Thy court.
Holy Thy stores, holy all Thy visible expanse. (2)
Incessible Thy form, unique Thy sight.

1. Rās Mandal, the stage to enact Krishna's dances with the milkmaids (Gopis).
2. Accessories, material.

To Thy servants am I a sacrifice,
Who with the Name Divine are in love. (3)
Fulfilled are all desires as is attained *the Lord*,
inaccessible, beyond extent.
With Guru Nanak, *image of the* Supreme Being have
I found union— P. 747
For this blessing to Thy feet am I a scrifice. (4) (1.47)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
SCORE 7
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Terā bhāṇā Tūṇhai manāihi jis noṇ hohe dayālā

Thou alone to Thy will dost enforce obedience,
Of such as have Thy grace.
True devotion is what wins Thy approval—
Thou who art cherisher of all beings. (1)
Divine King ! Thy devotees under Thy shelter lie :
Whatever pleases Thee is to them acceptable;
Thou their mind and body's prop. (I-Pause)
Thou art compassionate, gracious, treasure of grace,
Fulfiller of desires.
Beloved lord of life ! Thine *alone* are all Thy devotees—
Thou their beloved. (2)
Thou art unfathomed, beyond extent, lofty in extreme—
None like to Thee.
Lord ! this is my prayer :
Provider of joy, go Thou never out of our mind. (3)
Lord ! should I please Thee, Thy laudation day and night
may I sing.
Nanak seeks joy of *devotion to* Thy Name :
This by favour of the Lord is attained. (4) (1.48)

Visreh nāhīṇ jitu Tūṇ kabahūṃ so thānu Terā kehā

Which of Thy holy spots is such where never art Thou
put out of mind,
Where day an night are Thou meditated on, and purified
is the body ? (1)
Lord ! in quest of such a spot have I come :
After much search company of the holy have I joined—
Their shelter have I sought. (I-Pause)

Brahma the Vedas has studied to exhaustion; sesame-grain's worth *of the Lord* has he not realized.
Yoga-practitioners, perfect Yogis go about wailing—
These too by Maya are deluded. (2)
Vishnu's ten incarnations[1] that became kings, and so conducted themselves,
And Shiva who turned ascetic—
These too Thy extent have not realized, despite smearing limbs with ashes to exhaustion. (3)
God's devotees in equable joy and bliss and ecstasy of the Name
Paeans of joy have sung.
Saith Nanak : As the Master, of sight to fulfil desires is met,
Have I with mind and body on the Lord meditated. (4) (2.49)

Karma dharam pākhanḍ jo dīsehṇ tinh jamu jāgāti lūṭeh

Ritual actions and poses of peity that you behold,
Are all by Yama, the tax-gatherer stripped of their belongings.
Sing the Creator's holy[2] laudation, whose practice for an instant even
Liberation shall bring. (1)
Devotees of God ! the ocean *of existence* you go across;
Whoever lives teaching of the holy, by the Master's grace is saved. (I-Pause)
In this Kali Yuga millions of bathing-rituals at sacred spots
Only bring on more impurity :
Whoever in holy company Divine laudation sings, gets purified. (2)
Study of Vedas, the Muslim holy books, Simrits[3]
Brings not liberation.
Whoever by the Master's guidance the Sole Name of God utters,
Pure is his repute. (3)
One common spiritual message for Khatris, Brahmins, Shudras and Vaishyas[4] is meant.

---

1. Ten incarnations, principal among which are Rama and Krishna.
2. Immaculate.
3. Books of Hindu ritual code.
4. (These are the four Hindu principal castes. Each caste traditionally was believed to have a separate religious discipline laid down for it. In the holy Gurus' teaching no such distinctions are maintained.

Liberated shall be whoever by the Master's guidance the
holy Name utters;
That, saith Nanak, in Kali Yuga in each being[1] he
realizes as pervasive. (4) (3.50)

Jo kichhu karai soī Prabh māneh oi Rāma-Nām rang rātei

Whatever *the Lord's* doing, God's devotees,
dyed in His love, P. 748
Accept it as Divine.
Everywhere is *spread* repute of such as the Lord's
feet have venerated.[2] (1)
Lord ! none is great as God's devotees :
The devotees with the Lord are in accord, who pervades
water and land. (I-Pause)
Millions of sinners along with the holy are saved—
Yama approaches them not.
Even those sequestered for multiple births
To the Lord they unite. (2)
Whoever under shelter of the holy comes, annulled are his
Maya-attachment, doubt and fear :
The objective which bearing in heart he supplicates for,
From the holy he obtains. (3)
How far may I express praise of the Lord's servants
who His approval have won ?
Saith Nanak : Whoever to the holy Preceptor is united,
Beyond everyone's obligation has arisen. (4) (4.51)

Mahā agni te tüdh hāth dei rākhei pae Teri sharṇāī

As Thy shelter we sought, from the blazing[3] Maya fire
With might of Thy arm hast Thou saved us.
In our heart is reliance on Thee, on Thy strength—
Hope in all else have we discarded. (1)
Divine King ! as our heart you enter, are we saved.[4]
Thine is our prop, on Thee our reliance—
By uttering *Thy* Name are we saved. (I-Pause)
By your grace from the bottomless well have you extricated us.
Looking to our welfare, all joys have you granted us—
Yourself cherished us. (2)

---

1. Vessel.
2. Lit. Recognized; accepted as holy.
3. Great.
4. (The image herein is saved from sinking).

By His glance of grace has the Lord snapped our bonds
and released us.
Himself has the Lord His devotion inspired;
Himself to His service prompted us. (3)
As is gone doubt, are shattered fear and attachment;
Effaced is all wailing .
Saith Nanak : The Divine Bestower of joy in His graçe
With the Master, perfectly-endowed, union has
granted us. (4) (5.52)

Jab kachhu na sīo tab kyā kartā kawan karma kar āiyā

When nothing was in existence, what deed did
the self perform ?
By what deeds into the world did it arrive ?
His own play the Lord enacts and views—
Thus has he raised creation.[1] (1)
Divine King ! no strength have I to accomplish anything.
Himself the Doer, Himself to action prompting all—
In all creation without hiatus pervasive. (I-Pause)
This frail, ignorant body never by reckoning *of deeds*
can find release.
Lord Creator ! show compassion :
Unique is Thy grace. (2)
All creatures are Thine; in each self[2] art Thou meditated on.
Thy state and extent to Thee alone known;
The worth of Thy might beyond our ken. (3)
Devoid of merit, thoughtless, ignorant that am I,
Of ritual of piety unaware—
Show grace that Nanak Thy laudation may sing,
And Thy will find sweet. (4) (6.53)

Bhāgaṭhaṛei Hari Sant Tūmhārei jinh ghari dhanu Hari-Nāmā

Extermely fortunate, Lord ! are your devotees in whose
home lies wealth of the Name Divine :
Such are reckoned approved of you—fruitful their doings. (1)
Lord ! to devotees of God am I a sacrifice. P. 749
Making fly-whisk of may hair over them I wave it;
Dust of their feet to my face I apply. (I-Pause)

1. (To the query in the foregoing this is the answer : Creation is a mystery, known to the Creator alone).
2. Vessel.

Such are benefactors of mankind, exempt from
birth and death;[1]
Bestowing gift of *true* life, to devotion they inspire *the self,*
And with the Lord grant union. (2)
Holy their command, holy their rule—
In the holy Eternal are they absorbed.
True happiness is theirs, true their greatness—
Approved[2] by the Lord whose *devotees* they are. (3)
Over the devotees of God wave I the fan,
water for them I draw,
Their grain I grind.
Nanak thus supplicates the Lord : Grant me sight of
Thy devotees. (4) (7.54)

Pār-brahm Parameshar Satiguru āpei Karṇaihārā

Supreme Being, Supreme Lord, holy Enlightener,
Himself is Creator.
Thy servant seeks dust of Thy feet; to Thy sight a sacrifice. (1)
Divine King ! abide we as Thou mayst keep us.
Should it please Thee, with contemplation of Thy Name
mayst Thou bless us.
And joy granted by Thee we receive. (I-Pause)
In Thy service lies liberation, true way of life and devotion,
For whomsoever to it Thou mayst prompt.
Heaven[3] is where is Thy laudation sung—
Thou Thyself devotion *to it* dost grant. (2)
In remembrance of Thy Name find I life,
And body and mind feel joyful.
Holy Enlightener, compassionate to the humble,
Seek I to sip washing to Thy lotus feet ! (3)
To the joyful hour may I be a sacrifice wherein to
Thy Portal I came.
To Nanak is the Lord gracious, as the Holy Preceptor,
Perfectly-endowed, he has found. (4) (8.55)

Tūdhu chitt āye mahā ānandā jisu visareh so mari jāe

In remembrance of Thee lies supreme joy; dead is whoever
of Thee is forgetful.

---

1. Transmigration is implied.
2. Recoginzed, acknowledged.
3. Baikunth.

Lord Creator ! to whomsoever Thou art gracious,
on Thee ever meditates. (1)
Lord ! to me, helpless art Thou the true honour.
To the Lord make I supplication : In listening to Thy
Word find I life. (I-Pause)
May I become dust of feet of Thy servant;
To Thy sight may I be a sacrifice.
Thy words ambrosial in my heart may I bear;
By Thy grace union may I attain. (2)
The state of my heart before you I state—none great as Thou.
Whomsoever to devotion Thou dost prompt,
your devotee becomes. (3)
With folded hands a boon I seek, that by Thy favour
I may receive.
With each breath Nanak makes supplication :
Day and night your praise may I sing. (4) (9.56)

Jis ke sir ūpar Tūṇ swāmī so dūkhu kaisā pāwai

What suffering for one whose protector Thou art ?
Whoever by Maya-drug is intoxicated, of *noble* utterance
is incapable,
And of death unmindful. (1)
Divine King ! of Thy devotees art Thou *cherisher*,
Thy devotees on Thee *solely dependent.*
No fear touches Thy servant; Yama approaches
him not. (I-Pause)
Lord ! fled is affliction of birth and death of such
As in Thy love are dyed.
As by the holy Preceptor affirmed,[1] none Thy grace
can efface. (2) P. 750
Such on the Name meditating, fruit of joy obtain,
And day and night to Thee are devoted.
Under Thy shelter and Thy support the five Evil Ones[2]
they subdue. (3)
Incapable of enlightenment and meditation,
Of Thy truth ignorant am I :
Supreme over all is the holy Preceptor Nanak who my
devotion's fervour[3] has preserved. (4) (10.57)

1. Dilasa = assurance.
2. These are the evils, lust, wrath etc.
3. Kal = Kala, power, faculty.

Sagal tiyāgi Guru sharṇī āiyā rākhuh rākhanhārei

Discarding all else, to the Master's shelter have I come :
Divine Preserver, save me !
Whichever way Thou dost inspire, we get absorbed—
What power have these poor creatures ? (1)
Lord ! Thou art the Master, controller of the inner faculties.
Show Thy grace, compassionate holy Master,
That ever Thy praise I sing. (I-Pause)
Day and night meditating on the Lord,
By the Master's grace the ocean of existence may we cross.
Discarding egoism, may we be dust of *feet of* all—
Thus die while living. (2)
Fruitful is the life of one in this world
Who in holy company the Name contemplates.
Such a one having the Lord's grace has all
objectives fulfilled. (3)
Lord compassionate to the humble, gracious,
To Thy shelter have we come.
In your grace grant to Nanak *devotion to* your Name and
dust of feet of the holy. (4) (11.58)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sabhi awagaṇ maiṇ gūṇu nahiṇ koī

Full of demerits am I, without one merit :
Thus, how with the Spouse may I find union ? (1)
Neither have I beauty nor bewitching eyes,
Nor family culture or sweet speech. (I-Pause)
Should the woman with poise deck herself,
And please her Lord, then should she be called of
blessed matrimony. (2)
The Lord neither has form nor feature—
At the close of life has not one power to
contemplate Him. (3)
Understanding, wisdom nor cleverness have I—
Lord ! you in your grace to your feet attach me. (4)
Despite my cleverness, the Spouse's favour have I not won :
To Maya attached, in delusions am I lost. (5)

With egoism gone is *the woman* in the Spouse absorbed,
And Nine Treasures[1] of *Love of* the Beloved obtains. (6)
In separation *from the Lord* over multiple births have
I borne suffering :
Lord, Divine Monarch, by the arm pray grasp[2] me ! (7)
Saith Nanak : The Lord is true and real,
And ever shall abide.
With whomsoever is the Lord pleased, shall He have bliss. (8) (1)

In the Measure Suhi—Composition of Sri Guru Nanak Dev P. 751

SCORE 9

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Frail is Kasumbha[3] dye, after four days fading off.
The self, neglectful of the Name, in delusions lost, false,
Is by robbers[4] waylaid.
By attachment to the holy Eternal is transmigration[5] ended. (1)
What further dyeing[6] is needed by those dyed in *Divine* love ?
With heart attached to the holy Eternal, serve you the
Divine Dyer. (I-Pause)
Despite wandering in all four directions,
Without good destiny may one still not obtain wealth.
Should the woman[7] wander about caught in demerits,
Like a prisoner would she find no place of rest.
Those protected by the Master are alone saved,
With hearts in the holy Word dyed. (2)
Some clad in pure white[8] bear impure, hard hearts;
On their tongue runs never the holy Name—
Caught in duality, are they evil-doers.[9]
Ignorant of their origin, are they like cattle, beasts. (3)
The heart ever indulging in pleasure,
Seeks evermore of delight.

1. See Glossary.
2. That is, succour.
3. A flower yielding a frail reddish dye, symbol of inconstant devotion.
4. Evil tendencies are implied.
5. Lit. Never again is one born.
6. Implies engaging in ritual etc.
7. Symbol for the seeker, implied by the feminine form of the verb.
8. Symbol of pose of purity.
9. Lit. Thieves.

Forgetful of the creator, ever is it in suffering.
The self lodging within itself the Giver of joy and suffering,
Hungers[1] nevermore. (4)
One owing reckoning is summoned, and by brutal
Yama chastized.
The accompt asked for has to be rendered, as after reckoning
it is demanded.
By love of the holy Eternal comes liberation, as the *Lord*
gracious shows grace. (5)
One seeking friendship with other *that the Lord*,
In dust is mingled, perishes.
Such a one by sights of pleasure is deluded,
And under such delusion into transmigration falls.
By the Lord's glance of grace one finds release,
As by grace to *holy company* the seeker He unites. (6)
Thou thoughtless ignorant one ! seek not enlightenment
without the Master's *guidance*.
In conflict *of mind* is one ruined : *man's* evil and good
deeds with him last.
Without dyeing in the holy Word, and fear of God
Is *creation* sought after by Yama, agent of death. (7)
He who by operation of *various* causes *creation* has established,
To all gives prop.
Why be forgetful of Him who is everlastingly the Bestower ?
Saith Nanak : May the Name, support of the helpless,
Be never out of my mind ! (8) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
To the Tune of Kafi*
SCORE 10
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Maṇas janamu dūlambhu Gurumukhi pāiyā

With the human birth hard to attain, are the
God-directed blessed.
Those winning the holy Preceptor's approval have mind
and body dyed deep red.[2] (1)

1. Used metaphorically.
* Kafi is a sub-measure is song (ragini) attuned to tender lyrical compositions.
2. (This dye symbolizes firm devotion).

Such depart after achieving life's bliss,
Carrying with them merchandise of truth—
At the *Divine* court honoured by guidance of the holy
Preceptor's Word and fear *of God.*
One with body and mind devoted to laudation of holy truth
To the holy Eternal's mind is pleasing.
As is attained the Master, perfectly-endowed,
The mind dyed deep red, in faith is firm-fixed. (2)
Shouldst Thou in my heart take lodgement,
In narrating Thy merits would I find life.
Shouldst Thou in the mind take abode, P. 752
In equanimity would it feel joyful delight. (3)
My thoughtless self ! how much may I instruct Thee ?
By the Master's guidance sing Divine laudation,
And in His dye be dyed. (4)
Ever in heart remember the Beloved.
Shouldst thou move along *life's way* attended by merits,
Suffering and affliction shall not touch thee. (5)
The egoist lost in delusion, is devoid of joy *of devotion*,
In alienation *from God* dying, his mind and body impediments
shall suffer. (6)
By performing the Master's service
Profit[1] have we brought home,
And by the Master's utterance and Word the state of
liberation[2] have realized. (7)
Should it please Thee, Nanak this supplication makes :
Grant me lodgement in Thy Name,
That Divine laudation I ever sing. (8) (1.3)

Jiūṇ āraṇi lohā pāe bhanni ghaṛāīyai

As iron in the forge is put and beaten into shape,
So the reprobate[3] thrown into transmigration,
is whirled along. (1)
Without realization is all *life* suffering and undergoing suffering.
The mind lost in delusion through egoism into
transmigration falls. (I-Pause)
Through the Master's teaching art Thou the Saviour,
By meditation on the Name Divine.

1. Used metaphorically for devotion.
2. Nirban = immaculate state.
3. Sakta.

Union with him by Thy will comes, and living
the holy Word. (2)
All by Thee is brought about and viewed;
We receive only what Thou dost grant.
All Thou dost make and unmake under Thy gaze. (3)
The body shall turn to dust, by the wind be blown away.
Where will then be these homes and chambers ?
Nor shall be attained the Divine Mansion.[1] (4)
In broad daylight is man caught in pitch darkness
And of his house-substance robbed.
By egoism, the thief lurking in the house,
is this robbery done—
To whom to carry the complaint ? (5)
By the Master's guidance the thief approaches not—
Such by the Name Divine are kept awake.
By the holy Word is the fire assuaged, and the effulgence
spread.[2] (6)
By fixing devotion in the Master is revealed the ruby and
jewel of the Name Divine.
By attaining wisdom from the Master does one remain
desireless for ever. (7)
Night and day in the mind lodge the Name Divine.
Saith Nanak : By meditation on Thee comes
about union. (8) (2.4)

Manuhṇ na Nāmu visāri ahinisi dhiyāīyai

Put not the Name out of your mind—
Day and night on it meditate.
Whatever way in His grace He keeps you, *in that state*
find joy. (1)
To me, blind of sight, is the Name Divine the stick to
feel the way.
Under the Master's shelter as I live, Maya deludes
me not. (I-Pause)
Wherever I look, there has the Master revealed
the Divine Presence.
Seeking Him within and without, by the holy Word is
He envisioned. (2)

1. The Divine Essence is implied.
2. Lit. Lighted.

With love the holy Preceptor I serve, who the Name
immaculate has imparted.
Divine shatterer of doubt and fear ! as may please Thee,
be Thy will. (3)
With birth the affliction of death attaches to man :
By singing Divine laudation are *man's* life and death
Divinely approved. (4)
Where egoism in not, is Thy existence realized—
Thus hast Thou made us.
Raising and destroying creation,
Through the holy Word you exalt it. (5)
The body mingles with dust, *none* realizing where it is gone.
Everywhere art Thou pervasive—such is the wonder. (6) P. 753
Lord ! Thou art not far—all to Thee is known.
By the Master's guidance art Thou envisioned
by our side and within. (7)
Pray grant me lodgement in the Name, that my heart may
acquire peace.
May the holy Preceptor grant me wisdom to sing
Divine laudation. (8) (3.5)

In the Measure Suhi—Composition of Sri Guru Amar Das

Octets (Ashtpadiyan)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nāmai hī te sabhu kichhu hoā binu satigur Nāmu na jāpai

From Divine Manifestation[1] has all *creation* come :
Of this Manifestation[1] realization comes not but by the
holy Preceptor's *guidance*.
The Master's Word is source of supreme joy delectable :
None without tasting it knows its joyfulness.
Man wastes his life for a cowrie-shell,
Of his own self ignorant.
The God-directed know the Supreme Reality to be Sole,
And from torments of egoism are immune. (1)
May I be a sacrifice to the Master, who to devotion to the
Eternal has guided me.

---

1. Nām.

By contemplation of the holy Word is the self illumined,
And in tranquillity fixed. (I-Pause)
By the Master's guidance is inspired *Divine* laudation;
By his guidance comes realization,
And contemplation of the holy Word.
From the Master comes *new* birth to the self.
And are all desires fulfilled.
The egoist purblind garners only darkness,
And earn only the world's poison.
From Maya-attachment comes everlasting torment,
To those not seeking the beloved Master's *guidance*. (2)
The true servant of *the Lord* is he who serves the holy Preceptor,
And his guidance[1] follows;
Who loves the holy Word, the Lord's holy laudation,
And lodges in his self the holy *Lord*.
By utterance of the holy Word by the Master's *guidance*,
Is his egoism discarded.
The Lord Himself is the gracious Bestower;
The holy Word to the *seeker* imparting. (3)
The true disciple strives in *the way of God*,
And finds blessing;[2]
In others he inspires devotion to the holy Name—
Ever uncontaminated by Maya, in God's holy dye dyed,
By following the Master's way of poise.
The egoist's utterance ever is false—
Poison he sows and poison consumes—
Bound by Yama, embodiment of death, by desire consumed.
Who but the Master may get him release ? (4)
The holy Word is the true bathing-spot;
From the Master is learnt the way of bathing in its holy waters.
In the Master's Word lies the holiness of sixty-eight
bathing spots—
Bathing therein all impurity removes.
Holy and immaculate is the Master's Word,
Whereby impurity touches not the *seeker*.
From the holy Master is learnt
The way of holy laudation and pure devotion. (5)

---

1. Will.
2. Makes gain.

Body and mind all is the Lord's—
Such utterance comes not with foul thinking.
By Divine will alone is the self purified,
And egoism lifted.
By tasting with mind poised the Master's teaching,
Is the fire of desire assuaged.
One dyed in the Master's Word with poise is inspired,
And in poise absorbed. (6)
Let the seeker, from devotion to the Master, P. 754
Know the Name Divine to be eternal and holy.
From the Master is acquired true exaltation
By devotion to the holy Name.
One sole holy Truth all creation pervades—
Rare are those to whom such realization comes.
The Lord granting union, Himself confers liberation—
From true devotion comes such exaltation. (7)
Holy is all that is manifest—
Rare is the God-facing devotee that such
realization attains.
Birth and death by Divine Ordinance occur—
Thus has the true devotee realization of the self.
By contemplation of the holy Name comes approval
of the Master,
And fulfilment of all desires.[1]
Saith Nanak : All objectives achieves one that the
ego discards.[2] (8) (1)

Kāyā kāmaṇi ati suāliyo Piru wasai jisu nālie

Truly beautiful is the self-female
That with her Lord's presence[3] is blessed.
Of unbroken conjugal bliss is she
That the Master's teaching contemplates.
Ever dyed in devotion to the Lord is one
Whose egoism is consumed. (1)
Hail the holy Master's teaching,[4]
From the Master's inspiration risen,
In the Eternal absorbed. (I-Pause)

1. (Holy objectives are implied herein).
2. Lit. All success is his, who his ego discards.
3. Living with.
4. Bani = utterance.

Within the self is reflected all existence—
Continents, lands and the nether world,
In the self lodges the Bountiful Lord,
    Life of the world,
Cherishing all creation.
Blessed is the female,[1]
That by the Master's inspiration the holy Name
    contemplates. (2)
Inside the bodily frame abides *the Lord* unknowable;
The egoist unenlightened realizes Him not,
Seeking Him outside.
By devotion to the holy Master comes everlasting bliss—
Of the unknowable has he conferred realization.[2] (3)
Inside the self lie treasures of devotion, precious as jewels :
Inside the self lie the earth's nine continents,
And all markets and cities.[3]
Inside the self too are found the Nine Treasures[4] of devotion,
By contemplation of the Master's teaching. (4)
In the self are *our doings* weighed, by the Weighman, God.
The self is diamonds, rubies and pearls, of excessive value.
At no price is obtained devotion to the *holy* Name :
From the Master's teaching is it obtained. (5)
The true seeker[5] his person seeks to realize—
All others in delusion are lost.
Realization comes to whomsoever He grants it—
No feats of intellect herein avail.
In the self abide fear of God and devotion,
By the Master's grace obtained. (6)
In the self abide Brahma, Vishnu and Shiva,
From whom has creation proceeded.
The holy Lord His play has enacted,
Creating the expanse that comes and goes.
The true holy Master, through *devotion* to the holy Name,
The path of realization has shown. (7)
The self that serves the holy Master,
Is by the Eternal Lord Himself ennobled.

---

1. Symbol for the self.
2. Made accessible.
3. Lit. Shops, squares and market-places.
4. See Glossary.
5. Gurumukh.

Without devotion to the Name no help at the Divine
Portal comes—
Such by Yama to ignominy are subjected.
Saith Nanak : From truth comes exaltation
To such as have Divine grace. (8) (2)

In the Measure Suhi—Composition of Sri Guru Amar Das P. 755

SCORE 10

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dūniyā na sālāhi jo mari wanjasī

Praise not the world that shall not last.[1]
Praise not the people of world that to dust shall
be reducced. (1)
Hail, Lord ! Hail !
By the Master's guidance laud ever the holy Lord,
above all desire. (I-Pause)
In attachment to the world, egoists turn to dust—
In Yama's demesne chastized in bonds,
Their human incarnation turned to no use. (2)
The devotees' life is fruitful through engaging in devotion
to the holy Word :
Inside them is the light of the Supreme Self :
By poise, in bliss they abide. (3)
Those neglecting *to contemplate* the Master's Word
By involvement in duality—
Their desire unassuaged, each day in it burn restlessly. (4)
With evil-doers they form friendship, and on God's
devotees expend malice—
Along with their whole family they sink, as also their
whole tribe. (5)
Evil is slander, indulged in by egoists unenlightened :
Blackened are the faces of such slanderers—
Into frightful hell they fall. (6)
My self ! thou shalt be as what thou mayst serve—
Let accordingly thy actions be :
What thou sowest, that shalt thou obtain—
Nothing more can on this be said.[3] (7)

1. Shall die and vanish.
2. Lit. Wander about.
3. i.e. this is the whole truth.

What the great ones utter, never is devoid of meaning—
They with amrita are everflowing, no desire[1] to them
is attached. (8)
Those doing benefactions garner good,
And to others give guidance.
Blessed are those that come in touch with them,
And ever engage in *devotion to* the Name. (9)
He who has created the world, shall also provide His creation.
He, the holy Master is the sole Bestower. (10)
The holy Lord is by thee—behold this by the insight
by the Master granted.
Himself shall He grant liberation and union—
Contemplate Him ever. (11)
With the foul mind how may pure truth find union ?
Only by the Lord's aid may such union be obtained,
As through the holy Word is egoism burnt. (12)
Cursed is life passed in indifference to the holy Lord.
Should He show grace, never may He be neglected by
contemplating the Master's teaching. (13)
Should the holy Master guide me, may I find union,
And cherish in my heart truth.
Those united to the Lord are alienated not, should they to
the Master bear love and devotion. (14)
By contemplating the Master's Word comes laudation
of the Beloved.
To the noble wife comes bliss with the Lord she loves. (15)
Egoists are of minds loveless, foul and hardened :
Like serpents fed on milk, are they full of
poison within. (16)
His is the supreme might; Himself Bestower of grace :
None other his power to share.[2]
Should the mind through the Master's Word be purified,
The ornament of truth is worn. (17)
Truthful the Divine Master of stores, truthful those
holding commerce with Him—
The evil-minded find not place there :
Unattached to truth, in suffering are they absorbed. (18)

1. Lit. Not a sesame-grain of greed. (Cf. Japuji, 25).
2. Lit. To whom to appeal ?

The world, Maya-polluted strays about, P. 756
In transmigration caught :
Consequences of actions none may efface. (19)
In holy company does love of truth arise :
Thus comes laudation of truth, purity of mind,
And being adjudged pure at the holy Portal. (20)
The Master, perfectly-endowed true wisdom has *granted*—
Thereby contemplate the holy Name day and night.
Malignant are the maladies of egoism and avarice,
That thereby are restrained. (21)
May I honour the Master, bowing at his feet with humility;
Dedicating body and mind to him, casting out egoism. (22)
In conflict *of duality* is one lost;
On the One sole Master fix your devotion.
Discard egoism and possessiveness :
Thereby in truth mayst thou be absorbed. (23)
Those devoted to the Master are indeed my brothers,
To the holy Word attached.
Those united in truth never are alienated,
At the eternal Portal seen. (24)
Those united to truth are brothers and friends who
serve the holy Lord :
Evil they cast off as chaff,
And in doing good participate. (25)
By sharing in well-doing comes bliss—
Such are the true devotees.
Guided by the Master's Word, in truth they hold commerce,
And find gain of devotion. (26)
With evil-doing is gold and silver garnered,
That accompanies not man in the last hour;
Nothing shall avail man except devotion to the Name.
Without this the whole world by Yama, agent of death,
is gripped.[1] (27)
God's Name is the mind's true provision—
Keep it securely in your mind.
Inexhaustible is this provision,
And with the devotee lasts. (28)
My self ! utterly deluded, in ignominy shalt thou depart this life :
The world is in grip of delusion and duality—

1. Robbed.

With the wisdom by the Master granted, contemplate
the truth. (29)
Beyond our evaluation is the Lord;
Beyond our expression His laudation.
By guidance of the Master's Word are mind and body dyed,
And in the Lord absorbed. (30)
In the Lord's loveliness supreme
Are we dyed spontaneously :
The devotee-female is with beauty blessed,
Through joy in the Beloved.[1] (31)
Those devoted to the holy Preceptor,
Even after long separation find union :
With them lies the treasure of devotion[2] that is inexhaustible;
And by spontaneous inspiration, of the Lord's merits
they sing. (32)
Such pass not through life and death,
Nor undergo suffering.
By the Master's grace are they saved,
With the Lord engaged in playful joy. (33)
True devotees by perpetual devotion never are *from the
Lord alienated.*
Saith Nanak : Rare are such in the world,
As are seekers after truth. (34) (1.3)

Harijī sūkhamu agamu hai kitu bidhi miliyā jāe

Inscrutable and inaccessible is the Lord—
How may union with Him be attained ?
By the Master's Word is illusion shattered,
And spontaneously is the Lord in the self lodged. (1)
The God-directed ever utter the Lord's Name.
May I be a sacrifice to such as with their selves ever
contemplate His holy merits. (I-Pause)
The Master is the Lake Mansarovar—
Those supremely fortunate alone attain him.
His devotees, directed Godward, have sought Him out; P. 757
They are the swans that are engaged in *devotion* to His Name. (2)
The holy Name with love they contemplate,
Guided by the Master to devotion directed :

1. In the Beloved's embrace.
2. Nine Treasures of the Name.

Should it in primal time be recorded, the Divine Will
they obey. (3)
By superme good luck, in the self after search
Is found hidden treasure of the Name.
By the holy Master has been granted enlightenment
of the Lord pervading all creation. (4)
One sole Lord is Master of all creation—
None else beside Him.
By the Master's favour finds He lodgement in the self,
Therein revealing Himself. (5)
The Creator, controller of the inner self is all existence,
all-pervasive :
Whom then to revile ?
By contemplation of the holy Word find this truth. (6)
While caught in duality, to man some appear good, some evil.
The God-directed the sole Reality have viewed,
And in the One are absorbed. (7)
Such devotion as pleases the Lord is by Him accepted.
Nanak, servant of God, the Lord has contemplated,
By devotion to the Master's holy feet. (8) (2.4. 9)

In the Measure Suhi—Composition of Sri Guru Ram Das

Ashtpadiyan (Octets)

Score 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Koī āṇi milāvai merā Prītam piyārā hauṇ tisu peh āpu vechāīṇ

To one who with the cherised Beloved unites me
In slavery would I sell myself. (1)
This would I do for a sight of the Lord.
In his grace may the holy Preceptor grant me union,
That on the Name Divine I meditate. (1-Pause)
If joy shouldst Thou grant, to Thee would I still be devoted;
In suffering too on Thee would I meditate. (2)
Should it *please Thee* to give me hunger, still would
I feel fulfilled,
And in suffering feel joy. (3)
Cutting body and person to pieces would I make offering,
And in fire immolate myself. (4)
The fan would I wave, draw water,
And live on what Thou dost grant. (5)

The humble Nanak at Thy portal has flung himself—
In your greatness Lord, grant him union. (6)
Plucking out my eyes, under Thy feet would I place them.
Wander the earth over, that thus mightst Thou be attained. (7)
Shouldst Thou grant me a place near Thee, would I to
Thee offer devotion;
Shouldst Thou drive me off, still on Thee would
I meditate. (8)
Should the world praise me, that would Thy laudation be;
Should it revile me, still would I not leave Thee. (9)
With Thy support what reck I of the world's calumny ?
In forgetfulness from Thee would I die. (10)
To the Master am I a sacrifice; falling at his feet would
the holy one I propitiate. (11)
Lord ! for a sight of Thee has the humble Nanak
gone crazy. (12)
Should a storm blow, rain fall in torrents, still for a sight
of the Master would I go. (13)
The Master's disciple would dare[1] even the vast salt sea
To have his sight. (14)
As a creature without water is dead, so is the disciple
without the Master. (15)
As with showers of rain is the earth decked,
So does the disciple bloom in union with the Master. (16)
Thy servant's servant would I be, accosting him in words of
humble supplication. (17) P. 758
Snch is Nanak's supplication to the Lord :
In union with the Master may I have joy with him. (18)
Thou art Thyself Master and disciple;[2]
In supplicating the Master to Thee I make supplication. (19)
Whoever serves Thee, Thy *image* becomes—
The servant's honour Thou dost protect. (20)
Lord ! of Thy devotion are stores full;
This Thou dost grant to any as be Thy pleasure. (21)
Whomsoever Thou dost grant it, receives the reward—
Unavailing are all clever devices. (22)
In constantly contemplating the Master, is the sleeping
mind awakened. (23)

1. Lit. Cross.
2. (This is an established doctrine in the Sikh creed).

One sole boon the humble Nanak seeks : Lord ! make me
slave of Thy slaves ! (24)
Should the Master offer a rebuke, still would it be sweet;
Should he show grace, that would only be his greatness. (25)
Utterance of the God-directed is approved of God;
Not so the egoist's utterance. (26)
Be it severe cold, frost, snowfall, still must the disciple set
out to have the Master's sight. (27)
Day and night may I have the Master's sigth,
And in my eyes place the Master's feet. (28)
With numerous devices to win the Master's *favour*,
Only such find a place *with him* as the Master approves. (29)
Lord ! in Thy grace grant :
Night and day to the Master's feet may I be devoted. (30)
The Master is Nanak's life and body—
In union with the Master finds he fulfilment. (31)
All-pervasive is Nanak's Lord—everywhere is the
Lord's presence. (32) (1)

In the Measure Suhi—Composition of Sri Guru Ram Das
Ashtpadiyan (Octets)
SCORE 10

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Andari sachchā nehu lāiyā Prītam āpaṇai

In my heart to the Divine Beloved have I formed true love :
As the Master's sight[1] I behold, body and mind
feel blessed. (1)
The Lord's Name have I purchased.
From the Master, perfectly-endowed have I obtained amrita[2]
That is inaccessible, fathomless. (I-Pause)
At sight of the holy Preceptor have I bloomed,
And with the Name Divine fallen in love.
In his grace has he granted me union,
And the Door of Liberation have I attained. (2)
The holy Preceptor, lover[3] of the Name—
Should I find him, body and mind to him would I dedicate.
Should it be pre-recorded, in poise would I quaff amrita. (3)

1. Lit. Before me.
2. Symbolizes the holy Name Divine.
3. Birahi = tormented with separation in love.

In sleep may I laud the Master, at waking too remember him.
Were I to meet such a one devoted to the Master,
his feet would I wash. (4)
Seek out a noble friend who to the Divine Beloved
may unite me.
By union with the holy Preceptor is attained the Lord—
Spontaneously does such union come. (5)
The holy Preceptor is ocean of merit of the Name—
For a sight of him have I yearning.
Without him live I not an hour; without a sight
of him die. (6) P. 759
As by no device can the fish live without water,
So without the Lord may not the devotee live—
Without the Name Divine dying. (7)
To the holy Preceptor have I formed love :
Mother mine ! how without him may I live ?
The Master's Word is my prop; in devotion to the Master's
Word find I life. (8)
Mother mine ! the Name Divine is a jewel,
That the Master in his grace grants.
The Name Eternal is my support : with the Name Divine
live I in constant love. (9)
The blessing of the enlightenment granted by the Master
Is *devotion to* the Name :
The Name Divine he confirms.
To whomsoever granted, receives it,
And at the Master's feet falls. (10)
The inexpressible narrative of love, should a loved
one relate it,
To him would I dedicate my self, and at his
feet bow low. (11)
My sole friend art Thou—immanent Creator all-knowing.
The true friend, the holy Preceptor this union has granted.
Thou ever art my strength. (12)
The holy Preceptor is eternal—immune from birth and death[1]—
Immortal, all-pervasive. (13)
Wealth of the Name Divine have we garnered;
Valuable is this amount, immune from decrease.

1. (This is the doctrine of the identity in spirit and essence between the Guru and the Divine Being).

Saith Nanak : Those having approbation of the Master,
perfectly-endowed
Alone at the Divine Portal are approved. (14) (1.2.11)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ūrajh rahiyo bikhiyā kai saṅgā

Man in worldly pleasures is involved—
His mind subject to numerous waves. (1)
My self ! how may we attain the Lord,
perfection incarnate,
Inaccessible, unknowable ? (I-Pause)
Man in stupor of attachment exists—
Excessive his thirst, that never is satisfied. (2)
In the body abides savage[1] wrath :
Man *caught* in the vast dust-storm of ignorance nothing
realizes. (3)
Being subject to doubt— such are the fixed door-panels
for man,
That allow not access to the Court Divine. (4)
In desire and fear is man bound and secured;
Finding not the Divine Mansion, as an alien he
wanders along. (5)
To all maladies is he made subject,
Wandering about thirsting as fish without water. (6)
No wisdom or intellect[2] have I :
Lord ! in Thee lies my sole hope. (7)
To God's devotees make I supplication :
Grant to Nanak union—such is his prayer. (8)
As is the Lord grown gracious, holy company have I found.
Saith Nanak : Fulfilment has come as the Lord,
all-perfection have I attained. (1)
(I-Second Pause)

---

1. Chandār = Chandāl, a common name for the lowest castes, held to be brutal and savage.
2. Lit. Argument, logical skill.

In the Measure Suhi—Composition of Sri Guru Arjan Dev
SCORE 3
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mithan moha agni shok sāgar

The world is ocean of false attachment and fire of suffering.
Lord, inacarnation of nobility, in your grace save me ! (1)
With the Lord's lotus feet seek I shelter ;
The Lord, guardian of the humble, is prop of devotees, (1-Pause)
The Lord is Protector of the helpless, annuller of fear of
His devotees.
In holy company occurs not encounter with
Yama's minions. (2)
Lord, embodiment of life, beyond compare, compassionate !
By contemplation of your merits is snapped Yama's snare. (3)
Grant that my tongue ever the Name ambrosial utter,
That Maya, embodiment[1] of malady, afflict me not. (4)
By utterance of the Lord's *Name* are saved all *man's* associates;
And from attack of the five highwaymen immune
he remains. (5)
One that by his mind, word and deed on the
Sole Lord meditates,
All fulfilment is his.[2] (6)
In grace has the Lord made *me* His own,
And the Name immaculate the joy in devotion
has granted. (7)
In primal time, at the end of time and in the middle
is pervasive the Lord :
Saith Nanak, none other than He is *real*. (8) (1.2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 9
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jin diṭhiyāṇ manu rahasīyai Kiuṇ Pāīyai tinh siūṇ sangu jīo

Cherished friend ! how may one find company of those
whose sight brings joy to heart ?

1. Lit. Form, image.
2. He receives all fruit (reward).

Cherished friend ! such are holy associates, friends of the heart,
who love for the Lord inspire :
Cherished friend ! love for such is snapped never,
nor occurs any impediment therein. (1)
Transcendent Supreme Being, Lord ! show grace that Thy
laudation ever I sing.
Beloved friends, holy companions, grant union
That in unison, the Name Divine, true friend of heart
we contemplate. (I-Pause)
Cherished friend ! one Maya-attached, blinded, sees not,
hears not, realizes not anything.
Cherished friend ! perishable is this frail[1] body—*with it* in
false occupations are *men* engaged.
Cherished friend ! those meditating on the Name,
In association with the Master, perfectly-endowed,
are the victors. (2)
Cherished friend ! by Divine command has *man* into the
world arrived;
His departure too in fulfilment of Divine command.
Cherished friend ! by Divine command is spread expanse
of the world,
By Divine command has man enjoyment of worldly pleasures.
Cherished friend ! whoever of the Creator is forgetful,
Into suffering of alienation falls. (3)
Cherished friend ! one winning the Lord's approval at the
Divine Portal is invested *with honour*.
Cherished friend ! such by meditating on the Sole Name Divine
Have joy in this life, with faces radiant.
Cherished friend ! such by the Supreme Being are honoured,
As with devoted hearts the Master have served. (4)
Beloved friend ! *the Lord* in all spots is pervasive,
cherishing all creation.
Cherished friend ! the Sole Name is *true* wealth, whereby is
gathered the treasure eternal,
Cherished friend ! should He show grace, never goes
He out of mind. (5)
Cherished friend ! with the Formless Lord in mind lodged
is annulled transmigration.

---

1. Lit Unbaked, (as of clay).

Cherished friend ! unknowable His extent, all-high, inaccessible, endless. P. 761
Cherished friend ! those forgetful of the Lord a million times die and are born. (6)
Cherished friend ! constant is the love of those beloved ones *of the Lord*
In whose hearts He is lodged.
Cherished friend ! day and night in contemplation of the Lord,
In company of sharers of merits they abide.
Cherished friend ! dyed in love of the Lord,
Shattered are all their afflictions. (7)
Cherished friend ! *say to the Lord* ! Thou art the Creator, maker of the world;
Thou sole and the many.
Cherished friend ! Almighty art Thou, all-pervasive,
Thou too repository of discriminating wisdom.
Cherished friend ! Nanak ever the Name contemplates,
That is the devotees' prop. (8) (1.3)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets) To the tune Kafi*
SCORE 10
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Je bhullī je chukkī Sāīṇ bhī Tahinjī Kādhīyāṇ

Master ! even though forgetful and negligent, still am I known to be Thine.[1]
The females that with others[2] have formed attachment,
Are abandoned, dying of pining. (1)
The Spouse's side shall I not leave!
Ever Beloved, ever playful, is He my *sole* prop. (I-Pause)
Loving friend ! Thou art my sole relation; Thou my true self—
In Thee lies my source of pride.
When Thou within me art lodged, feel I joy—
Thou art esteem of the humble. (2)

---

* As stated earlier, Kafi is a tune especially suited to singing lyrical pieces.

1. (The speaker throughout this piece is the self, symbolized as the female, yearning for union with the Divine Spouse).

2. Implies Maya (dujāne = duality).

Treasure of grace ! as art Thou pleased, let me not another
benefactor seek.[1]
My boon is, ever to cherish your contemplation is heart. (3)
May my foot traverse Thy path; my eyes behold Thy sight;
With my ears may I listen to Thy discourse,[2] should
the Master be gracious. (4)
Beloved ! millions upon millions equal not a hair on Thy body.
Thou the true King; Thy merits beyond my expression. (5)
Countless are Thy female companions, all better-looking than I.
For an instant show grace,
Let me Thy sight behold—therein shall lie my joy. (6)
With Thy sight finds the heart poise, and sins flee.
Mother mine ! how may He be forgotten who
fully pervades me ? (7)
As shorn of pride *at his feet* I fell, spontaneously He met me.
Saith Nanak : By aid of the holy what was pre-recorded
have I obtained. (8) (1.4)

Simriti Bed Purāṇ pūkārani pothīyāṇ

Simrits, Vedas, Puranas and the sacred books all declare :
Other than the Name Divine all other discourse is false,[3]
shallow. (1)
The Name, repository of *merit*, endless in the hearts of
devotees abides ;
In holy company vanishes suffering of birth, death and
attachment. (I-Pause)
Those caught in attachment, strife and pride inevitably
must wail;
Those sequestered from the Name no joy ever achieve. (2)
Those involved in desire for possessions caught in bonds,
And in Maya absorbed into hell and heaven descend.[4] (3)
After constant enquiry thus the essence have *we* realized :
To those without the Name no joy comes—such inevitably
must be losers. (4)
Innumerable *beings* into transmigration fall, die again
and again and are born. P. 762

1. Do not show; force me not to see or seek.
2. Story.
3. Hollow.
4. That is, still remain caught in transmigration.

Without realization is all *doing* worthless—into various
births such wander. (5)
Those to whom *the Lord* is gracious company of the holy attain.
Such the Name Divine ambrosial contemplate. (6)
Millions, without number are those that seek Him—
To such alone is He near as Himself realization grants. (7)
Divine Bestower ! go not out of my mind, devotion to Thy
Name grant :
To sing Thy praise day and night Nanak's
heart yearns. (8) (2.5.16)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
The Ill-natured Female (*Küchajjī*)
In the Name of the Sole Supreme Being, Realized by
the holy Prceptor's Grace

*Manjṇ Küchajjī ammāvaṇi dosaṛei hauṇ kiuṇ Shāhu
rāwaṇi jāuṇ jīo*

Cherished friend ! ill-mannered woman that I am,
endless are the blames cast on me—
Cherished friend ! how with the Spouse May I have bliss ?
Cherished friend ! females there are each better.
than the other — who would make mention of me[1] ?
Cherished friend ! the sister-friends having bliss with the Spouse,
under mango-shade are resting.[2]
Cherished friend ! qualities like their[3] I possess not—
on whom may I lay the blame ?
Cherished friend ! what power have I Thy merits to recount ?
Cherished friend ! which of Thy merits shall I recall ?
Cherished friend ! to one even of Thy merits can
I not make approach.
Cherished friend ! ever to Thee may I be a sacrifice !
Cherished friend ! gold and sliver attractive,[4]
perals and rubies
Has the Lord blessed me with—
To these may heart have I attached.
Cherished friend ! houses of clay with stone I made firm—
Cherished friend ! in such objects lost, with the Spouse
never have I sat.

---

1. None knows my name.
2. A form of cool enjoyment in summer.
3. Such.
4. Colourful, bright.

Cherished friend ! now in sky of my head are the cranes crying,[1]
And herons on *my hair* have settled.
Cherished friend ! the woman departing for the husband's home[2]—
What face will she present in the hereafter ?
Cherished friend ! while still in sleep, has dawn broken—
The path *to traverse* has she put out of mind :
Cherished friend ! sequestered from Thee, the Spouse,
Into suffering fallen.
Cherished friend ! states Nanak in supplication : Thine all merits,
mine demerits all.
Cherished friend ! all *joy of* nights to the happily-wedded
ones belongs;
What night's *joy* for me of cursed matrimony ? (1)

In the Measurre Suhi—Composition of Sri Guru Nanak Dev
The noble-natured female (*Süchajji*)

Jā Tūṇ tāṇ maiṇ sabhi ko Tūṇ sāhibu merī rāsi jīo

Cherished friend ! with Thee am I possessed of all *boons*—
Thou, Lord ! art my capital.
Cherished friend ! with Thee by me live I in joy;
with Thee am I all-approved.
Cherished friend ! should it please Thee, mayst Thou grant
me a throne and exaltation;
Cherished friend ! should it please Thee, leaving home
may I go about begging.
Cherished friend ! should it please Thee, on dry land would
an ocean flow,
And in the sky bloom lotus-flowers.
Cherished friend ! by Thy pleasure may the ocean of
existence be crossed,
Or *the ship of life* in mid-ocean filled *with water, may sink.*
Cherished friend ! should it please the Lord joy-suffused,
In Him, store-house of merit may one be absorbed.
Cherished friend ! The Lord's frightful will,
Dooms to transmigration and death.
Cherished friend ! Lord ! inaccessible, immeasurable art Thou—
With narration of Thee fall I exhausted.
Cherished friend ! what shall I beg ? What state before Thee[3] ?

1. Symbol for disturbed state of the head in old age.
2. Implies the hereafter.
3. That Thou mayst listen.

For Thy sight *alone* I hunger and thirst.
Cherished friend ! by the Master's Word is the
Lord attained—
Such is Nanak's humble submission. (2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
The female decked with merits (*Gūṇvaṇti*)
Jo dīsai Guru sikkharā tisu nivi nivi lāgouṇ pāe jīo P. 763

Cherished friend ! to touch feet of the Master's devotee[1]
I bow low wherever met.[2]
Cherished friend ! to such would I state my heart's agony,
supplicating :
True friend ! discourse to me of the teaching
whereby my mind otherwhere may not stray.
Cherished friend ! my heart to thee shall I dedicate—
pray show me the path.
From far have I come, for thy shelter yearning—
Cherished friend ! with my heart full of hope that all my suffering
shalt thou annul.
Cherished friend ! brother, wayfarer of this path !
do as the Master may direct.[3]
Cherished friend ! discarding egoistic thinking,
duality you give up.
Cherished friend ! thus shall you receive sight
of the Lord,
And not a whiff of hot air touch you.
Cherished friend ! no power of utterance have I;
all by Divine command have I stated.
Cherished friend ! the Lord treasure of devotion
to me granted,
As Guru Nanak became gracious.
Cherished friend ! nevermore have I felt thirst or hunger[4]—
Fulfilled have I felt.
To touch feet of the Master's devotee[1] I bow,
wherever met.[2] (3)

---

1. Lit Disciple (Sikkharā, dim. form of Sikh).
2. Whoever of the Master's disciples is seen.
3. (This is the reply to the supplication in the foregoing lines).
Said symbolically.

In the Measure Suhi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)
Score 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Bhari joban maiṇ-mati peīyaṛai gharipāhuṇī bali-Rāma jīo

With prime of youth intoxicated, I *realized not*,
In the parents' home[1] am I only as a guest :
Lord ! to Thee am I a sacrifice.
My mind made impure by demerits—without the Master's guidance merits enter *not the mind* :
Lord ! to Thee am I a sacrifice.
Of merits realization had I none—
Lost in delusions, my youth I let go waste.
The Spouse, His home and vision I realized not,
And of the Beloved Spouse's characteristics was unaware.
I sought not the holy Preceptor's guidance to tread the path,
And in sleep was *my life's* night passed.
Saith Nanak : In early youth becoming widowed,
Without the Beloved Spouse has the woman withered. (1)

Bābā maiṇ Vaṛu dehi maiṇ Hari Vaṛu bhāvai tis kī bali-Rāma jīo

Master[2] ! to the Spouse unite me.
For the Divine Spouse my heart yearns :
Lord ! to Thee am I a sacrifice
For *the Lord* who in the Four Ages is pervasive,
Whose Word in the three worlds *resounds*.
Lord ! to Thee am I a sacrifice.
The Lord of three worlds has bliss with the blessed wife;
One with demerits from Him is cast off far.
The Lord all-pervasive to *our* desires brings fulfilment.
One wedded to the Lord is eternally of blessed matrimony—
Never widowed or wearing soiled weeds.[3]
Saith Nanak : The holy Eternal is my loved Spouse,
Who in all Ages in immutable. (2)

---

1. Symbol for life in the world.
2. Baba.
3. The usual wear for widows in India.

Bābā laganu gaṇāe hambhī wanjṇāṇ sāhūrai bali-Rāma jīo

Master ! determine the auspicious hour that to husband's
home I go[1] :
Lord ! to Thee am I a sacrifice.
The hour of nuptials[1] by Divine command and will determined,
is inescapable.
All happens as the Lord determines.
Lord ! to Thee am I sacrifice.
Consequences of our actions by the Lord ordained,
None can efface.
The groom[2] is the Supreme Being, from need emancipated,
In the three worlds pervasive.
Maya[3] in despair wails and is sequestered,
As bride and Bridegroom in love are united.
Saith Nanak : By contemplation of the holy Word in joyful
Mansion she abides,
As *devoted to* the Master's feet the Lord she contemplates. (3)

Bābuli dittaṛī dūri na āwai ghari pāīyai bali-Rāma jīo P. 764

The loving Sire at a far place has given her away in wedding,
So to parents' home she returns not :
Lord ! to Thee am I a sacrifice.
By sight of the Lord ever-present is she joyful;
With the Beloved Spouse having bliss is she invested in beauty :
Lord ! to Thee am I a sacrifice.
The eternal Spouse seeking after her
To Himself united her,
Who is of profound wisdom, pre-eminent of folk.
By good fortune has this union come about, that in joyful
abode she lives—
By enlightenment by the Master given, has she acquired merits.
Chastity, content and truth ever by her side—
Her truthfulness the Lord's favoured has made her.
Saith Nanak : Never shall she be sequestered or into
suffering fall—
By the Master's teaching into the Beloved's embrace
shall remain absorbed. (4) (1)

---

1. Symbol for union with the Infinite.
2. In the original, *head of* the bridal party.
3. Also 'mother', but implies Maya. (In the Indian joint family system, the bridegrom's mother ofter resents his fondness for his wife).

In the Measure Suhi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ham ghari Sājan āye

Loved friends[1] into my home have arrived :
The holy Lord this union has brought about.
By spontaneous devotion has this union come; with the Lord has my heart fallen in love,
And by union with the chosen ones *of God* have I found joy.
What the heart desired[2] has been achieved.
By constant union is the heart fixed in devotion,
And our houses and abodes a decorated appearance wear.
As have the loved friends[1] arrived, is struk the mystic music of five instruments.[3] (1)

Āwuh mīt piyārei

Come, loved friends !
Sister-friends[4] ! sing you songs of felicitation.
As holy songs of felicitation you sing, the Lord's favour shall you win,
And your paeans of praise in the Four Ages be sung.
The Lord in His own home[5] has arrived; decked is the spot,
And by *blessing* of the holy Word are all abjectives fulfilled.
The supreme elixir of enlightenment is our eyes' collyrium,
That vision of the three worlds has revealed.
My sister-friends[4] ! in joyful unison sing songs of felicitation,
As the Divine Beloved into my home has arrived. (2)

Manu tanu amriti bhinnā

Amrita-drenched is my mind and body; the heart dyed in love.
Within *my heart* is lodged the valued jewel of contemplation of the Supreme Essence.
Beings are beggars, Thou the Bestower of boons,
on each conferring favours—

1. Symbol for devotees of God.
2. Devotion, joy in God is implied.
3. These resound by wire, hides, metals, hollow spaces (as drums) and by blowing in.
4. Symblo for fellow-seekers. Lit. females, implying bridesmaids etc.
5. The innermost self.

Thou all-knowing, enlightened controller of the inner self,
creator of causes.
Listen my sister-friend ! the Divine Charmer my
heart has charmed;
Amrita-drenched is my body and mind; (3)

Ātam-Rāmu sansārā

Lord pervasive in the self ! the universe is your holy sport.
Lord inaccessible, holy is your sport—
Who other than you may grant realization of this ?
Without aid of Thy might how may one be called Siddha,[1]
Yoga practitioner and enlightened one ?
As the Master poise to the mind has granted, death and birth
distracted have fallen.
Saith Nanak : By the holy Word are burnt demerits;
By conjunction of merits is attained the Lord. (4) (1.2)

In the Measure Suhi—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Āwuh Sajjaṇā hauṇ dekhāṇ darshanu Terā Rāma

Come Beloved friend ! that Thy sight I behold.
In my home, *lone female* I stand in wait, with heart
full of yearning.
Full of yearning is my heart :
Listen, Lord ! on Thee is my *sole* reliance.
At Thy sight have I become desireless, fled is affliction
of birth and death.
All light I realize to be Thine—by spontaneous love
came union with Thee. P. 765
Saith Nanak : To the Divine Friend may I be a sacrifice,
Who by devotion in our own home[2] grants union. (1)

Ghari āīyaṛei sājanā tāṇ dhan kharī sarassī Rāma

Loved friend ! as into my home[2] Thou hast arrived,
Deeply joyful is this female.
Charmed by the Lord, as by the holy Word she has beheld Him,
His sight has brought her joy :

1. An accomplished Yogi.
Note : At the end of a few lines herein occurs 'Rāma' which is a euphonious refrain, as elsewhere in Gurubani.
2. The self.

Joyful, merit-endowed, in deep bliss,
As the Divine Hedonist has pleasure with her.
The Creator, perfection incarnate,
Annulling demerits, a house of merits has erected[1] for her.
With the *five* thieves[2] destroyed, in holy abode has she
taken residence,
And justice after contemplation *the Creator* dispenses.
Saith Nanak : By *devotion to* the Name Divine comes liberation;
By the Master's guidance is found union with the
Divine Beloved. (2)

Waru pāīyaṛa bālaṛiyei āsā mansā pūrī Rāma

Dear damsel ! as the Bridegroom thou hast attained,
Fulfilled are thy objectives.
With the Beloved hast thou had bliss,
Who is pervasive, not far.
Far is not the Lord, in each vessel[3] pervasive—
All beings His female spouses.
As behoves His greatness, Himself is He the hedonist.
Himself has bliss *with all.*
The Eternal that is immortal, immutable, immeasurable, limitless
By guidance of the Master, perfectly-endowed is attained.
Saith Nanak : Himself is He maker of union—
By His glance of grace is formed devotion. (3)

Piru ūcchaṛīyai māraṛīyai tihu loā sirtājā Rāma

The Divine Beloved, abiding in lofty bower,
of the three worlds is overlord,
At His merits am I struck with wonder,
As has resounded the unstruck music.
By contemplation of the Word are our deeds purified,
And mark of the Name Divine fixed.
Those without the Name are spurious, no resting-place
for them;
Those *wearing* jewel of the Name are approved.
With perfection of devotion and enlightenment is received
the charter of approval—
Thereafter no more is transmigration.

1. Lit. Roofed.
2. The five sources of evil.
3. Implies being.

Saith Nanak : Those by the Master's guidance
realizing the self,
Become *images* of the Lord immortal. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Nanak Dev
Chhant (Lyrics)
SCORE 4
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jini kīyā tini dekhiyā jagu dhandharai lāiyā

He who created *the world*, over it has watched and to
various tasks set it.
By Thy bounty is the self illumined, and in the body is the
moon of enlightenment made effulgent :
As by Divine bounty is this moon made effulgent,
Lifted is darkness of suffering.
With the *Divine* Bridegroom does the wedding party of
merits bear a noble aspect,
Whom after discrimination the woman[1] has chosen.
This wedding with eclat is celebrated :
The groom to the music of five instruments[2] has arrived.
He who created the world, over it has watched and to
various tasks set it. (1)

Haun balihārī sājanā mītā awarītā

To saintly friends, immune from ignorance am I a sacrifice.
The heart with such has shared love,
As to it are firmly attached :
How may be forgotten the friends
With whom the heart its feelings shares ?
To the heart clasp those whose sight joy and frolic brings,
None far ever merits and demerits bears.
To the saintly friend, immune from ignorance,
am I a sacrifice. (2)

Gūṇāṇ kā hovai wāsulā kaḍhi wāsu laījai

Should one *bear* a casket of fragrant merits,
Occasionally must one open it, the fragrance to take in.
Should one's friends bear merits, must these be shared.
Sharing merits, discarding demerits should one tread
life's way. P. 766

1. Symbol for the self.
2. Symbolizes spiritual joy.

Wearing silks *of merits*, decking oneself, should one
occupy one's *place on* the stage.
Wherever settled, should one utter what is good,
And shaking amrita, quaff it.
Should one bear a casket of fragrant merits,
Occasionally must one open it, the fragrance to take in. (3)

Āpi karei kisu ākhīyai horu karei na koī

All by Him is done; to whom to carry the plaint ?
None else is the doer.
To such alone may reminder be given as are neglectful.
To one neglectful alone may reminder be given—
How may the Creator be *reckoned* neglectful ?
Without our utterance He hears and sees;
Without our supplication sends He bounty.
Saith Nanak : The Bountiful Lord, Creator of the World,
all-holy, boons grants,
All by Him is done; to whom to carry the plaint ? (4) (1.4)

Merā manu rātā gūṇa rawai mani bhāvai soī

My heart *to the Lor*d attached, to *His* merits gives utterance;
This to it is pleasing.
Ascent along the Master's ladder of truth, true joy brings.
As comes joy with equanimity, is truth pleasing—
Unfailing is this realization.
Sacred baths, charities, learning, holy dips deceive not God,
Who by feigning is not influenced.
Shows of piety, attachment, evil-doing all are discomfited,
Along with falsehood, fraud and duality.
My heart *to the Lord* attached, to *His* merits gives utterance :
This to it is pleasing. (1)

Sāhibu so sālāhīyai jini kāraṇu kīyā

Praise you the Lord who all causes has raised.
Among foul minds by impurity *of evil* soiled,
Rare are those that *amrita* of devotion have quaffed.
Those that churning amrita have quaffed it,
to it their heart have given
And by the Master got it evaluated.
As is the heart to the holy Eternal attached,
Spontaneously is the Lord realized,
In unison with *the Master* the Lord's merits would I sing,

And ask, how may union come about with Him alienated ?
Praise you the Lord who creation has raised. (2)

Āye gayā kī na āiyo kiuṇ āwai jātā

As enters *the Lord* the heart, what is left behind ?
How may He who has entered it, depart ?
To the Beloved is the heart attuned; to the Lord attached.
The Lord joy-suffused, true is His discourse—
From a bubble has He raised the citadel of *creation*
Himself lord of the body of five elements,
    Himself its Creator,
Who this holy frame has made so fine.
Beloved, listen ! with demerits are we filled :
What pleases Thee is right.
Transmigration with true realization ceases. (3)

Anjanu taisā anjīyai jaisā Piru bhāvai

Apply to your eyes the collyrium that pleases the Spouse.
Such is *true* understanding, realization and knowledge
As He himself imparts.
Himself realization He imparts, Himself shows the path;
Himself the heart captivates;
Himself to deeds good and bad gives inclination—
Who may evaluate Him, who is beyond all knowing ?
Magical practices, incantations and false shows I know not—
To the Lord is my heart attuned.
With collyrium of the Name such alone attain vision,
As truth by the Master's Word have realized. (4)

Sājan hovani āpṉei kiūṇ par gharijāhī

With loving friends given, why need one go to
    strangers' homes ?
Such loving friends, in heart in truth are dyed.
In hearts are these friends joyful, performing all
    articles of faith.
Love of the holy Name *to them* is worship at the
    sixty-eight bathing-spots.
He creates and makes—pleasing is His will.
Our friends, suffused in love of the Lord, in vermilion[1]
    are dyed. (5) P. 767

1. Colour symbolizing joy in devotion.

Andhā āgū je thīyai kiūṇ pādharu jāṇai

How would one blind setting up as leader know the way ?
Through his mean understanding is he robbed—
How would he know the way ?
How may he go along the way and find the Mansion ?
Blinded is understanding of the blind.
Without guidance of the Name Divine nothing becomes visible—
The blind, involved in worldly affairs, are sunk.
With guidance of the Word in heart lodged, light of devotion
Day and night would arise.
With folded hands supplicate the Master
To show the even way. (6)

Manu pardesī ji thīyai sabhu desu parāīyā

With the mind turned away,[1] the whole world turns alien.
To whom shall I open the packet of my sorrows ?
The whole world by suffering is gripped :
The whole world suffering-gripped—my state of
mind to whom is known ?
Terrifying are the rounds of transmigration, unending.
Those without the Name are hollow within, miserable—
The Master's Word to them not imparted.
With the mind turned away,[1] the whole world turns alien. (7)

Guru mahaliṇ ghari āpṇai so bharpūri līṇā

Anyone *seeking the Lord* through the Master's abode in
his own home,[2]
Everywhere finds, Him pervasive.
The servant of God service should undertake
When faith by the holy Word in him is confirmed :
Should *by faith* in the Word his heart in devotion be dyed,
Within shall he find the Lord's abode.
Himself is the Lord supreme Doer, lasting without end and ever.
By union through the Master's Word comes joy *to man*
And for him resounds the vina[3] mystically played.[4]
Anyone *seeking the Lord* through the Master's abode in
his own home,[2]
Everywhere finds Him pervasive. (8)

---

1. Implies the attitude of renunciation.
2. The heart or mind is implied.
3. A stringed musical instrument.
4. Anahad = unstruck sound, heard by mystics in absorption.

Kītā kyā sālāhīyai kari vekhai soī

What point praising *God's* creation ? He makes it and
over it watches.
However much one may wish, beyond evaluation He remains,
Only one Enlightened by Him His value can know—
Infallible is He, above error.
Those pleasing Thee by the Master's invaluable Word hail Thee.
Lowly and humble, thus I supplicate :
Truth may I never desert.
Saith Nanak : He who has made the world and over it watches,
All wisdom grants. (9) (2.5)

In the Measure Suhi—Composition of Sri Guru Amar Das

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sūkh sohilaṛā Hari dhiyāwuh

Chanting the joyous song, on the Lord you meditate,
And by the Master's *guidance* get Divine blessing.
By the Master's guidance Divine blessing receive;
The Lord's Name contemplate,
That suffering of life after life annuls.
May I be a sacrifice to the Master,
Who all fulfilment has granted.
Devotees ! *to win* the Lord's grace and meed of joy,[1]
contemplate Him
Saith Nanak : Listen, brothers in devotion !
By the Lord's song of joy contemplate Him. (1)

Sūṇi hari gūṇa bhīnei sahji sūbhāe

Listening to the Lord's praise is our being in spontaneous
ecstasy[2] left drenched,
And by the Master's guidance,
Has the mind settled to spontaneous meditation on the Name.
Those blessed with the primal Writ have the Master's
guidance[3] found;
Lifted is their fear of transmigration.
The foul duality from their selves is lifted,

1. Fruit of joy.
2. Sahaj Subhai (without effort or travail).
3. Have met the Master.

And in the Lord are they absorbed.
Those blessed by the Lord His laudation for ever sing. P. 768
Listening to the Lord's praise, is our being in ecstasy
drenched. (2)

Jag mehṇ Rāmā-Nām nistārā

In this *world devotion to* God's Name brings liberation.
From the Master comes *inspiration* to contemplate
the holy Word.
By *contemplation of* the Master's Word arises devotion to
God's Name;
Attained by one who with Him finds approval.
From laudation of the Lord sung in poise, day and night,
Is all evil eliminated.
Lord ! all is Thine; of all art Thou cherisher;
Thine am I; Thou mine.
In this world devotion to God's Name liberation brings. (3)

Sājan āya wüṭṭhei ghar māhīṇ

In my home have taken abode those my heart loves.[1]
Their laudation of the Lord all desire fulfils.
From their laudation of the Lord are all desires fulfilled—
Hunger arises not thereafter.
Everywhere[2] is venerated the devotee,
In the Lord's contemplation absorbed.
Saith Nanak : The Lord Himself maker of union;
Himself He casts off others—
None beside Him has the power.
In my home have taken abode those my heart loves. (4) (1)

In the Measure Suhi—Composition of Sri Guru Amar Das

Score 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bhagat janāṇ kī Hari jīo rākhai jügi jügi rakhdā āyā Rāma

The Lord is succourer of His devotees;
Age after age has He succoured them.
One by Godward-turning alone becomes a devotee—
His egoism by the holy Word consumed.
The Word consuming his egoism, finds he favour with the Lord,

1. Sajan : God's true devotees.
2. In all ten directions.

Whose utterance is true, holy.[1]
Day and night in sincere devotion are such engaged,
As by the Master are instructed.
Truthful and pure is the way of the devotees—
Their self to the holy Name attached.
Saith Nanak : At the holy Portal shine God's devotees,
Who for sole pursuit of truth have lived. (1)

Hari bhagatāṇ kī jāti pati hai bhagat Hari ka Nām samāṇei Rāma

In *devotion to* the Lord alone lies pride of caste and
honour for His devotees—
In His Name are they absorbed.
To the Lord devoted, their ego they cast off,
And know the way of good from evil-doing,
Knowing wherein lies good and wherein evil,
God's Name they ever utter—
To God's fear and devotion are they attached,
Their days and nights passed in devotion.
Abiding at home,[2] are they still anchorites,
In devotion dyed; of hearts ever pure,
Ever beholding the Lord by their side.
Saith Nanak : Those alone are reckoned true devotees
at the holy Portal
Who meditate ever on His Name. (2)

Manmūkh bhagati karehṇ v̄inu Satiguru binu Satiguru
bhagat na hoī Rāma

Egoists seek to engage in devotion without
the Master's guidance—
Devotion without the Master's guidance cannot be.
In Maya's malady and egoism are such caught,
And involved in transmigration, suffer :
In transmigration involved and into suffering fallen,
Is mankind lost.
Without the Master's guidance is the Essence not realized.
All without devotion *from truth* are strayed,
Their going hence in regrets involved.
One in millions has realized the name Divine, true and holy.

1. Sāchi yields both these shades of meaning.
2. That is, not renouncing the world.

Saith Nanak : From devotion to the holy Name
comes exaltation :
In duality lies ignominy. (3)

Bhagatāṇ kai ghari kāraju sāchā Hari gūṇā sada wakhāṇei Rāma

In the abodes of God's devotees is truth practised, P. 769
And on the Divine attributes discourses delivered.
He Himself has bestowed on them the treasure of devotion—
Their pain of dying[1] annulled.
With pain of dying[1] annulled and their mind in devotion absorbed,
The treasure of the holy Name they obtain;
This treasure inexhaustible, on them the Lord confers
As they in spontaneous[2] *devotion* are absorbed.
God's devotees ever exalted
By guidance of the Master's Word are ennobled.
Saith Nanak : By His grace is union with Him attained.
Bringing eternal[3] glory. (4) (1.2)

Shabdi sachai sachu sohilā jitthai sachei kā hoe vichāro Rāma

By contemplation on the holy Lord
Is the song of joy in the holy Word sung,
Whereby are egoism and sin annulled
And truth in the heart lodged.
With truth in the heart lodged,
God's devotees the impassable ocean cross,
Whose waters never again may they enter.
Holy is the Master, holy His Word,
That Eternal Truth has revealed.
Those so instructed lauding *God's* holy attributes,
In truth are absorbed,
And in all creation truth behold.
Saith Nanak : Holy is the Lord, holy His greatness;
By following truth is liberation attained. (1)

Sācha Satiguri sāchu būjhāiyā pati rākhai sachu soī Rāma

The holy Preceptor Truth has revealed,
That *at the Divine Portal* brings honour.
Devotion to holy truth is to us holy food—
From *God's* holy Name comes bliss.

1. Lit. Thorn, implies transmigration.
2. *Sahi subhaiya.*
3. Lit. Age after age.

From the holy Name comes bliss, and is death annulled;
Never again is one cast into the womb.[1]
In Divine Light is merged light of the self,
and in the truth absorbed;
By the holy Name illuminated.
Those realizing the truth are rendered pure,
And the truth ever contemplate.
Saith Nanak : Those lodging in heart the holy Name,
Never suffer pangs of separation *from God*. (2)

Sachī baṇī sacchei gūṇa gāweh titu ghari sohilā hoī Rāma

The song joyful is raised in the home where is chanted
the holy Word,
And the Lord's holy laudation practised.
Laudation of the holy attributes renders mind and body pure,
With the holy Creator's *Presence*[2] filled.
Holy the actions of such, pure their utterance :
All that I *then* behold is Divine truth spread—
Nothing beside exists.
Of Divine Truth is *the devotee* born, in Truth absorbed—
Those caught in duality through birth and death pass.
Saith Nanak : He alone the Doer, His is solely the might. (3)

Sacchei bhagat sohehṇ Darwārei saccho sacchu vakhāṇei Rāma

At the Court Divine shine in splendour the true devotees,
Whose sole utterance truth has been.
Their heart with the holy Word filled,
The truth have they realized.
One realizing himself the truth realizes,
And of the holy Eternal has vision.
Of such, holy is the utterance; pure their repute;
Through living truth bliss they find.
The dye of duality on them is not settled.
Saith Nanak : Those with *good fortune* writ on their foreheads,
Alone find the truth. (4) (2.3)

Jūg Chārei dhan je bhaweh binu Satiguru Sohāg na hoī Rāma

Should the seeker-female wander, *searching* through all Time,[3]

1. Lit. Rests in the womb.
2. Sācha Purakh.
3. The four Ages.

Without the holy Master's *guidance* shall she not find
bliss of union.
Immutable is God's rule;
None besides Him is everlasting :
None besides Him; He alone is everlasting.
By the Master's guidance is realized God's sole reality.
As by the Master's teaching is the mind fixed in faith,
Union between the woman and her Lord has come about.
By guidance[1] of the holy Preceptor is the Lord attained— P. 770
Without devotion to the Name comes not liberation.
Saith Nanak : As in faith is the mind fixed,
The female-seeker with her Lord finds bliss. (1)

Satiguru sevi dhan bālaṛīyei Hari waru pāwehṇ soī Rāma

Thou female, brimful of youth, the holy Preceptor serve,
From whose blessing shalt thou be tied in nuptials with
the Divine Bridegroom.
Ever will this bliss last;
Never after shalt thou wear *widow's* soiled weeds :
Soiled weeds shalt thou not wear—
Rare is such enlightenment, coming to those by the
Master guided.
By discarding egoism comes realization.
Such a one nobly acts, and in the holy Word is absorbed,
Realizing within the sole Supreme Being.
By the Master's guidance has she bliss unending[2]
with her Lord :
Noble her repute.
Saith Nanak : Thus will the woman find joy with her Lord,
Who all creation pervades. (2)

Guru kī kār karei dhan balaṛīyei Hari waru dei mailāe Rāma

Dedicate thy service, youthful female, to the Master,
Who to the Divine Bridegroom shall unite thee :
Dyed in the Lord's dye, in union with the Beloved will
the seeker-female find joy.
In union with the Beloved will she find joy,
And in Truth be absorbed, that everywhere pervails.
The female absorbed in Truth shall always with holiness
be decked.

1. Meeting, contact.
2. Day and night.

To the Lord, bestower of joy, by the holy Word realized,
shall she ever cling.
Saith Nanak : As thus is she wedded, her true abode she realizes.
By enlightenment by the Master given,
the Lord she attains. (3)

Sādhan bālī dhūri melī merai Prabhi āpi milāī Rāma

To such female, brimful of youth, union in the
Primal Hour is granted;
The Lord to Himself has united her.
By *guidance* of the Master's teaching in her self enlightened :
The Lord *she beholds* pervading all space :
The Lord pervading all space beholding,
Him in her self she lodges—
Attaining thus what for her was destined.
In joy reposing, decked in truth, finds she favour with the Lord.
The female, pure in heart, with impurity of egoism shed,
By the Master's guidance,[1] in Truth is absorbed.
Saith Nanak : United by the Creator to Himself,
The Nine Treasures[2] of the Name she attains. (4) (3.4)

Hari Hare Hari gūṇa gāwuh Hari Gurmukhei pāe Rāma

Laud the Lord, who by the Preceptor's guidance is attained.
Day after day the holy Word contemplate,
And the mystic symphony hear.
Amidst strains of the mystic music shall the Lord
enter thy home :
Sisters of my soul ! sing the Lord's praise.
The woman with unbroken devotion to the Preceptor,
Alone her Lord's love gets.
Those lodging the Master's Word in their selves,
By the Word are exalted.
Saith Nanak : Ever they raise the song of joy,
Whose home the Lord in grace visits. (1)

Bhagatāṇ mani ānandu bhaiyā Hari-Nāmi rahei liv lāe Rāma

Joyous are the devotees' hearts that in the Lord's Name
are absorbed.
By the Preceptor's guidance is their heart purified,
Through laudation of the immaculate Lord :

---

1. Wisdom, teaching.
2. (See Glossary).

Lauding the Lord's immaculate qualities,
Lodging in the mind His Name,
And His immortalizing Word.
Those lodging Him in the self, are alone saved—
Each heart through the holy Word may He pervade.
Those lauding Thee are in poise absorbed—
Through the holy Word united.
Saith Nanak : Blessed is their life
That by the holy Preceptor along the way to the
Lord are guided. (2)

Sant sangati siūṇ melu bhaiyā Hari Hari Nāmi samāe Rāma

Those to holy company united, in the Lord's Name are absorbed. P. 771
By the Master's Word are they eternally liberated in their life,
Fixed in unshakeable devotion to the Name Divine.
With their minds in the Lord's Name fixed,
are they by the Master united,
Their mind in the Lord dyed.
The Bestower of Bliss they attain,
Their Maya-attachment annulled.
Ever in contemplation of the holy Name absorbed,
Dyed in the Master's Word, in poise inspired,
The Name in their mind lodged.
Saith Nanak : Ever sing they in joy
That in devotion to the holy Preceptor are absorbed. (3)

Binu Satiguru jagu bharami bhūlāiya Hari kā mahalu na pāiyā Rāma

Bereft of the holy Preceptor's *guidance*,
Is the world in illusion lost,
Attaining not to the Lord's Mansion.
By the Preceptor's teaching comes about union :
Of those so united are the sorrows ended.
By Love of the Lord are their sorrows ended :
Dyed in ecstasy sing they of *joy in God.*
God's devotees eternally abide pure—
Their fame spread through the ages.
Engaged in true devotion are they honoured at the Portal Divine—
The holy Portal their true abode.
Saith Nanak : Holy *their* song, holy *their* utterance :
By the holy Word bliss *they* find. (4) (4.5)

Je loreh varu bālarīyei tāṇ Gurucharnīṇ chittu lāe Rāma

Dear Damsel ! to find the *holy* Bridegroom
Thy devotion at the Master's feet offer :
Thus shalt thou have eternal wedded bliss with the Lord,
whom death and mortality touch not.
Death touches not the Lord :
The damsel poised in mind by the Master's *teaching*
gets her Lord's love.
By the discipline of truth finds she everlasting purity,
And is with the Master's Word decked.
The holy Lord is ever holy,
By His own will manifested.
Saith Nanak : Ever shall she have bliss with the Beloved,
Who at the Master's feet her devotion offers. (1)

Piru paiyaṛā bālaṛīyei anadinu sahje mātī Rāma

Dear damsel ! the Bridegroom hast thou attained,
And in the ecstasy of serenity dost rest;
With the wisdom by the Master granted is thy heart joyful,
Thy limbs in complete purity shining.[1]
Impurity sticks not to her limbs;
In joy of the Lord is she dyed—
Such union by the Lord Himself is made.
Discarding egoism, ever does she have bliss with the holy Lord.
With the wisdom by the Master granted has she found Him
in serenity of mind;
In *joy* of the Beloved is she dyed.
Saith Nanak : From devotion comes exaltation :
Dyed in holy joy, has she bliss with the Lord.* (2)

Piru rāwei rangi rātaṛīyei Pir kā mahalu tinh pāīyā Rāma

Damsel dear ! those that in ecstasy have bliss with the Beloved,
Alone live close to Him.[2]
Of such is that Bridegroom, immaculate, giver of bliss,
As their ego have cast off.
With love for the Lord, as worldly attainment she discards,
Such a wife with Him finds favour.
Ever lauding the holy Lord, of His inexpressible
qualities she discourses.

1. Lit. Not a grain of impurity to thy body sticks.
* The theme of this stanza is a continuation of the preceding one.
2. Lit. Have found His Mansion.

The One holy Lord all Four Ages pervades—
Without the Master's *guidance* none has realization of Him.
Saith Nanak : Dyed in joy has she bliss,
Whose mind to the Lord is attached (3)

Kāmaṇi mani sohilaṛā sājan milei piyārei Rāma

The Bride's heart with song of joy is full,
On finding union with the Beloved.
By the Master's guidance[1] is her heart purified, P. 772
With the Lord therein lodged.
With the Lord in her heart lodged,
Is she blessed, as by the Master's guidance has she realization.
My heart the Beloved has ravished—
The Dispenser of Rewards have I attained.
Be serving the holy Preceptor have I found eternal joy,
With the Lord[2] in my heart lodged.
Saith Nanak : The Master has bestowed union,
And through the holy Word ennobled me. (4) (5.6)

Sahilaṛā Hari Rāma-Nāmu Guru-shabdīṇ vīchārei Rāma

From devotion to the Lord's Name is raised the song of joy,
That by the Master's teaching[3] is contemplated.
By the Master's teaching are mind and body in the
Lord immersed,
And love for holy Name arises.
By iove of the Name Divine,
As constantly he utters it,
Are all the seeker's forebears saved :
His transmigration annulled, joy comes to him;
In the sphere of mystic symphony is his consciousness fixed.
By His grace has Nanak found the sole Lord of the universe.
From devotion to the Lord's Name is the song of joy raised,
That contemplation of the Master's teaching[3] brings. (1)

Ham nīvīṇ Prabhu ati ūchā kiūṇkari miliyā jāe Rāma

Lowly am I; so lofty the Lord;
How with Him may I find union ?
By grace has the Master brought about the union,

1. Wisdom.
2. Original, Murari.
3. Original, Shabda.

As the Divine Word was in my mind absorbed,
Absorption of the Divine Word,
Casting out of egoism,
Joyful abandon brings :
With love of the Lord and absorption in His Name,
comes enjoyment of bliss with Him.
Saith Nanak : Of blessed and fortunate wedded life is she
that the holy Preceptor's teaching[1] follows.
Lowly am I, so lofty the Lord :
How with Him may I find union ? (2)

Ghaṭi ghaṭei sabhnāṇ vichi Eko Eko Rāma-bhatāro Rāma

In all vessels[2] is pervasive the Divine Being—
Lord-Spouse of all creation.
To some is the Lord far-off; to others is He the true
prop of their being—
To some is the Creator prop of their being.
By supreme good fortune is found the Master to
grant realization of Him.
In each vessel[2] is pervasive the Lord, sole Master—
By the Preceptor's *guidance* is the inaccessible realized.
Saith Nanak : Joy in serenity has descended; to the mind
has come realization,
By contemplation of the Lord.
In all vessels[2] is pervasive the Divine Being—
Sole Lord-spouse of all creation. (3)

Guru-sevani Satiguru datā Hari Hari Nāmi samāiyā Rāma

By service of the Master, the benign holy Preceptor,
In the Name Divine is the self absorbed.
Lord ! grant me dust *of feet* of the enlightened Master,
By whose *guidance* to us sinners has liberation come.
To sinners has he brought liberation by discarding of egoism,
And to abide in their true selves[3] *has guided them.*
By the mind awakened is their night's life passed in joy;
Through enlightenment by the Master granted, have they been
illuminated with *devotion* to the Name.

---

1. Will.
2. Symbol for the individual self.
Note : At the end of lines occurs 'Rama' as a euphonious refrain.
3. Lit. Their own home.

Saith Nanak : Day and night in devotion passed are joy-filled,
And sweet is devotion to the Lord.
By service of the Master, the benign holy Preceptor,
In the Divine Name is *the self* absorbed. (4) (6.7) (5.7.12)

In the Measure Suhi—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Satiguru pūrakh milāe avgan wikṇā gūṇa rawāṇ bali Rāma jīo

Lord ! to Thee may I be a sacrifice ! To the holy
Preceptor unite me,
That my demerits I may cast off, and on Thy merits discourse.
Lord ! to Thee may I be a sacrifice ! *Grant* that by
meditating on the Name Divine P. 773
The Divine Word I may ever utter.
Ever tastes the Divine Word sweet, dispelling sin and evil-doing.
Thereby gone is malady of egoism, fled is fear
And spontaneously in poise comes absorption.
The couch of the body, by the Master's Word
was made easeful,
and in enjoyment of essence of enlightenment indulged the self.
Each day are experienced joy and frolic—
This, saith Nanak, by the primal fortunate conjunction
has come.[1] (1)

Sati santokhu kari bhāu kuram kurmāī āiyā bali-Rama jīo

*To the Lord may I be a sacrifice ! the bride's father[2]
assembling wedding gifts of continence and content
To arrange a betrothal has arrived.
The holy in unison the Divine Word have sung,
To the Lord may I be a sacrifice !
As is sung the Divine Word, is the supreme state attained,
And exaltation by union with saints has come.
Gone is wrath and possessiveness from the self;

---

* *Note* : To symbolize union of the self with the Supreme Self the imagery of betrothal in the Indian tradition is employed.

1. Allusion is to astrology—the fortunate conjunction of planets.
2. Original, *kuram*, a relationship standing for the bridegroom's or bride's father. Here stands for the bride's father, giving his daughter away. Symbolizes the Preceptor, Guru.

Discarded are false pose of piety and doubt.
With agony of egoism gone have *we* attained joy,
And the body of maladies is cured.
Saith Nanak : By the Master's grace is realized the
Supreme Being,
Storehouse of merits. (2)

Manmūkhi vichhuṛī dūri mahalu na pāe bali gaī bali-Rāma jīo

The egoist female,[1] sequestered from *the Lord*, thrown far,
the Mansion does not attain,
Is burnt *to ashes*.
Lord ! to Thee am I a sacrifice.
Within her *lies* false attachment; falsehood she buys,
By falsehood robbed.
Lord ! to Thee am I a sacrifice.
In falsehood and fraud engaged, great agony she bears—
Without the holy Preceptor's *guidance* is not attained the path.
Of crude mind, on out of the way paths straying,
Each moment pushed about—
The bountiful Lord in His grace with the holy Preceptor, noble,
to her may grant union.
Thus spontaneously, saith Nanak, are those sequestered
for multiple births united.

Āiyā laganu gaṇae hirdai dhan omāhiyā bali-Rāma jīo

Came *the bride's father* in heart calculating the auspicious
betrothal hour;
Filled with ecstasy is the woman.
Came Brahmin priests and the horoscope[2] studied—
Lord ! *to Thee* am I a sacrifice.
Was the horoscope studied, resounded the concert of
felicitations in the heart,
As was heard report of the loved Spouse's arrival
in the house.[3]
The wise and the enlightened resolved on immediate
celebration of nuptials.
For Spouse is attained the Supreme Being, inaccessible,
unknowable,

---

1. (The verb-form suggests the female).
2. (This is done to determine the auspicious hour for solemnizing betrothal).
3. Implies the self.

Ever youthful, friend of our childhood days.
Saith Nanak : As by grace is this union come about,
Never shall sequestration occur. (4) (1)

Hari pahilaṛī lāṇv parvirtī karma driṛhaiyā bali-Rāma jīo

*With the Lord the first circumambulation confirms in my *mind*
engagement in duties of the householder.[1]
To the Lord am I a sacrifice !
Was confirmed righteousness by the holy Word that is *sacred*
as Brahma's Vedas,
And discarded was evil : To the Lord am I sacrifice !
Confirm *in mind* righteousness, on the Name Divine mediate,
As have the sacred books[2] confirmed it.
To the holy Preceptor, perfectly-endowed make supplication,
Whereby may all sins and evils be discarded.
By great good fortune then comes joy in tranquillity,
And the Lord to the mind tastes sweet.
Saith Nanak,servant of God : In the first circumambulation
Is the ceremonial of nuptials initiated. (1)

Hari dūjaṛī lāṇv Satiguru pūrakhu milāiyā bali-Rāma jīo

With the Lord the second circumambulation is,
That the holy Preceptor, exalted being, *to noble attributes
has the seeker* united;
To the Lord am I a sacrifice !
Has come fear *of the Lord* that renders the mind fearless;
Cast off is impurity of egoism :
To the Lord am I a sacrifice !
Attained is God's holy fear; chanted is Divine praise,
And seen is the Lord truly manifest.
The Lord, image of the self is pervasive all over; P.774
In all creation is beheld the Lord to pervade.
Within the self and without is *seen* soley the Lord;
God's devotees in unison songs of joy have sung.

---

* Note : After the foregoing Chhant, whose theme is betrothal, in the present one is taken up the celebration of the nuptials, In both the symbolism is spiritual in import; that is, union of the self with the Lord. The present Chhant is chanted in solemnizing Sikh weddings. There are four circumambulations made by the wedding couple round the holy Book, with each of which one of the stanzas of this Chhant is chanted.

1. Parvirti Karma = Engaging in worldly or household duties.
2. Simritis.

Saith Nanak, servant of God : As is initiated
the second circumambulation
Has resounded unstruck music. (2)

Hari tījaṛī lāṇv mani chau bhaiyā bairāgīyā bali-Rāma jīo

With the thrid circumambulation is the mind joyful in dispassion
towards the world.
To the Lord am I a sacrifice !
God's devotees to the Lord are united, to Him by great good
fortune attained :
To the Lord am I a sacrifice !
Attained is the Lord immaculate, wherewith is sung
Divine laudation;
The tongue the Divine Word has uttered.
God's devotees by great good fortune Him have attained,
And the Lord's inexpressible discourse related.
In the heart has arisen the Divine note,
As by good fortune inscribed on the forehead is the
Lord contemplated.
Saith Nanak, servant of God : With the Third circumambulation
In the mind arises dispassion towards the world. (3)

Hari Chauthaṛī lāṇv mani sahaju bhaiyā Hari pāiyā bali-Rāma jīo

With the fourth circumambulation has the mind entered poise
as is attained the Lord :
To the Lord am I a sacrifice !
By the Master's guidance spontaneously is the Lord attained;
To mind and body tastes the Lord sweet;
To the Lord am I a sacrifice !
To whomsoever is the Lord sweet-tasting,
is approved of the Lord :
Ever are such in the Lord absorbed.
Such their heart's desire have attained;
By devotion to the Name Divine has in them resounded
concert of felicitation.
The Lord, Supreme Master the nuptials has arranged;
By blessing of the Name is the woman with the *holy*
Name abloom in heart.
Saith Nanak, servant of God : With the fourth circumambulation
Is attained the Lord immortal. (4) (2)

In the Measure Suhi—Composition of Sri Guru Ram Das
Lyrics (Chhant)
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gurumukhi Hari gūṇa gāe

By the Master's guidance *Divine laudation* have we chanted;
And in the heart become joy-absorbed.
Joy-tasting is the Lord, as the Lord's approval has come.
And spontaneously is union *with Him* attained.
Ever[1] is joy experienced, and blissful sleep attained;
And *the mind* in the holy Word absorbed.
By great good fortune is attained the Master,
perfectly-endowed,
By whom has come perpetual meditation on the Name.
Spontaneously has union with the Life of the Universe come,
Saith Nanak, as in the cosmic Void[2] is
absorption attained. (1)

Sangati sant milāe

Those to holy company joined,
In the pure Divine Pool have bathed :
As in its pure waters have they bathed, cast off is their impurity,
And purified is their body.[3]
Gone is impurity of foul thinking, fled is doubt,
And affliction of egoism.
By the Lord's glance *of grace* is attained holy company
And abode in one's own home[4] found.
Saith Nanak : Divine laudation with delectable joy is sung,
And illumination of the Name come. (2)

Antari ratanu bīchārei

Within the self *lies* jewel *of Divine contemplation*;
By the Master's guidance is formed love for the Name.
By love of the Name Divine and the holy Word has
come liberation;[5]

1. Day after day.
2. Implies the Divine Being without attributes (Nirguna Brahm).
3. The self is implied.
4. The self.
5. Swimming across.

Cast off is darkness of ignorance.
The self by enlightenment's blazing light is illumined,
And houses and abodes *thereby* decked.
Dedication of body and mind is made our decking—
This to the holy Lord is pleasing.
Act well whatever be the Lord's command— P. 775
Such, saith Nanak, shall in His embrace lie. (3)

Hari Prabhi kāju rachāiyā

The Lord the nuptials ceremonial has arranged,
And by meditation of the Master come to wed.
As to wed He came,
By the Master's medium is He attained :
Such a woman[1] is her Spouse's beloved.
The holy the song of felicitation have sung;
The bride[1] by the Lord Himself is exalted.
Godly men, swarms of servants of God, Divine choristers—
all in unison arrived;
Unique was the wedding procession.
Saith Nanak : The Lord eternal have I attained,
Who dies not nor shall ever non-existent be. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 3
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Āwuh sant janah gūṇa gāwehṇ Govind kerei Rāma

*Come, devotees of God ! that we Lord's laudation sing.
By the Master's guidance we make union,
That the multi-noted concert[2] may sound :
Lord ! many are Thy notes—everywhere art Thou pervasive.
Day and night *on Thee* I mediate, Thee ever laud,
And in the holy Word remain absorbed.
Such a one ever in ecstasy of poise remains absorbed,
With devotion of heart worshipping the Name Divine.
Saith Nanak : The God-facing seeker the
Sole Lord realizes. (1)

1. Symbol for the self.
* Note : In the first two lines in each stanza occurs Rāma at the end, which is as elsewhere a euphonious refrain.
2. Symbolizes ecstasy of spiritual experience.

Sabh mehṇ ravi rahiyā Prabhu antarjāmī Rāma

In all creation is the Lord, controller of the inner self,
pervasive.
One contemplating the Master's Word
Beholds pervasive The Lord—
The Lord,Supreme Master, controller of the inner self,
In each being is pervasive.
By the Master's teaching is obtained *holy* truth,
And absorption in poise comes —
Then is none other than the Lord *visible*.
Spontaneously would I laud the Lord, should I please Him—
Himself *then* grants He union.
Saith Nanak : By the Master's Word, by meditation day and
night on the Name
Does the Lord become visible. (2)

Ihu jago düttaru manmükh pār na pāī Rāma

Impassable is this world—the egoist finds not the other shore,
As within him abide egoism, avarice, lust, wrath and trickery[1] :
One with clever devices within, *with the Lord* finds no place—
Wasted the life of such.
Such a one *treading* Yama's path receives hurt,
At the end in regret departing.
None other than the Name is our friend—
Be it progeny, family, son or brother.
Saith Nanak : This expanse of Maya-attachment
In the hereafter shall not accompany us. (3)

Hauṃ pūchhauṃ apnā Satiguru dātā kin bidhi düttaru tarīyni Rāma

I shall seek to know from the holy Preceptor, great bestower,
How this impassable ocean may be crossed.
Follow the Master's will, thus dying while living.[2]
By dying while living may the ocean of existence be crossed,
And absorption by the Master's guidance in the Name obtained.
By great good fortune is found the holy person,
perfectly-endowed,
Who in the holy Name grants absorption.
Then is understanding illumined, the mind fixed in faith,

---

1. Original,cleverness.
2. (This is the answer.)

And exaltation by *devotion to* the holy Name attained.
Saith Nanak : As is *the self* united by the holy Word,
is the Lord attained
And light of the self into the supreme Light merged. (4) (1.4)

In the Measure Suhi—Composition of Sri Guru Ram Das P. 776

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru Sant jano Piyārā maiṇ miliyā merī trishnā būjh gaīyāsei

Devotees of the Master ! the Beloved has met me :
Thereby is my thirst[1] assuaged.
To the holy Preceptor shall I dedicate mind and body,
Who to the Lord, storehouse of merit, shall unite me.
Praised be the Master, exalted person, who to the Lord
guides me,
Bringing me acclaim.
By great good forture in attained the Lord.
Nanak, servant of God, by the Name is abloom. (1)

Guru Sajjaṇu piyārā maiṇ miliyā Hari māragu panthu dasāhā

The Master, true beloved friend, met me,
Who the way to the Lord shall indicate;
Come you home, long-separated one;
Lord ! Master ! by *guidance of* the Master's Word grant union :
Without Thee am I in deep dejection, like the fish that
without water dies.
By great good fortune is the Lord meditated on.
Thereby Nanak, servant of God, in the Name is absorbed. (2)

Manu dah-dishi chhali challi bharamiyā manmūkhu bharami bhūlāiyā

The mind wandering in ten directions into illusion is fallen;
The egoist in illusion is lost.
Ever is his mind seeking *fulfilment* of desires;
His mind by thirst and hunger[2] gripped.
Endless wealth under earth has he buried;
Still goes he out to seek more *of this* poison.
Nanak, thou servant of God ! laud thou the Name;
Those without the Name rot and rot and die. (3)

1. Used metaphorically for desire.
2. Implies desire and avarice.

Guru sündaru mohan pāe karei Hari Hari prem bāṉi manu māriyā

By attaining the Master, beauteous charmer,
My heart by arrows of Divine love have I subdued.[1]
thus my heart all consciousness has lost;
The mind all desire has cast off.[2]
Within me is agony of love; by sight of the Master is the mind propped.
To *my* great good fortune, come meet me, Lord !
Nanak each instant *to Thee* is a sacrifice. (4) (1.5)

Mārehisu ve jana haumai bikhiyā jini Hari Prabh milaṉ na dittiyā

Thou servant of God ! destroy poison of egoism that bars *way of* union with the Lord.
This body, golden in hue, through egoism is ruined and lost.
Maya-attachment all is black soot, that to thoughtless egoist sticks.
Saith Nanak, servant of God : Saved are the God-directed,
Whose egoism by *guidance of* the Master's Word is cast off. (1)

Wasi āṉihu ve jana isu mana kau manu bāshei jiūṇ nit bhauṇdiyā

Thou servant of God ! this mind subdue, that like the falcon ever is hovering.
Involved in desire, this night *of life* in suffering is passed.
Holy servants of God ! as is attained the Master,
By uttering the Lord's Name are all desires fulfilled.
Lord ! grant *to Thy* servant Nanak the wisdom his desire to discard
And have joyful sleep. (2)

Sādhan āsā chitt karei Rāmā-rājiyā Hari-Prabh sejīyaṛai āī

Divine King ! the woman yearns that the Lord enter her couch.
Divine king ! the Lord is inaccessible, compassionate,
In His grace shall He grant union.
Divine King ! my mind with yearning is filled,
And the couch of faith[3] have I spread.
Divine King ! Nanak, servant[4] of God the Lord's favour has won—
Spontaneously has He granted union. (3)

---

1. Killed.
2. Forgotten.
3. Shardha (shraddha Skt.) reverence, faith.
4. (In the original the implication is feminine).

Ikkatu sejai Harī Prabho Rāma-rājiyā Guru dassei Hari meleī

Divine King ! in one couch with me lies the Lord—
By the Master's guidance shall union with Him come.
Divine King ! with Love and dispassion is mind and
body imbued—
The Master in his grace shall grant union.
Divine King ! to the Master am I a sacrifice; P. 777
To the holy Preceptor shall I dedicate life.
Divine King ! By grace of the Master[1]
Nanak, servant of God, to the Lord is united. (4) (2.6.18)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sūṇi bāwarei tūṇ kāe dekhi bhūlānā

Listen, my mad self ! why at sight *of the world* art deluded ?
Listen, my mad self ! thy false attachment is frail
like kasumbha :
At the sight of the false world art thou deluded,
not worth half a cowrie—
The Name Divine is fast like madder[2] dye.
One contemplating the Master's sweet word
Is dyed red, red as poppy.
In false attachment is man involved,
To falsehood attached.
Nanak in humility has come to shelter of the Ocean of Grace—
Protect Thy devotees' honour. (1)

Suṇi bāwarei sevi Thākuru nāthu parāṇā

Listen, *my* mad self ! serve the Lord, Master of our life.
Listen, *my* mad self ! whoever *into the world* has arrived,
must depart.
Listen, thou sojourner *in the world* !
All this that thou dost reckon everlasting, shall vanish :
In holy company should we abide.
Listen with dispassion.[3]

1. Lit. As the Master is pleased.
2. Majith, yielding a fast red dye, symbolizing constancy in faith.
3. Lit. Like a stranger in the world.

By good fortune is attained the Lord—
Grasping the Lord's feet must we pass life.
Without hesitation this heart dedicate;
By the Master's guidance discard pride;
Saith the humble Nanak : Saviour[1] of Thy devotee !
How may I expound Thy merits ? (2)

Sūṇi bāwarei kyā kīchai kūṛā māno

Listen, *my* mad self ! why indulge in false pride ?
Listen, *my* mad self ! all pride and conceit shall vanish :
Vanish shall all that appears eternal, false is pride.
Be thou servant of the Lord's devotees.
Should in one's destiny it be inscribed,
Would one die while living, thus crossing the ocean of existence.
Whomsoever in spontaneons meditation Thou dost fix.
Does service to the Master and amrita quaffs.
Nanak at the Divine Portal has sought shelter :
Ever is he a sacrifice *to the Lord.* (3)

Sūṇi bāwarei matu jāṇeh Prabhu maiṇ pāiyā

Listen, *my* mad self ! lest thou be conceited that to the Lord
thou hast attained.
Listen, *my* mad self ! those meditating on the Lord
Turn humble as dust :
Those meditating on the Lord joy have attained—
By great good fortune is His sight obtained.
Casting off pride, ever in mood of dedication,
Should one efface egoism entire.
Blessed, fortunate is one that to the Lord has attained—
To such have I sold[2] myself.
Ocean of Bliss ! the humble Nanak to Thy shelter has come—
Save Thy *servant's* honour. (4) (1)

Hari charaṇ kamal kī tek Satiguru dittī tūsi kai bali-Rāma jīo

The Lord out of His grace granted shelter of His lotus feet—
To the Lord am I a sacrifice !
Greatly mighty is my father, His all the might—
No sorrow at His sight afflicts, who takes across the
ocean of existence.

1. One that takes *devotees* across the ocean of existence.
2. Said metaphorically.

From primal Time is He his devotees' succourer—
In His laudation find I life.
Saith Nanak : The Name is the supreme elixir sweet, P. 778
That each day with fervour of mind and body may I quaff ! (1)

Hari āpei lae milāe kiuṇ vechhoṛā thīvaī bali-Rāma jīo

As the Lord Himself has granted union *to the self*
How may separation come about ?
Lord ! to Thee am I a sacrifice.
Whoever has Thy shelter finds life eternal—
Lord ! to Thee am I a sacrifice.
From Thee alone, eternal Creator, is Thy shelter obtained.
None of His succour is deprived—
Such is the Lord.
With the holy in union paeans of joy have we sung—
Day and night in you our hope fixed.
With the Master, perfectly-endowed, of sight fulfilling desires,
have I made contact—
To him is Nanak ever a sacrifice. (2)

Sammhaliyā sachu thānu mānu mahatu sachu pāiyā bali-Rāma jīo

As the holy abode I contemplated, honour, greatness and
truth I obtained—
To the Lord am I a sacrifice.
As is met the holy Preceptor gracious,
Laudation of the Lord immortal have I chanted—
To the Lord am I a sacrifice :
Beloved Lord of life,
Laudation of the Lord immortal I chant.
Auspicious days are come, *the Lord* to his bosom[1]
has raised and clasped us;
Met is the Divine controller of the inner self.
Blowing are trumpets of virtue and content,
And *resounds* concert of unstruck notes.
Saith Nanak : At sound of *laudation* of the Lord Creator
Are all fears fled. (3)

Ūpajiyā tattu giānu sāhūrai peīyai iku Hari bali-Rāma jīo

Arisen is enlightenment of the Divine Essence,
That in this world and the next is pervasive the sole Lord—

---

1. Lit. Grasped us and clasped to His neck.

To the Lord am I a sacrifice.
With the Divine *in the self* has the Absolute found union,
That none can cast asunder—
To the Lord am I a sacrifice.
Wondrous is what is beheld, wondrous what is heard—
Wonder too strikes our gaze.
The Lord pervading water and land, in each being too is pervasive.
The self is merged into that from which it arose :
Inexpressible *is the Lord's* greatness.
Nanak meditates on Him whose marvels beyond
comprehension lie. (4) (2)

In the Measure Suhi—Composition of Sri Guru Arjan Dev

SCORE 2

(Chhant—Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Govind gūṇa gāwaṇ lāgei

As in chanting Divine laudation we engaged,
In love of the Lord ever kept we awake;
Being awake in love of the Lord, our sins in union with
the holy fled.
As the Master's feet we touched, vanished doubts,
And fulfilled were all objectives.
As by our ears to the holy Word we listened, spontaneously
came enlightenment,
And by great good fortune was the Name Divine contemplated.
Thus in humility supplicates Nanak : The Lord's shelter we seek :
Life and body to the Lord we dedicate. (1)

Anahat shabdu sūhāwā

As was the Lord's holy praise sung,
Sounded the melodious[1] unstruck note.
By chanting the Lord's praise fled suffering
And great joy in mind was aroused.
At sight of the Lord were mind and body purified
And the tongue[2] the Name Divine uttered.
May I, turning dust *of feet* of the holy to the Lord
make supplication

1. Beautiful, pleasing.
2. Mouth.

And His pleasure win.
Prays Nanak in humility : Show grace
That ever Divine laudation I sing. (2)

Guru mili sāgaru tariyā

By contant with the Master the ocean I crossed;
By contemplation of the Divine feet swum I across. P. 779
By meditation of the Name Divine were all
objectives fulfilled,
And was transmigration annulled.
By contemplation of the Lord in spontaneous loving devotion,
May I win the Lord's approval.
The Sole Lord inaccessible, beyond end, perfection incarnate,
you contemplate—
None other that He *is real*.
Thus states Nanak in supplication : The Master *my* doubt
has annulled—
Wherever I look, Him I behold. (3)

Patit-pāvan Hari Nāmā

Purifier of the fallen is the Name Divine;
Thereby are fulfilled objectives of the holy,
By touch of God's devotee is the Lord meditated on,
And all objectives fulfilled.
Sheltered were maladies of egoism, came everlasting joy,
As came union with the Lord to those long-separated.
To those forgetful of Him never,
Has come poise of mind; and has arisen concert of joy.
Thus states Nanak in humility : The holy Preceptor the
teaching has confirmed,
Ever the Lord contemplate. (4) (1.3)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

*Tūṇ Thākūro bairāgaro main jehī ghaṇ cherī Rāma**

Thou art the Lord above desire : innumerable are Thy
handmaidens like to me.

---

* *Note* : At the end of certain lines herein occurs 'Rama' which is gererally a euphonious refrain.

Thou the ocean, repository of pearls—Thy extent[1] to
me unknown :
Thy extent[1] unknown to me, of supreme wisdom art Thou :
Lord ! show grace.
In Thy grace grant the wisdom that day and night[2] on you
I meditate,
Harbour not pride; turn to dust—
Thus, my self ! shall liberation to thee come.
Supreme over all is Nanak's Lord !
Innumerable are handmaidens like to me. (1)

Tüm gauhar ati gahir gambhīrā Tüm Pir hamāṇ bahūrīyā Rāma

You are deep, immensely profound—
You the consort, we all your wives.
You are supreme, immensely lofty—
So tiny I.
Nothing am I; Thou solely real, all-wise.
By Thy glance cast for an instant find I life—
Thereby having joy and delight.
Under shelter of Thy feet, becoming slave of Thy slaves,
Is my mind in bloom, my body joyful.[3]
Saith Nanak : The Lord, all-pervasive,
Acts as be His will. (2)

Tūjh ūpar merā hai māṇā Tūhai merā tāṇā Rāma

Lord ! in Thee lies my esteem, Thou solely my strength.
All thought, wisdom, sapience in Thine.
As Thou dost enlighten, comes knowledge to me.
Such alone have enlightenment and discrimination as have
the Creator's grace.
The egoist lost in a maze of paths, in Maya-thongs is caught.
The woman[4] winning the Lord's approval alone has *true* merit—
Hers all enjoyment of pleasure.
Lord ! Thou alone Nanak's prop; Thou Nanak's esteem. (3)

Haum vārī wanjnaṇ gholī wanjnaṇ Tūṇ parbat merā ohlā Rāma

To Thee may I be a sacrifice, Thou my mountain-like prop,
my covering.

1. Reality.
2. All eight pahars.
3. Green, fresh.
4. As else where, symbolizes the self.

A million times may I be a sacrifice to him[1] who the curtain
of doubt has lifted
Lifted is darkness, discarded are evils, as in the Lord is my
mind's faith fixed.
As the Lord's favour I won, above obligation to others I rose—
My life become fruitful, approved.
Invaluable, of immense worth[2] become I;
The doors of device of liberation to me opened.
Saith Nanak : Fear-free have I become; P. 780
The Lord is my shelter. (4) (1.4)

Sājanu pūrakhu Satiguru merā pūrā tisu binu awaru na jāṇāṇ Rāma

My loving friend is the holy Divine enlightener,[3]
perfection incarnate,
Other than whom no other I revere.[4]
He is *to me* mother, father, brother, son, relation
Beloved of my life and breath, dear to my heart.
Replete with all merits, my life and body are His gift.
The Lord, controller of the inner self, is all-pervasive.
Under His shelter are obtained all joys, and all weal.
Ever to the Lord am I a sacrifice;
Perpetually is Nanak to him dedicated. (1)

Aisā Guru waḍbhāgīṇ pāīyai jitu miliyai Prabhu jāpai Rāma

By great good fortune is obtained the Master by whose contact
Is the Lord contemplated;
By whose touch are annulled sins of multiple births,
And the Lord's devotees in dust of feet of the holy take bath :
In such divine dust take bath, on the Lord ever meditate;
Thus return not to incarnation.
By clinging to the Master's feet flee doubt and fear,
And obtained are heart's desires.
As are the Lord's merits sung and the Name meditated on,
Sorrow never thereafter afflicts.
Saith Nanak : The Lord whose glory has perfection,
Is bestower of life. (2)

---

1. Implies the Preceptor (Guru).
2. Lit. Weight.
3. (The context here requires *Satiguru* to be thus interpreted).
4. Know, recognize.

Hari Harei Hari güṇa-nidhei Hari santan kai wasi āye Rāma

The Lord, treasury of merit, to His devotees is compliant.
The devotees that at the Master's feet serve,
The supreme state attain.
By effacing egoism was attained the supreme state,
As came the Lord's grace in perfection.
As is met the Sole Lord,[1] does life become fruitful
And fled is fear.
He whose I was, to Himself has united me,
And light into Light is merged.
Saith Nanak : The Name immaculate contemplate—
Such by contact with the Master joy have obtained. (3)

Gāo mangalo nit Hari-januh pünnī ichh sabāī Rāma

Devotees of God ! sing ever paeans of joy;
Fulfilled are all our desires.
With the Lord are we in profound love who dies or enters
transmigration never.
As is obtained the Eternal, is the Name meditated on,
And all objectives attained.
By attaching the heart to the Master's feet are attained
Peace, poise and manifold joys.
In each being, in each spot is the eternal Lord pervasive.
Saith Nanak : By attaching heart's *devotion to* the
Master's feet.
Are all objectives fulfilled. (4) (2.5)

*Kari kirpā merei Prītam swāmī netra dekheh
darasu Terā Rāma*

Show grace, beloved Lord ! that *my* eyes Thy sight behold.
Grant me, Beloved ! a million[2] tongues that my tongue utter
supplication to the Lord :
By uttering supplication to the Lord, is Yama's path closed,
And no suffering grips.
The Lord pervading water and land I behold wherever I look.
Fled are doubt, attachment and evil-doing,

1. Here *Murari* is used for 'Lord'.
Note : In this hymn and some following, at the end of some lines occurs 'Rama' as a euphonious refrain.
2. Lakh (a hundred thousand).

And is the Lord beheld close, closest.
Lord ! show grace to Nanak that his eyes
behold Thy sight. (1)

Koṭi karan dījeh Prabh prītam Hari gūṇa sūṇīyeh abināshī Rāmā

Beloved Lord ! grant a million[1] ears, that laudation of the
Eternal Lord I hear,
Listening to which may the mind be purified and the noose of
death be snapped :
Snapped is Yama's noose by contemplation of the Lord, P. 781
And all joy and noble enlightenment come.
May I day and night the Lord's Name utter,
And my meditation in poise be fixed.
By contemplation of the Lord are sins and suffering burnt
And fled is the mind's evil-thinking.
Prayeth Nanak : Lord ! show grace that laudation
of the Eternal I hear. (2)

Karoṛi hast Terī tehal kamāwehṇ charaṇ chalehṇ Prabh maragi Rāma

My I *with* million hands render service to Thee,
And my feet tread Thy path.
Across the ocean of existence is the Lord's service the boat—
Whoever embarks it shall go across.
By contemplation of the Lord is the ocean of existence crossed,
And are all objeetives fulfilled.
Gone are the great evils; arisen are joys, and the mystic[2]
trumpets sounded.
Obtained are the heart's desired objeetives—
Beyond limit is the *Lord's* might and worth.
Prayeth Nanak : Lord, show grace that my mind ever
Thy path tread. (3)

Eho varu ehā waḍiyāī ihu dhanu hoe waḍ-bhāgā Rāma

This to me is blessing, exaltation, wealth, good fortune;
This my joy, experience of delight—
That to the Divine feet my heart be attached :
May the mind to the Divine feet be attached;
With the Lord almighty shelter I seek.

1. Koti (Crore= ten million)
2. Anhad (sounding without concussion of any kind).

All, Lord compassionate to the humble, is Thine,
Solely Thou mine.
Beloved, ocean of bliss !
My heart without merit.
In holy company is awakened.
Saith Nanak : As the Lord showed grace
Was my heart to the *Divine* lotus feet attached. (4) (3.6)

Hari japei Hari-mandaru sājiyā sant bhagat gūṇa gāwehṇ Rāma

To contemplate the Lord is this Divine Temple[1] erected,
Wherein God's devotees His laudation sing;
By contemplation of the Lord, all their sins they cast off.
By chanting Divine laudation through the Lord's exalted Word
Is the supreme state attained.
Extremely delectable, inexpressible narrative is the Lord's
discourse, conferring poise.
Happy was the conjunction,[2] the hour; holy the minute
Wherein was this immutable foundation laid.
Saith Nanak, servant of God : As the Lord showed grace,
Were all powers[3] in accord. (1)

Ānandā wajehṇ nit wājei Pār-Brahmu mani wūṭhā Rāma

Ever are sounding trumpets of joy, as in mind is lodged
the supreme Lord.
By the Master's guidance is undertaken this holy,
pure endeavour;
Shattered are false doubt and fear.
By the Master's guidance was uttered the soundless[4] word—
Joyful was the mind on hearing Divine laudation.
Such alone all joys have experienced
As by the Lord are owned as His.
In the homes of *such* lie stores of the Nine Treasures[5]
As to the Name Divine have their love fixed.
Saith Nanak, servant of God : Never shall one be forgetful
of the Lord,
Who with perfect good fortune is blessed. (2)

---

1. (This hymn expresses thanksgiving on completition of the Hari Mandir, now known as the Golden Temple amid the holy Pool—Amritsar).
2. Conjunction of lucky stars in astrological calculations.
3. Divine powers are implied.
4. Anhad= the mystic sound heard in samadhi.
5. See Glossary.

Chhāyā Prabhi chatrapati kīnī saglī tapati bināsī Rāma

As the Lord, Divine Monarch has cast shade,
Annulled is all the heat.
Shattered is the abode of suffering and evil,
And objectives fulfilled.
By command of the Lord is ended misfortune,
And flourished truth, righteousness and goodness :
Ever, while asleep, seated or standing,
On the Lord meditate.
The Lord, treasure of merit, ocean of bliss, P. 782
On water and land is pervasive.
Nanak, servant of God, the Lord's shelter seeks,
Other than whom none is real. (3)

Merā gharu baniyā banu tālu baniyā Prabh parsei Hari-Rāiyā Rāma

Erected is my home;[1] *planted* the garden and the Pool made;
With touch of the Lord, Divine King am I blessed.
Charmed is my heart, joyful are friends and loving associates;
Chanted are paeans of joy and *laudation of* the Divine Monarch :
By chanting Divine laudation and meditation on
the Lord eternal
Are all objectives fulfilled.
By attachment to the Master's feet are we ever awake,
And in the mind rises concert of joy.
As the Lord, all-bliss cast His glance of grace,
Blessed is our life in this world and the next.
Prayeth Nanak : Ever contemplate the Name,
That life and body has propped. (4) (4.7)

Bhaya sāgaro bhaya sāgaru tariyā Hari Hari Nāmu dhiyāe Rāma

The ocean of existence, existence's ocean,
Is by meditation on the Name Divine crossed.
To the Divine feet that is the ship, is the supplication made—
By contact with the holy Preceptor are we taken across :
By swimming by *guidance* of the Master's Word comes
not death again,
And is transmigration annulled.
Whatever *the Lord* does that accept as good—

1. The Temple above-mentioned is implied.

Thus is the mind in poise absorbed.
Then afflicts not suffering, hunger or malady—
In *the Lord's* shelter is attained the ocean of bliss.
By contemplation of the Lord is Nanak in love of
the Lord immersed,
And gone is *his* mind's anxiety. (1)

*Sant janāṇ Hari mantra driṛhāyā Hari sājan
wasgati kīnei Rāma*

The holy the Divine teaching have repeated,
Whereby is won the Lord's pleasure.[1]
As our heart before Him we placed, the Lord all
boons to us granted.
As the Lord His handmaid made me, was my heart's
dejection gone,
And in the Lord's temple was poise obtained.
In joy and delight the holy Lord I contemplate,
From whom nevermore comes sequestration.
Supremely fortunate, of everlasting conjugal bliss is she[2]
Who merits of the Name Divine contemplates,
Saith Nanak : Immersed in the Supreme elixir of devotion
Dyed in His love, with the Lord we have had bliss. (2)

Anand binod bhaye nit sakhīyei mangal sadā hamārai Rāma

My sister-friend[2] ! ever are we in bliss and joy,
Ever reigns felicity in our home.
Decked by the Lord Himself,
Wears the woman[2] an aspect of beauty.
Spontaneously is the Lord turned gracious, unmindful of my
merits and demerits.
As the Name Divine in heart we cherished,
The Lord to His bosom clasped His servants.
In His grace the Lord freed us from pride, attachment and
intoxication of *arrogance*,
That all creation has gripped.
Saith Nanak : The ocean of existence have we crossed; fulfilled
are our objectives. (3)

Note : As elsewhere, 'Rama' occurs occasionally as a euphonious refrain.
1. The original implies compliance to the devotees' wishes.
2. Symbol for the seeker-self.

Güṇa Gopāl gāwuh nit sakhī he sagal manorath pāe Rāma

My sister-friends[1] ! ever the Lord's merits chant,
Whereby are objectives fulfilled.
By contact with the holy is our life made fruitful,
As is the Sole Lord meditated on.
Repeat Name of the Sole Lord, in innumerable forms pervasive,
Over all the worlds spread.
All is expanse of the Supreme Being, the Supreme Being
all-pervasive.
In all existence the Supreme Being our gaze entering—
Pervading water and land, filling all space,
No place of Him is devoid.
At His sight is Nanak in bloom—
Himself union has He granted. (4) (5.8)

Abichal nagaru Gobind Gurū kā Nāmu japat sükh pāiyā Rāma

Immutable is the city of the Divine Master, P. 783
Wherein those contemplating the Name attain joy.
In this city founded by the Creator Himself
Are fulfilled desires of the heart :
Himself has the Lord founded it; all joys herein are obtained;
To our progeny, brothers and disciples has come bloom of joy.
As laudation of the Lord, perfection incarnate they sing,
Fulfilled are their objectives.
The Lord is Himself Master, guardian, father and mother.
Saith Nanak : To the holy Preceptor am I a sacrifice,
Who this spot has embellished. (1)

Ghar mandar haṭnālei sohei jisu wich Nāmu nivāsī Rāma

Houses, mansions, markets where the Name abides,
An aspect of beauty wear.
Holy men and devotees to the Name Divine offer worship—
Thereby is snapped Yama's noose.
Snapped is Yama's noose by the Lord eternal.
As is the Name Divine meditated on,
Completed are all requisite objects;
Fulfilled are the heart's desires.
The holy brotherhood in joy and delight disport,
And fled are suffering, pain and doubt.

---

1. Symbolism as above continued.

The holy Preceptor, perfectly-endowed, by the holy Word
has exalted us—
To him is Nanak ever a sacrifice. (2)

Dāti khasam kī pūri hoī nit nit charhai sawāī Rāma

Completely is attained the boon granted by the Lord,
Evermore in the ascendant.
The Supreme Being transcendent as our guardian has set up—
Mighty His greatness.
The Lord, from the primal Time His devotees' succourer,
grace to us has shown.
The Lord cherishing all creation—
In joy has fixed their abodes.
In all ten directions is pervasive the Lord's praise,
Of worth inexpressible.
Saith Nanak : To the holy Preceptor am I a sacrifice,
Who this immutable foundation has laid. (3)

Giān dhyān pūran Parameshūr Hari Hari kathā
nit sūṇīyai Rāma

In the Lord, perfection incarnate your realization and
meditation centre—
Ever to the Lord's discourse listen.
In mystic[1] joy disport devotees of *the Lord*, shatterer of
worldly entanglements;
The mystic[1] tune they ever hear playing.
Heard are the mystic[1] notes; the Divine essence contemplated;
Ever are the holy in dialogue *engaged*.
Offering devotion to the Name Divine,
all impurity they cast off,
All sins annulling.
For such is neither birth nor death, nor transmigration—
Nevermore incarnating.
Saith Nanak : The Divine Master have I obtained.
By whose grace are all desires fulfilled. (4) (6.9)

Santāṇ ke kāraji āpi khaloyā Hari kammu karāwaṇi āyā Rāma

His devotees' tasks has the Lord Himself undertaken to fulfil;

Note : This hymn is a homage offering to the holy city and Temple at Amritsar. 'Rama' occasionally occurs at line-ends as a euphonious refrain.

1. Anhad = unstruck sound, divinely produced and not by any human means.

These Himself has the Lord come to accomplish.
Beauteous the spot, beauteous the Pool, wherein is filled[1]
water amrita-pure :
Filled[1] amrita-pure is the water, completed are all objects,
Fulfilled all desires.
Over the world has resounded the sound of the Lord's glory,
The Supreme Being perfection incarnate, eternal, immortal,
Whose laudation Vedas and Puranas have sung.
Gone are all sorrows.
Nanak on the Lord's Name has meditated,
Who His law of grace has fulfilled. (1)

Nav-niddhi siddhi riddhi dīnei Kartei toṭi na āwai kāī Rāma

The Creator the Nine Treasures and miraculous powers[2]
has granted—
No scarcity is *here* felt.
In consuming, spending and enjoying the Lord's blessings
is obtained joy—
Ever are the Lord's boons on the increase :
Ever increasing the boons, no decrease seeing,
As the Divine controller of the inner self we have attained. P. 784
Vanished are millions of impediments;
Suffering approaches us not.
Have increasing peace, poise and joy come;
Ended is all hunger.[3]
Nanak sings laudation of the Lord, of wondrous greatness. (2)

Jis kā kāraju Tin hī kīyā māṇasu kyā vechārā Rāma

He whose task it was accomplished it—
What is poor man ?
God's devotees shining in glory, the Lord's laudation sing,
Ever raising shouts of His victory.
By chanting Divine laudation has arisen joy,
As with holy company have I made accord.
How may His praise be recounted by whose endeavour is
the Pool made ?
Included within it are the sixty-eight sacred spots,
holy ceremonial

Note : As in the foregoing.

1. Lit. Spread.
2. Nav-niddhi, riddhi, siddhi, used have symbolically for bliss of devotion.
3. Used symbolically.

And extremely pure rites.
Purifier of the fallen, such is the Lord's law of grace—
His Word Nanak's prop. (3)

Güṇa nidhān merā Prabhu kartā üstati kaunu karījai Rāma

Treasury of merit is the Lord-Creator—
How many of His merits may we recount ?
Lord ! such is Thy devotee's prayer : Grant supreme
elixir of the Name :
Grant Thy Name in charity; for an instant be not forgotten.
My tongue ! utter the Lord's laudation—ever, each day.
Whoso to the Name is devoted, in amrita is his mind and
body immersed.
Thus states Nanak in supplication : Fulfilled is my desire;
By sight of the Lord find I life. (4) (7.10)

In the Measure Suhi—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Miṭhbolaṛā jī Hari sajjaṇu swāmī morā

Sweet-spoken in extreme is my noble-hearted Master[1]—
Never within my recall[2] has He uttered a harsh[3] word :
The Lord perfection incarnate knows not how to speak harsh,[3]
Nor contemplates faults of any.
To purify the fallen is the Lord's law of grace—
Never letting go even a particle of endeavour *of any*.
Abiding in each being, in all lodging, nearer than nearest.
Nanak, *His* servant, ever seeks shelter with the Lord,
Loving ambrosial friend. (1)

Hauṃ bisamu bhayee jī Hari darshanu dekhi apārā

At sight of the endless vision of the Lord in wonder am I fallen.
The Lord so beauteous, dust of His lotus feet am I.
In sight of the Lord find I life and joy[4]—
None great as He.
In primal time, at end of time, in the middle is He pervasive—
Pervading water and land.

1. Here implies the Supreme Being.
2. I try to recall to exhaustion.
3. Bitter, unpleasing.
4. Am cooled (as against oppressive heat).

By contemplation of His lotus feet is the ocean crossed—
Crossed have we the ocean of existence.
Nanak with the supreme Lord, perfection incarnate
seeks shelter,
Beyond limit and extent. (2)

Haun nimakhu na chhoḍāṇ ji Hari Prītam prān adhāro

For an instant shall I not let go of the beloved Lord,
prop of my life.
The holy Preceptor the eternal inaccessible vision[1]
has expressed.
In holy company is attained *devotion to* the Name,
Whereby is fled suffering of transmigration.
Spontaneous joy and bliss in plenty is come,
Shattered is knot of egoism.
Parvasive amid all, yet to all unattached is the Lord,
From attachment and rancour free.
The servant Nanak seeks shelter with the Lord P. 785
Beloved, prop of the self. (3)

Maiṇ khojat khojat jī Hari nihchalu su gharu pāiyā

After arduous search the immutable abode with the Lord
have I attained.
As all objects I found evanescent, on the *Divine* lotus feet
my heart I fixed.
Of the Lord eternal am I a handmaid, who dies not
nor enters incarnation.[2]
Complete fulfilment from Him comes of Dharma,
worldly prosperity, desire,
And the heart's objective achieved.[3]
Vedas[4] and Simritis the Creator's laudation sing :
Accomplished Yogis, Yoga-practitioners, sages on
Him have meditated.
Nanak with the Lord, ocean of grace has sought shelter—
By great good fortune is the Lord's laudation chanted. (4)

1. Lit. Thought, ideal vision.
2. Lit. Comes not nor goes (i.e. sees not birth or death).
3. Mentioned here are the four objectives spelled out in Indian thought, including moksha which is implied by 'heart's objective'.
4. Lit. Sruti, the revealed scripture.

In the Measure Suhi—Composition of Sri Guru Amar Das
Vār in the Measure Suhi along with Slokas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sloka (Guru Amar Das)

Sūhai vesi dohāgaṇī par piru rāwaṇ jāe

The woman discarded decked in vermilion[1] goes out to seek pleasure with a stranger;[2]
Leaving her Spouse behind at home, is she caught in illusion of Duality.
Those seeking after pleasures[3] only have increase of malady from pampering their taste.
Discarding the holy Lord-Spouse, into alienation are they thrown.
Only those by the Preceptor instructed, *from Maya* turn away;
Bedecked to seek joy with the Lord.
In serenity and truth, with the Beloved have they bliss,
The Lord's Name in their heart borne.
The wife obedient to her spouse is of unending wedded bliss,
By the Creator to Himself united.
Saith Nanak : She who has for spouse the holy Lord,
Has unending wedded bliss. (1)

Sloka (Guru Amar Das)

Thou wretched female, in vermilion decked,
Keep ever in mind thy true Lord :
Thus, saith Nanak, shalt thou purify thy life and save thy forebears. (2)

Pauri (Stanza) Guru Amar Das

Āpe takhtu rachāiyonu ākāsh patālā

He Himself has set up His throne in the firemament and nether regions;
By His Ordinance is created the earth, the place for righteous action.[4]
Thou Saviour of the humble, Thou dost create and cause the creation to be absorbed;

Note : Var is a lengthy narrative poem, a ballad. In Gurubani it stands for a disquisitional composition, with the philosophical meditative element predominating.

1. Vermilion, the red dye is the mark of passionate dalliance.
2. Lit. Another's husband.
3. Lit. Sweet delicacies.
4. Dharmasal (cf. Japujī 39).

To all dost Thou provide sustenance—unique is
Thy Ordinance;
None besides Thee is the doer; Thou alone the sustainer. (1)
Sloka (Guru Amar Das)

Sūhab tāṇ sohāgaṇī jāṇ manni laihi sachu Nāoṇ

Thou female in vermilion !
Bliss shalt thou enjoy, shouldst thou in the holy
Name put faith,
Win the holy Preceptor's approval—
Thereby shalt thou have increase of beauty :
Nothing else *for this* shall avail.[1]
Deck thyself in a way that its glamour goes not;
Ever shalt thou have thy Lord's love.
Saith Nanak : What is mark of the blessed wife?
Pure her heart, radiant her face, in her Lord
absorbed. (1)
Sloka (Guru Amar Das)
Folks ! in vermilion am I decked; in robes dyed vermilion—
Yet this raiment brings not union with the Lord.
This have I tried to exhaustion.
Saith Nanak : Those attain the Lord who to the Preceptor's
teaching have listened.
All happens as He pleases : P. 786
Submitting to His will—such is the means to have bliss with
the Lord. (2)
Pauri (Stanza) Guru Amar Das

Hükmīṇ srishṭi sājīyanu bahu bhitti sansārā

By His ordinance has He brought forth creation, and the
variegated universe.
Holy Lord, inaccessible, immeasurable ! beyond our ken is the
extent of Thy Ordinance.
To some dost Thou grant union, as the holy Word
they contemplate.
Those dyed in truth are truly pure, by discarding egoism and
evil-thinking.
Union with Thee by Thy pleasure comes; such alone are
truly pure. (2)

1. There is no other place (support).

Sloka (Guru Amar Das)

Sūhawīyei sūhā sabhu sansāru hai jin dūrmati dūjā bhāu

Thou female in vermilion ! to those in grip of evil-thinking and duality
Are all worldly objects attractive.[1]
False are these, destroyed in an instant,
As the tree's shade.
Those to God devoted have on them the true vermilion dye,
Fast as madder.[2]
Maya with them enters abode of the Eternal,
As in their selves is lodged the Lord's immortal Name.
May Nanak be a sacrifice to his Preceptor, whose touch[3] Divine laudation inspires. (1)

Sloka (Guru Amar Das)

Inducing foul thinking is the vermilion dye;
Union with the Lord thereby is not attained.
Is an instant is it washed off,
Leaving widowed one gripped in duality.
The female immature, unfixed in faith[4] is by the vermilion dye attracted.
Get thy vermilion from the holy Word, decking thyself with fear and love *of the Lord.*
Saith Nanak : Of everlasting wedded bliss are the females
To the holy Preceptor's teaching[5] submitting. (2)

Pauri (Stanza) Guru Amar Das

Āpe āpi upāiyanu āpi kīmat pāī

Himself has He created the universe :
He alone can appraise it.
Unknowable His extent; by the Master's Word alone realized.
Maya-illusion is a darkening storm, in delusion leading astray.
Egoists find not poise, in transmigration wandering.
All happens as be He pleasure;
By His will runs the universe. (3)

Sloka (Guru Amar Das)

Sūhai vesi kāmaṇi kūlakhṇī jo Prabh chhoḍ par pūrakh dharei piyār

A harlot, of evil repute is the woman in vermilion decked,

---

1. Lit. Red.
2. A herb yielding a fast red dye (*majīth*).
3. Meeting, union.
4. Of two minds, gripped in duality.
5. Will.

That deserting her Lord, seeks another;
Neither has she noble ways nor restraint;
Given to lying, by egoism into ignominy she falls.
Only by pedestination is one to the holy Lord wedded.
The woman seeking the Lord should put off gaudy[1] robes,
And in forgiveness be decked.
In parents' home and the husband's does she
meet with acclaim,
By the world venerated.
She who has bliss with the Creator,
From the rest stands apart.
Saith Nanak : Those *guided* by the Master's *teaching*, are of
eternal wedded bliss,
Who to the eternal Creator are wedded. (1)
Sloka (Guru Nanak Dev)
The gaudy dye is unreal like dream at night-time,
Or pearls *seemingly* worn without string :
The fast dye is yielded by madder[2]—
In contemplation of the Divine by the Master's *guidance*.
Saith Nanak : Divine love is the supreme joy;
All evil-doing is *worthless* as ashes. (2)
Pauri (Stanza) Guru Amar Das

Ihu jagu āpi üapāiyonu kari choj widānu

He Himself created this world in His wonderful play;
Of five substances He made the body,
Filling it with attachment, falsehood and pride.
The egoists unenlightened in transmigration are whirled about.
To some has He granted enlightenment and spiritual awakening
through the Master's guidance.
On His devotees has He conferred th treasure of devotion,
wealth of the Name Divine. (4)
Sloka (Guru Amar Das) P. 787

Sūhawīye sūhā vesu chhaḍi tūṇ tāṇ pir lagī pīyār

Female in vermilion decked, this dye discard !
Then alone shalt thou find thy Lord's love :
None by glamour[3] attained the Beloved—

1. Vermilion.
2. Majīth—Symbol for the fast dye and for sincere devotion.
3. Vermilion.

Such are egoists, ignorant, fallen into flames of suffering.[1]
By guidance of the holy Preceptor all glamorous
wear is cast off,
And egoism discarded :
Mind and body glow with dye of joy; tongue dyed in
laudation of the Lord.
Of unending wedded bliss is the female bearing in mind
the holy Word,
Decked in fear and love of God.
Saith Nanak : By grace is attained Mansion of the Beloved,
By those bearing Him in heart. (1)
Sloka (Guru Amar Das)
Thou female, cast off the *false* glamour of vermilion,
Deck thyself in *fast* red :
Thus will thy transmigration be annulled by contemplation
of the Master's Word.
Truly beautiful, lovely is the female whom her Lord
in true love visits.
Saith Nanak : Such is the female having bliss with the Lord,
the Divine Voluptuary. (2)
Pauri (Stanza) Guru Amar Das

Mohu kūṛu kūṭambu hai manmūkhu mūgdhu ratā

False is attachment to family in which is engrossed
the ignorant egoist;
Such die caught in egoism and avarice—
Nothing with them lasts *in the hereafter*.
Yama, Lord of Death, standing over there they see not,
in duality strayed.
As Yama grips them, nothing avails :
Such are their actions as in Primal Time ordained. (5)
Sloka (Guru Amar Das)

Satīyāṇ ehi na ākhīyani jo maṛhiyāṇ laggi jalanni

Not these are the true *suttees* that perish on their *husbands*
funeral pyres :
Saith Nanak : Those are true *suttees* who suffer
agony of separation. (1)

1. Lit. Burnt to death.

Sloka (Guru Amar Das)
Such too are known as *suttees* as pass life in noble
conduct and content,
Serve their lord, and rising each day, remember him. (2)
With their lord widowed women in flames perish;
With true love, separation is grievous suffering.
Saith Nanak : Those to their lords indifferent,
burn not in flames;
In life and in death are they ever *from them* estranged. (3)
Pauri (Stanza) Guru Amar Das

Tūdhu dūkhu sūkhu nāli ūpāiyā lekhu kartai likhiyā

Thou hast sent to man pain and pleasure[1]—
Thus has the Creator's Writ run.
Thy greatest blessing is *devotion* to the holy Name that
is without form or feature.
The Name is inexhaustible wealth, in the self lodged by
the Master's guidance.
As by grace He grants love of the Name,
is all reckoning[2] effaced.
Those inspired with feelings of serviee to the Lord are to
Him united,
Ever contemplating Him. (6)
Sloka (Guru Angad Dev)

Jinnhīṇ challaṇu jāṇiyā se kiuṇ karehṇ vithār

Those realizing death as inevitable hoard[3] not possessions;
Those in worldly affairs engrossed, realize not death. (1)
Sloka (Guru Angad Dev)
In the *brief* night of life is wealth hoarded.
With dawn comes departure hence.
Saith Nanak : This goes not with man, leaving him only
full of regrets. (2)
Sloka (Guru Angad Dev)
One paying forced tribute neither acquires merit,
nor favours any.
Saith Nanak : A good deed is what willingly is done. (3)

1. Lit. Created with man pain and pleasure.
2. Reckoning of deeds good and bad.
3. Lit. Have no extension of possessions.

Sloka (Guru Angad Dev)
By stubborn wilfulness is not success attained, however long;
Saith Nanak, servant of God : By pure feeling comes fulfilment,
As is the holy Word contemplated. (4)
Pauri (Stanza) Guru Amar Das

Kartai kāraṇu jini kīyā so jāṇai soī

He who created the world, alone knows *the truth*;
Himself has He created the world, and Himself withdraws it.
In all Four Ages, few the truth[1] have realized. P. 788
The holy Preceptor has granted realization of the sole
Supreme Being,
Filling mind and body with joy.
By the Master's guidance ever laud Him :
All by His will happens. (7)
Sloka (Guru Angad Dev)

Jinnhāṇ bhau tin nāheṇ bhau mūchu bhau nibhviyāh

Those *conducting themselves* in fear of God, no other fear have;
Much fear grips those bearing not fear *of God.*
Saith Nanak : This writ shall be deciphered only in the
Court Divine. (1)
Sloka (Guru Angad Dev)
Into water is mingled water; into air, air; fire with fire mingles,
Dead *earth* with dead *earth* :
Saith Nanak : Praised be the Creator who this law
has formulated. (2)
Pauri (Stanza) Guru Amar Das

Sachu dhiyāini se sacchei Guru shabdi vīchārī

Those meditating the Truth are pure by contemplating the
Master's Word.
By discarding egoism is their heart purified, as the Lord's Name
in heart they bear.
The ignorant are engrossed in their homes, parlours
and mansions—
Not realizing the Creator, in darkness of egoism.
Those granted realization by Thee, holy Lord ! attain it.
What is man, poor creature ? (8)

1. Worth, value.

Sloka (Guru Amar Das)

Kāmaṇi tau sīṅgāru kari jāṇ pahilāṇ kantu manāe

Woman, before decking thyself, make thyself acceptable to
thy Lord,
Lest He should visit not thy couch and thy make-up be
gone waste.
In the woman finding acceptance with her Lord, lies beauty
of her make-up.
Should her make-up be acceptable, shall she have love[1] of her Lord.
Let her deck herself in fear of the Lord, joy in God her
betel-chewing,
Love her sustenance.
Dedicating body and mind to her Lord, let her in love to Him
be united. (1)

Sloka (Guru Amar Das)

With collyrium, flower-string, fragrance of betel has the woman
decked herself :
To her couch came not her Lord—all preparation wasted. (2)

Sloka (Guru Amar Das)

Not those be the true wedded couples[2] that with each
other consort :
Truly wedded are those that in two frames, are as one light. (3)

Pauri (Stanza) Guru Amar Das

Bhay binu bhagati na hovaī Nāmi na lagai piyāru

Without the *Lord's* fear devotion occurs not, nor love for
the Name.
By touch[3] of the holy Preceptor arises *such fear* :
From fear and love does loveliness shine.
Body and mind in love of the Lord are dyed, when egoism
and desire are annulled,
And the pure mind and beautiful body to the
Lord[4] are dedicated.
Fear and love are for the holy Lord pervading the universe. (9)

Sloka (Guru Nanak Dev)

Wāhu khasam Tūṇ wāhu jini rachi rachnā ham kīye

Wonderful, wonderful art Thou, Lord !
Who created us amid Thy creation.

---

1. Acceptance, approval.
2. Wife and husband.
3. Meeting.
4. Krishan-Murari. Use here to signify God.

To Thee are we as waves to the ocean's expanse,
Or as the creeper to the rain-clouds.
The creation dost Thou sustain after bringing it forth—
None Thy might to share.
By the Master's guidance is service rewarded with serenity and knowledge of the essence.
By such striving is wage obtained from the Master's Door.
Saith Nanak : Ever full of blessings is that Portal :
Never needy, never empty. (1)
Sloka (Guru Nanak Dev)
Shining pearl-like teeth, eyes sparkling like jewels—
Being aged, by death are gripped. (2)
Pauri (Stanza) Guru Amar Das

Hari sālāhīṇ sadā sadā tanu manu saunpi sarīr P. 789

Laud ever the Lord, dedicating thy mind, body and limbs to Him.
By the Master's teaching is attained the Lord, deeply inscrutable.
The Lord, supreme jewel, the seeker's mind and body pervades.
Suffering of transmigration is then ended, with whirling closed.
Saith Nanak : Laud the Lord, store of merit. (10)
Sloka (Guru Nanak Dev)

Nānak ihu tanu jāli jini jaliyai Nāmu visāriyā

Nanak ! burn this wretched body that from the holy Name is estranged[1] :
Weeds continue to accumulate in it; *clear these*—
Later, the hand shall not reach to the depth of this bottomless pond. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : No count can be made of the mind's evil-doing :
There is no telling its fearful consequences—
Only by Divine grace may I escape chastizement.[2] (2)
Pauri (Stanza) Guru Amar Das

Sacchā amaru chalāiyonu kari sachu furmānu

Holy is His ordinance in the universe operative,
Holy His commandment.
Immutable ever, pervasive is that all-knowing Being.
By the Master's grace is inspired devotion to the holy Word,
Mark of *Divine benediction*.
Great is His glory :

---

1. Lit. Has forgotten.
2. Lit. Being pushed about.

By the Master's guidance have thou joy of it.
By the Master's teaching realize the Lord,
Inaccessible, unknowable, transcendent. (11)
Sloka (Guru Nanak Dev)

Nānak badrā māl kā bhītari dhariyā āṇi

Saith Nanak : *Beings are* like a pouchful of coins kept in *the store* :
In the Divine Court shall the genuine be known from the base. (1)
Sloka (Guru Nanak Dev)
Some go to bathe at holy places—
Evil their minds, dishonest their bodies.
As one part of impurity they shed, twice that to them freshly sticks.
Like jars full of deadly poison are they washed outside.
God's devotees even without such bathing are pure :
Those given to evil, evil shall abide. (2)
Pauri (Stanza) Guru Amar Das

Āpe hūkamu chalāeṇdā jagu dhande lāiyā

By His Ordinance has He set the world to various tasks.
Some to Himself has He devoted; these by the Master's guidance enjoy bliss.
The mind, restless by running in all[1] directions,
Is by the Master restrained.
The whole world seeks realization of the Divine Reality;[2] by the Master's guidance is it found.
Inaffaceable is the primal Writ, by the Lord inscribed. (12)
Sloka (Guru Nanak Dev)

Due dīvei chandah hatnālei

Two are the lamps[3] of the universe;
Fourteen[4] are the markets.
All creatures in these are merchants,
Carrying on trade in open shops.
All who arrive here must one day depart.
Dharmaraja, God'd broker, marks the goods.

1. Lit. Ten.
2. Lit. Nām.
3. Sun and moon.
4. The fourteen worlds.

Saith Nanak : The profit acceptable *in the Divine Court* is *devotion* to the Name.[1]
Those *with this* return to their true abode amidst joyful music,
And by the holy Name are exalted. (1)
Sloka (Guru Nanak Dev)
Be the nights never to dark, what is white shall so remain;
In the blazing light of day, black remains black :
Those blind of insight, ignorant, without enlightenment,
Who see not, shall nowise be honoured in the Court Divine. (2)
Pauri (Stanza) Guru Amar Das

Kāyā koṭu rachāiyā Hari sacchai āpe

The holy Lord has created fortress of the body.
Some through duality are ruined, immersed in egoism.
Unattainable is the human incarnation—
Such as these shall to suffering be subjected.
Those blessed by the holy Preceptor, by Divine prompting shall realization find.
The universe is His play : Himself in it He disports. (13) P. 790
Sloka (Guru Nanak Dev)

Chorāṇ jārāṇ randīyāṇ küṭṭaṇīyāṇ dībāṇu

Thieves, fornicators, harlots and procuresses, all in mutual friendship are bound.
The wicked associate with each other, and together eat and drink.
They know not the essence of devotion,[2] ever in Satan's company living.
A donkey rubbed over with sandal-paint, will still roll about in dust.
Evil the measure and in wearing evil take pride. (1)
Saith Nanak : Those that spin evil,[3] evil is their wearing.
Sloka (Guru Nanak Dev)
Some make the call to namaz, some blow the pipe;
Some blow a horn, some sing flattery of others.
Some are donors, others beggars.
Devotion to Thee is the best of offering;
Saith Nanak : May I be a sacrifice to those that repose faith in the *holy Word* they listen to. (2)

1. Original. Nām.
2. Lit. Attributes, qualities (of God).
3. Lit. False.

Pauri (Stanza) Guru Amar Das

Māyā mohu sabhu kūṛu hai kūṛoṇ hoe gayā

Maya-attachment is evil; of evil is it born;
In egoism lies wrangling, that mankind[1] has ruined.
By the Master's teaching is all wrangling ended,
As the One Sole Creator is seen to pervade the universe.
Those realizing the Indweller God, swim across the ocean
of the world;
Their light in the Universal Light merged,
Into the Lord's Name are they absorbed. (14)

Sloka (Guru Nanak Dev)

Satiguru bhīkhyā dehi maiṇ Tūṃ samrathu dātāru

Holy Lord ! grant me this in charity, Thou who art
Almighty, Bountiful :
May *my* egoism, arrogance, lust, violence, pride be eliminated.
May greed and acquisitiveness be consumed,
And in devotion may I find the prop.
One thus favoured shall ever be fresh, pure,
From impurity freed.
Saith Nanak : Thus may I find liberation, and joy by
Thy grace. (1)

Sloka (Guru Nanak Dev)

To one sole Spouse are wedded all that at His Portal wait.
Saith Nanak : Dyed in their Lord's love, seek they to know
the way to union with Him. (2)

Sloka (Guru Naṇak Dev)

All others in the Lord's love are dyed;
What worth I, unfortunate wife cast off ?
So many are my blemishes, the Lord turns not His heart
towards me. (3)

Sloka (Guru Nanak Dev)

May I be a sacrifice to those on whose tongue runs His laudation;
All others have wedded bliss of nights;
My nights in separation passed. (4)

Pauri (Stanza) Guru Amar Das

Dari mangatu jāchei dānu Hari dijai kripā kari

Lord ! at Thy Portal stands a beggar : show him Thy favour.

1. Lit. The world.

May I ever serve the Lord, laud Him,
My mind in His truth absorbed.
Unfathomable is the Lord, none to compass His greatness.
Bowing at the holy Preceptor's feet,
May I ever utter the Lord's Name.
Thus shall all my desires be fulfilled—
In my *self*[1] shall come to me what I seek. (18)
Sloka (Guru Nanak Dev)

Pahil basantai āgmani pahilā mauliyo soe

Spring comes first of all;
Before coming of spring, the Lord ever is in bloom :
He who makes everything blossom,
From none does He seek the bloom. (1)
Sloka (Guru Angad Dev)
As comes spring at head *of the year* contemplate this.
Saith Nanak : Laud Him who is support of each and all. (2)
Sloka (Guru Nanak Dev)
True union comes not from mere contact of body :
He alone has been united, who in his self to *God is* united. (3)
Pauri (Stanza) Guru Amar Das

Hari Hari Nāmu salāhīyai sachu kār kamāvai

Laud the Lord's Name, and act on truth;
One engaged in other than devotion in transmigration is whirled.
One dyed in the Name acquires devotion
And God's holy Name lauds.
By the Master's teaching is the Lord lauded, and absorption
in the Lord's Name obtained.
Devotion to the holy Preceptor is truly fruitful—
By this comes fulfilment. (19)
Sloka (Guru Angad Dev)

Kis hī koe koe manjṇ nimaṇī ikk Tūṇ

Others have someone to lean upon;
To me, poor and forlorn, the sole support art Thou.
Unless Thou take abode in my mind, P. 792
How may I not wail to distraction ? (1)
Sloka (Guru Angad Dev)
In moments of happiness, and no less in suffering

1. Lit. Home.

Have I borne Him in mind.
Saith Nanak : Listen, thou thoughtful wife !
Thus mayst thou find union with the Lord. (2)
Pauri (Stanza) Guru Amar Das

Haun kyā sālāhī kiram jant waḍḍī Terī waḍīyāī

How may I a worm, laud Thy supreme greatness ?
Thou art inaccessible, gracious in extreme;
Thyself wilt provide union.
None other than Thee is my well-wisher;
Thou my true friend till the last.
Those seeking Thy shelter are granted by Thee liberation.
Saith Nanak : He is above need,
Not a grain does he covet.[1] (20)

In the Measure Suhi—Composition of the Venerable Kabir
(And all other Bhaktas)
In the Name of Sole Supreme Being, Realized by the Preceptor's Grace

Avtari āye kahā tüm kīnā

What in your human incarnation have you accomplished ?
Never have you uttered the Name Divine. (1)
What thinking is this that God's *Name* you do not utter ?
Unfortunate man ! what shall avail you[2] when
death comes ? (I-Pause)
In alternation of pain and pleasure have you brought up
your family;
But at time of death you alone the pain have borne.[3] (2)
As by Yama is gripped his neck, has man cried out.
Saith Kabir : Why beforehand did he not
remember *God ?* (3) (1)

Tharhar kampai bālā jīo

Anxiously tremulous is my timid[4] self :
I know not what the Spouse[5] shall do *to me.* (1)
Wasted is the night *of youth*; who knows the day of *old age*
too may similarly go waste ?

1. Original, Til na tamai (Not a grain of sesame does He seek : Cf. Japu j (35).
2. What shall you do ?
3. Also : Excessive pain have you borne.
4. Young, immature.
5. Symbol for God, as retributor of deeds.

Gone are hair black like the humming-bee;
And are settled cranes.[1] (1)
Water stays not in unbaked pitcher :
As is the self[2] departed, the body withers. (2)
Should an unmarried girl[3] deck herself,
How without her Spouse may she in pleasures indulge ? (3)
In whisking crows away[4] is my arm hurting—
Saith Kabir : Thus closes this tale *of life*. (4) (2)

Amalu sirāno lekhā dīnā

Now is ended the period of deeds, and reckoning has to be rendered.
Arrived are the stern minions of Yama to grip *thee*.
What hast thou earned ? What wasted ?
Come quick—to the court art thou summoned. (1)
Immediately get going—to the court art thou summoned :
From the Divine Portal is the command received. (I-Pause)
I pray, from some villages I still have to collect revenue,
That tonight I shall complete.
Part of your charge too shall I meet.
My morning-prayer[5] at the first stage shall I perform. (2),
Blessed, fortunate is the person
Who to holy company has formed attachment.
Such here and in the hereafter have joy,
And the invaluable supreme objective of life have won. (3)
Whoever from the waking state into sleep falls, his *human* incarnation has wasted.
Property and wealth garnered by him to others passes.
Saith Kabir : Such are deluded :
Forgetting the Lord, in dust they mingle. (4) (3) P. 793

In the Measure Suhi Lalit—Composition of the Venerable Kabir

Thākei nain srawan sūni thākei thākī sundari kāyā

Exhausted are the eyes, helpless[6] the ears to listen;
Exhausted the beauteous body.

---

1. Symbol for grey hair.
2. The swan (established symbol for the self).
3. Symbol for the self unattuned to God.
4. (This is an omen in India to ensure that a desired one will arrive).
5. Niwaj = Namaz, the Muslim prayer.
6. Tired, exhausted.

As is heard call of old age, are all senses exhausted—
Yet is not tired craving for things of the world.[1] (1)
Madman ! enlightened thought hast thou not received—
Thy life gone waste. (I-Pause)
Thou creature of God ! while breath lasts in the body, serve Him.
Even with end of the body should not love decline—
Thus may lodgement at the Lord's feet be attained. (2)
Within whomsoever is lodged the holy Word,
Gone is his desire.[2]
Let man play chess of realization of the Divine Ordinance,
And cast dice of conquest of self. (3)
Whoever realizing the Eternal to Him is devoted,
Never faces extinction.
Saith Kabir : Never lose *the game*
Those that know how to make the throw. (4) (4)

Eku koṭu panch sikdārā panchei mangehṇ hālā

One is the citadel, five[3] its governors—
All five demanding revenue.
Hard for me is this payment, as no one's land have
I cultivated. (1)
Devotees of God ! the revenue factor[4] ever torments me :
As raising my arms to the Master I made supplication,
He saved me. (I-Pause)
Nine land-surveyors[5] and ten magistrates[6] come rushing
And let not people live *in peace* :
These measure not the land fairly
And extort much illicit money. (2)
The Divine Person pervading seventy-two chambers[7] has
entered *payments* against my name.
As is checked Dharmaraja's record, not a bit of payment
due from me stands. (3)
Revile not God's devotees : God's devotees and God are one.
Saith Kabir : My Preceptor is one whose Name enlightened
understanding confers. (4) (5)

---

1. Maya.
2. Thirst.
3. The five sources of evil are implied.
4. Implies Dharmaraja.
5. These are the nine sources of sensation in the body.
6. The five sources of Sensation and five of action.
7. According to Yoga, the seventy-two principal channels conveying vital energy.

In the Measure Suhi—Composition of Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Shah kī sār sūhāgani jānai

The happily-wedded wife alone knows the truth of her Lord :
Discarding pride, in joy she disports.
Dedicating body and mind, no distance *from Him* she keeps—
Neither casting eyes at strangers nor listening to them, nor discoursing of them. (1)
One not experiencing pain
Would hardly of others' suffering know. (I-Pause)
The unlucky wife, who to the Lord has not offered constant devotion,
Both worlds[1] loses.
Full of torment is the path of the bridge erected over hell-fire[2] :
There without fellow-wayfarer or friend, has one to proceed alone. (2)
A sufferer in pain at Thy door has arrived,
Deeply thirsting—yet no response has he received.
Prayeth Ravidas : Lord ! with Thee I seek shelter.
Whatever way Thou knowest best, grant me liberation. (3) (1)

Jo din āweh so din jāhī

Each day that comes, passes off :
Depart *we* must; no permanent stay here.
Our companions are marching, so must we also.
Long is the way, as inevitable is death. (1)
Ignorant *man* ! why this sleep ? wake up ! P. 794
Life in this world thinkst thou, is eternal. (I-Pause)
He who gave life, sustenance also provides—
In each being maintaining a store.[3]
Offer Him homage; discard egoism and acquisitiveness.
At early dawn contemplate in heart the *holy* Name. (2)
Ended is life, yet the path hast thou not begun to tread.
As comes evening, in all ten directions is darkness spread.
Saith Ravidas : Thoughtless madman !

---

1. Sides.
2. Pur-Salat = Pul-sirat. According to Muslim belief a bridge, a hair's width, erected over hell-fire that only the righteous can cross.
3. Shop.

In this world, place of destruction[1]—
The Lord hast thou not contemplated. (3) (2)

Ūchei mandarsāl rasoī

One may possess lofty mansions and cooking houses—
After death not for an hour can one abide in these. (1)
This body is as a straw-screen :
As is the straw burnt, only dust remains. (I-Pause)
Brothers, relations, family and friends
Want the deceased early to be pushed out of home. (2)
The wife of *his* home that kept clinging to his bosom,
From him runs away, crying, 'Ghost, ghost.' ! (3)
Saith Ravidas : Ruined[2] is the whole world :
We by uttering God's Name have found release. (4) (3)

In the Measure Suhi—Composition of the Venerable Sheikh Farid
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tapi tapi lūhi lūhi hāth maroroṇ

In fever of anguish I burn and in agony twist my hands.
In frenzy of passion the Beloved I seek.
Beloved, Thou hast taken some offence at me.
I am to blame *for this*, not He. (1)
Of the Beloved's true worth was I ignorant.
When youth is passed, into regrets am I fallen. (I-Pause)
Thou Koel sable-winged, what has darkened thee ?
Sorrow of separation from the Beloved has singed my wings.
To one separated from the Beloved, what comfort ?
Through the Lord's grace may she find union. (2)
A lone female am I, by unfrequented well,
Of friends and companions bereft :
The Lord in His grace to holy company may join me.
As I look around, God alone I find my succourer. (3)
Cheerless in extreme is our path—sharper than the sword,[3]
Narrow in extreme.
Over such a path lies my way.
Listen Sheikh Farid ! At early dawn thy departure
contemplate. (4) (1)

1. Also : House of guile.
2. Robbed.
3. Khanna = Khanda, a two-edged sword.

In the Measure Suhi Lalit—Composition of the Venerable Farid

Beṛā bandhi na sakkiyoṇ bandhan kī velā

Listen, thou Man ! thou didst not look to the tackle of thy
boat while it was yet time.
In the swollen lake how shall it float ? (1)
Beloved ! touch not *the world's pleasures*, frail like Kasumbha,[1]
At a touch withering away. (I-Pause)
This frail life-female is atremble under the master's
stern reprimand.
With youth passing, never again will the breast be brimful of milk,
Never again union in love. (2)
Saith Nanak : Listen, sisters of my soul !
As the Lord makes the call,
Life's swan its reluctant flight shall take;
This frame turning a dust heap. (3) (2)

1. A flower yielding a frail reddish yellow dye, symbol of inconstancy inlove and fidelity.

RAGA BILAVAL

In the Name of the Sole Sureme Being, Reality Eternal,
Creator-Immanent, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent, Realized by the holy Preceptor's Grace.

In the Measure Bilaval—Composition of Sri Guru Nanak Dev P. 795

SCORE 1

Tūṇ sültānu kahā hauṇ mīyāṇ Terī kavan waḍāī

Thou art the King : In calling Thee 'notable' what exaltation for Thee lies ?
Lord ! as *directed by* the *wisdom* by Thee granted, I designate Thee—
What power of speech in me, ignorant one ? (1)
Grant me the wisdom Thy laudation to sing,
Thou Lord of supreme will ! and in Thy holy Essence to abide. (I-Pause)
All by Thy will happens; all to Thee known.
Lord ! Thy extent I know not—what cleverness lies in me, blind of sight ? (2)
What of Thy *greatness* can I narrate ?
After all attempts inexpressible Thou dost remain.
Even a sesame-grain of Thy greatness I express only as be Thy pleasure. (3)
Amid numerous curs am I a stranger; for the good of this body alone I bark.
Even though Nanak be devoid of devotion, *still being Thy servant*,
The Master's name *from him* cannot be separated. (4) (1)

Manu mandaru tanu ves kalandaru ghaṭ hī tīrath nhāwāṃ

My mind have I made *my* temple; my body disguised as a mendicant—
In the holy spot of the self I take ritual bath.
One sole Word in my life-breath abides, wherefor into transmigration I shall not fall again. (1)

Mother mine ! my heart to the gracious Lord is attached :[1]
Who can realize another's agony ?
Of any object other *than the Lord* have we no thought. (I- Puase)
Lord inaccessible, unknowable, unapproachable, endless !
In your mind keep me *ever*.
You who are pervasive over water and land, in each being[2]
is your light. (2)
All teaching, wisdom, thought is by Thee given;
Thine all mansions and abodes.
Lord ! other than Thee no other I worship,[3]
Thee lauding ever. (3)
All creation under your shelter lies.
Of all art Thou mindful.
Ths is Nanak's supplication : May all that pleases Thee
appeal to him as good. (4) (2)

Āpei shabdu āpei nīshānu

Himself is He the ineffable Reality,[4] Himself its manifestation.
Himself the seeker, Himself the enlightened one.
Himself His might He exercises and views : P. 796
Thou the Bestower of the Name whereby comes approval. (1)
Lord from Maya emancipated ! such as this is Thy Name.
I the seeker; Thou inaccessible, of impenetrable mystery. (I- Pause)
Maya-attachment is like a loose woman,
A bad woman[5], given to casting spells.
Unreal are royal power and beauty, lasting only four days.
By acquisition of the Name turns darkness into light. (2)
Maya have we tasted and discarded; no doubt in our mind
is now left.
One whose progenitor is known, as of no lineage cannot
be branded.
One attaching solely to the Lord has nothing to fear;
All by the Creator is done and inspired. (3)
Nothing else do I view; to the Master am I a sacrifice.
Saith Nanak : By attachment to the Name comes
liberation. (4) (3)

1. Lit. Stitched with a penetrating needle.
2. Vessel.
3. Know, recognize.
4. Shabda (this is a mystical term).
5. Implies a witch or a harlot.

Guru-bachanīṇ manu sahaj dhiyānei

By *guidance* of the Master's Word is the mind poised
in contemplation;
By devotion to the Lord is the mind fixed in faith.
Egoists mad, in delusion are lost.
How without the Lord may one find peace ?
By the Master's Word is *the Lord* realized. (1)
Mother mine ! how without sight of the Lord may I live ?
For an instant lives not the self in separation from[1] the Lord —
The holy Preceptor this realization has granted. (I-Pause)
Forgetfulness of the Lord to me is death in agony.
With each breath and morsel the Lord I contemplate and seek.
Ever am I in dispassion with the world for the Lord,
The Name Divine *alone* beholding.
Now by the Master's teaching realize I the Lord
to be by me. (2)
By devotion to the Master may be expressed the Lord's
inexpressible discourse,
That sight of the Lord, inaccessible, unknowable may bestow.
Other than the doings ordained by the Master, what else is
worth doing?
By absorption in the Master's Word is effaced egoism. (3)
The egoist, possessed of false capital, *from the Lord* is alienated;
The God-directed by devotion to the Name get approbation.
The Lord in His grace has *made me* slave of His slaves.
To Nanak, servant of God, the Name Divine is wealth
and capital. (4) (4)

In the Measure Bilaval—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

*Dhrigu dhrigu khāiyā dhrigu dhrigu soiyā dhrigu dhrigu
kāpaṛu angi chaṛhāiyā*

Without realization of the Lord[2]
Cursed is food, cursed sleep,
Cursed is raiment over the body worn;
Cursed this body along with family,

1. Without.
2. In the original, this phrase occurs at the end of the verse.

Because of which in this life is not attained the Lord.
This ladder, once slipped from under the feet, may not
again be grasped;
Then wasted is life, devoid of gain. (1)
Duality stands in way of devotion;
From the Divine holy feet it draws *the mind* away.
Lord Bountiful, life of the universe;
All creatures are Thy servants, whose suffering Thou dost
remove. (I-Pause)
Thou art gracious, Lord of mercy, bountiful —
What are these poor creatures ?
From Thee have all those bound *in transmigration* got liberation—
Such is the truth.
Those following the Master's *guidance* are liberated;
The poor egoists remain bound. (2)
Liberated is one that is devoted solely to the Sole Lord,
And ever with Him abides.
Indescribable is the depth and blessed the state of such—
By the holy Eternal exalted.
Those in illusion lost are the egoists— P. 797
Stranded in between.[1] (3)
To those finding His grace, alone comes realization,
And contemplation of the Master's Word.
God's devotees, living even amid Maya are saved.[2]
Saith Nanak : Those with good fortune on their
forehead recorded,
Destroy death itself. (4) (1)

Atūl kiuṇ toliyā jāe

How may the incalculable Lord be computed ?
Were another like Him, might His realization have.
None His greatness to share :
How may He be evaluated ? (1)
By the Master's grace is He in the self lodged—
By such realization is duality annulled. (I-Pause)
Himself is He gold-tester and the touchstone applies;
Himself testing gold, He into the market puts it.
Himself the weighman to measure the *creature's merit* :
He alone this secret knows. (2)

1. Lit. Neither on this shore nor on the other have they arrived.
2. Lit. Carried across the water.

From Him has emanated the manifestation of Maya;
Those united by Him, alone are rendered pure.
Those inspired *to devotion* by Him, alone are devoted :
As Truth pervading the universe He reveals,
The devotee in Truth is immersed. (3)
From Him come devotion and Maya-attachment.[1]
Himself He grants realization; Himself the revealed vision;
Himself the holy Preceptor, Himself is He the holy Word.
Saith Nanak : This He Himself reveals. (4) (2)

Sāhib te sevaku sev sāhib te kyā ko kahai bahānā

By the Lord is appointed the servant;
By the Lord is service taken—
By no means may this Law be escaped.
Such is Thy play—all creation Thou alone dost pervade. (1)
By the holy Preceptor's guidance is one in the
Lord's Name absorbed.
Only by grace does one find the holy Preceptor,
And everyday in meditation in equipoise
is absorbed. (1-Pause)
What power in man to serve Thee, to be proud thereof ?
Lord ! when Thou dost pull away Thy light,
Who may then deliver discourses to others ? (2)
He Himself is Master and disciple; Himself store
of merits :
Man conducts himself as the Lord wills;
As pleases the Almighty. (3)
Saith Nanak : Thou art the Lord immaculate :
None thy secret may penetrate.[2]
On some dost Thou confer greatness in their abodes;
Others wander about in illusion of egoism. (4) (3)

Pūrā thāṭu baṇāiya Pūrei vekhuh ek samānā

The Lord, perfection incarnate, has created this visible
show to perfection;
View in it all alike.
The holy Name alone therein is great — lest any should
have any feelings of vanity. (1)

---

1. Lit. Running *after maya.*
2. Lit. None knows Thy doings.

Only one by the holy Preceptor instructed, in the holy
Preceptor is absorbed.
Whoever realizes this holy teaching in his inner self,
The Divine Name his being pervades. (I-Pause)
Such is the essence of the teaching of all four Ages,
To mankind is vouchsafed one sole Source of Merit.[1]
In those ages merit lay in continence, austerity, sacred baths;
In Kali-Yuga lies it in laudation of the Lord's Name. (2)
Each age has its own path of piety,
Study this in Vedas and Puranas.
Those that by the Master's guidance have on the Lord meditated,
Meet with His perfect approval. (3)
Saith Nanak : Love the holy Lord : thereby shall your mind of
vanity be denuded. P. 798
All that discourse on the Lord and listen *to His praise*
Shall be blessed;
Those with firm faith shall wealth of devotion find. (4) (4)

Gurmukhi preeti jis noṇ āpe lāe

Whoever by the Master's guidance by the Lord to
Himself is devoted,
In his home rises in melodious Bilaval[2] strains the Divine Word;
And devotee-sisters[3] chant paeans of joy.
In union with the Beloved, is he eternally blessed. (1)
May I be a sacrifice to those that in their hearts lodge the Lord—
By the touch of God's devotees find they joy,
And in poised meditation laud the Lord. (I-Pause)
In joy of Thee are they ever dyed in ecstasy;
In their hearts the Lord Himself takes abode.
Ever in beauty they shine,
By the Master's guidance to God are they united. (2)
Dyed by the Master's guidance in the holy Word,
with it saturated,
Abiding in their true self, His laudation they chant.
With fast red[4] dye of devotion and joy in the Lord,
their aspect pleases.
Immersed in truth, is this dye unwashable. (3)

1. Lit. Treasure.
2. Bilaval is the name of the musical measure in which this text in composed. It is held to express the mood of joy.
3. Symbol for devotees in the Bhakti tradition.
4. Lit Makes fast devoted repetition of the Name.

With the holy Word in their hearts, their darkness of
ignorance lifted,
By the Master's guidance are they to the Beloved united.
Those dyed in holy Truth never again into transmigration fall.
Saith Nanak : The Master, perfectly-endowed,
inspires[1] devotion to the Name. (4) (5)

Purei Guru te wadiyāī pāī

By guidance of the Master perfectly-endowed have
I found exaltation;
Spontaneously is the Name in the self lodged;
Egoism and Maya-attachment by the holy Word are annulled :
By the Master's guidance, at the holy Portal have
I found exaltation. (1)
No other task have I in the world except devotion to the Lord.[2]
May I have everlasting joy in my mind;
By the Master's guidance beg I devotion to Thy Name,
cherisher *of life*. (I-Pause)
From the mind is found firm faith
By enlightenment through the holy Word,
By the holy Master granted.
One that beholds with equanimity life and death,
Shall not again die or Yama's terror feel. (2)
In the self[3] lie millions of treasures;
Ever is the self in serene meditation fixed,
Day after day lauding solely the sole Name Divine. (3)
In this world finds the devotee exaltation,
From meditation on the Name by the Master's guidance,
Beholding everywhere the Divine Presence,[4]
Bestower of Eternal bliss—incomprehensible His greatness.[5] (4)
By supreme good luck is the holy Master's *touch* obtained,
Who has revealed wealth of the Name lying within us,
And in the Divine Word inspired joy.
Saith Nanak : With desire assuaged,
Are mind and body made joyful. (5) (6) (4.6.10)

---

1. Confirms.
2. Original. Jagadish (Lord of the Universe).
3. Lit. In one's home.
4. Lit. Whenever I look, He pervades.
5. Lit. Worth, value.

In the Measure Bilaval—Composition of Sri Guru Amar Das
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Üddam mati Prabh antarjāmī jiu prerei tiuṇ karnā

As grants the Lord, controller of the inner self,
power to us to act
And as wisdom He grants, we act.
As the player strums the string and it vibrates,
So do creatures and human beings. (1)
My self ! with the tongue utter the Name Divine. P. 799
By the writ on the forehead inscribed is the Master attained,
Whereby the Lord in the heart comes to abide. (I-Pause)
The creature, caught in Maya wanders along :
Save Thy servant,
As Prahlad in Harnaksh's[1] grip the Lord in His shelter
took and saved. (2)
Of how many may we recount the condition.
Who when fallen, by the Lord were ennobled ?
Ravi Das[2] who dragged carcases of cattle, hides ever in his hand—
As under Divine shelter came, was saved. (3)
Lord compassionate to the humble, taking devotees across
ocean of existence,
From sin save us sinners.
Make us servants of the Lord's servants;
Make Nanak Thy humblest slave.[3] (4) (1)

Ham mūrakh mūgadh agiān matī sharṇāgati pūrakh ajanmā

We that are ignorant, thoughtless, devoid of understanding,
To shelter of the Supreme Being unincarnated have come.
Lord ! in your grace save us, stones without merit,
Devoid of grace. (1)
My self ! to the Name Divine be devoted.
By guidance of the Master is obtained the Divine elixir—
All other worthless acts discard. (I-Pause)
The Lord His devotees, His servants has saved :
Save also us without merit—herein lies Thy great merit.

---

1. The devotee Prahlad was son of the arthiest Harnakash (Hrinyakashyapu).
2. A sant who was of the cobbler caste. His *bani* is included in the holy Granth Sahib.
3. Slave of your slaves.

Lord ! none other than Thee is real.
Contemplation of the Lord by great good fortune comes. (2)
Cursed is the life of those devoid of *devotion to* the Name.
Great torment they bear,
In recurring births whirled—
Unfortunate, thoughtless, devoid of grace. (3)
The Name is prop of God's devotees,
For whom in primal time is good fortune inscribed.
The holy Preceptor *devotion to* the Name has confirmed :
Thus is the life of Nanak, servant of God,
made fruitful. (4) (2)

Hamrā chittu lūbhat mohi bikhiyā bahu dūrmati mailu bharā

Our mind full of impurity of foul thinking, to evil passions
is attracted.
Lord ! how may we thoughtless beings, without inclination[1]
to serve thee,
Be saved ? (1)
My self ! the mighty Lord's Name contemplate.
As the Lord to His servant has shown grace,
By contact with the Master is he saved.[2] (I-Pause)
Father, Lord, Master ! grant us the wisdom to laud Thee.
Those attached to you are saved, as iron in company
with wood. (2)
Of shallow, low understanding are reprobates[3]
That the Lord have not served.
Such are unfortunate, evil-doers
That are born, die and die again and again. (3)
Lord ! those united by you to yourself,
In the Master, Pool of Content take bath.
By devotion to the Lord is removed impurity of foul understanding,
Whereby is the servant Nanak saved.[4] (4) (3)

Āwuh sant miluh mere bhāī mili Hari Hari kathā karuh

Come devotees of God, brethren,
In unison of the Lord discourse.

1. (The original expression would imply power, inclination or opportunity).
2. Lit. Has swum across.
3. Sakta.
4. (As in 2 above).

The Name Divine in Kali-Yuga is the ship;
By help of the Master's Word that is Pilot, go across. (1)
My self ! utter the Lord's laudation :
By good fortune inscribed on the forehead is uttered
His laudation; P. 800
In union with holy company go across *the ocean of existence*. (I-Pause)
In the city of the body *lies* the exalted Divine elixir—
You devotees of God ! instruct me how this to attain.
The holy Preceptor, image of the Lord, of sight fulfilling desires you serve—
By contact with him the Divine elixir quaff. (2)
The Name Divine is the delectable[1] elixir—
You devotees of God ! pray have a taste of it.
Those that by the Master's guidance find the Divine elixir sweet,
Of all poisonous tastes grow oblivious. (3)
The Name Divine is holy Divine elixir—
You devotees of God ! quaff it.
Saith Nanak : As by the Master's guidance to the Lord you be devoted,
The four Boons[2] shall you obtain. (4) (4)

Khatrī Brahmaṇu sūdu vaishu ko jāpai Hari mantra japaiṇī

Khatris, Brahmins, Sudras, Vaishyas[3]—
Any of these may contemplate the Master's holy Word.
Venerate the holy Preceptor as image of the Supreme Being—
Day and night serve him. (1)
You devotees of God ! with your eyes behold the holy Preceptor.
Utter words of the Master's Divine teaching—
Thereby obtain all your desires. (I-Pause)
However numerous the devices that we contemplate,
That which is destined alone must happen.
All their own welfare seek :
That alone shall happen that never we thought of. (2)
You devotees of God ! discard egoistic thinking,
Hard though that be.

1. Sweet.
2. These are Kama, Artha, Dharma, Moksha, (ad seriatim, fulfilment of desires, wealth, righteous conduct, liberation).
3. These are the four primary Hindu castes, respectively the fighters, teacher-priests, Servitors and cultivators and traders.

Day and night by the holy Preceptor's guidance
On the Name Divine meditate. (3)
Lord ! our thought and wisdom in Thy power lies—
We are only instruments, Thou the player.
Lord Creator of Nanak, Thy servant !
We emit notes as may please Thee. (4) (5)

Anand mūlu dhiyāyo Pūrakhottamu anadin anand anandei

Meditate you on the exalted Supreme Being, source[1] of all bliss,
And day after day have joy.
Thus shall binding fear of Dharamraja be lifted,
And all obligation[2] to death be annulled. (1)
My self! the Name Divine, the Lord contemplate.
By great good fortune is attained the holy Preceptor,
Whereby laudation of the Lord, Supreme Bliss
is chanted. (I-Pause)
The ignorant reprobates[3], in Maya-bonds caught,
In Maya keep wandering—
Burning in desires,[4] bound by previous deeds,
Like the oil-presser's ox keep moving along. (2)
Those by the Master's guidance in service to God engaged,
are saved—
By great good fortune comes such service.
Those contemplating the Lord all desires[5] obtain—
All their Maya-thongs snapped. (3)
The Lord is Himself Master and devotee[6]—
Himself all and everything.
Saith Nanak, servant of God : Himself solely He operates;
We abide as He may keep us. (4) (6)

In the Measure Bilaval—Composition of Sri Guru Ram Das
Partal (Of variable rhythm)
SCORE 13

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bolo bhaiyyā Rāma-Nāmu patit-pāvano

Brother ! utter you the Name Divine, purifier of the fallen;

1. Root.
2. Lit. Being bound under someone's obligation.
3. Sakta.
4. Thirst.
5. Fruit.
6. Servant.

The Lord is saviour of the holy and of devotees. P. 801
All-pervasive is the Lord—
On water and land is the Name Divine pervasive.
Sing ever *laudation* of the Lord, annuller[1] of suffering. (I-Pause)
Fruitful has the Lord made our life.
The Lord, annuller[1] of suffering, have we contemplated.
The Master, bestower of liberation have we met.
Thereby has the Lord made our *life's* pilgrimage fruitflul,
That in *holy* company Divine laudation we sing. (1)
My self ! ever to utterance of the Name Divine shouldst thou
be inclined—
Thereby shall attachment to duality be shattered.
One that amidst desires turns desireless,
To the Lord shall be united.
Any that the Name Divine lauds,
Nanak, servant of God, his feet touches. (2) (1.7.4.6.7.17)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nadrīṇ āwai tisu sīūṇ mohu

To the visible *world* are *we* attached—
Lord eternal ! how then with Thee may we find union ?
In your grace pray show me the path;
To sash of holy company attach me.[2] (1)
How may we swim across the world, full of poison ?
The holy Preceptor *that is* the ship, may *alone* take
us across. (I-Pause)
Maya like gusts of wind shakes us;
Thereby are God's devotees ever unshaken,
By pleasure and pain untouched—
The Master stands guardian over them. (2)
Maya the she-serpent, all *creation* in her coils has caught;
In egoism are creatures destroyed as moths at sight of lamp.
With all self-bedecking the *self* yet may not attain the Lord :
As is the Lord gracious, with the Master may He bring
about union. (3)

1. One that brings about forgetfulness of.
2. Implying, place me under its protection.

In distraction I wander along, after the Divine
 jewel questing :
This priceless jewel by devices of effort in not attained.
In *the self*, the Lord's temple, lies this jewel.
As the Master lifted the curtain, by its sight bliss I attained. (4)
Whoever *of the Lord has* tasted, delight has received;
Yet full with wonder, speechless within.[1]
The Lord, all manifestation of bliss struck my sight.
Nanak, servant of God, uttering Divine laudation,
 in the Lord is absorbed. (5) (1)

Sarb kalyāṇ kīye Gurudev

The Divinely-inspired Preceptor all weal *on us* has conferred,
As this servant in his service he has engaged.
By contemplation of the Lord inaccessible,
 of mystery impenetrable,
No impediments cling. (1)
Where Divine laudation is sung, is the spot turned pure;
By meditation on the Name Divine are sins vanished. (I-Pause)
In all spots is He Himself pervasive,
Whose great glory since beginning of time *shines*.
No agony grips, should the Master be gracious. (2)
Any to whose mind the Master's feet taste sweet,
In all spots without impediment abides.
By the holy Preceptor's grace are all joys attained. (3)
The Lord, Supreme Being is turned our guardian,
In all spots visible by our side.
Saith Nanak, servant of God : The Lord His
 servants cherishes. (4) (2)

Sūkh nidhān Prītam Prabh merei

Beloved Lord, treasure of joy. P. 802
Innumerable are Thy merits.
I, helpless one Thy shelter seek :
Show grace that on the Divine feet I meditate. (1)
Show grace, in my mind be lodged;
Me, without merit take under shelter.[2] (Pause)
With the Lord *borne* in mind, what suffering can come ?
God's servant feels not Yama's torments.

1. Dumb-like.
2. Lit. Attach me to your sash.

Those with whom the Lord ever abides,
Fled are all their sufferings by contemplation of the Lord. (2)
The Name Divine is prop of mind and body.
In forgetfulness of the Name turns the body dust.
With the Lord borne in mind are all objectives fulfilled.
One forgetful of the Lord is on all abjectly dependent. (3)
As to the Divine lotus feet is our love attached,
Are all ways of foul thinking forgotten.
In their mind and body abides the Divine spell—
Saith Nanak, in the homes of God's devotees ever
reigns joy. (4) (3)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
To be sung to the tune of *Iyanaṛīyei**
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maiṇ mani Terī ṭek mereī piyārei maiṇ mani Terī ṭek

Beloved, in Thee finds my self its prop.
Beloved, void are all other devices—
You alone the Saviour. (I-Pause)
Beloved, by contact with the holy Preceptor,
perfectly-endowed,
Comes bliss.
Such alone serve the Master as your grace have.
The Divinely-inspired Preceptor, Master, whose sight
fulfils desires,
With all faculties is endowed.
Saith Nanak : The Master ever in the Presence of the
Supreme Being,
The Lord abides. (1)
I find life in hearing tidings of such as their Lord have realized.
To the Name Divine devoted, the Name they expound :
To the Name is their heart attached.
I Thy servant seek Thy servants to serve—
May this *blessing* by perfect good fortune come to me !
Prays Nanak : Lord ! may I have sight of Thy devotees. (2)

---

* This is a musical direction. To be sung to the tune of *Iyanariyei manṛa kae karehi* (Telang M.I. 4).

Beloved ! such are called fortunate as in company of the
holy abide.
In their company is propitiated the holy[1] Name ambrosial,
And the mind illuminated.
Eliminated is torment of transmigration,
And abject obligation to Yama eliminated :
Saith Nanak : Such alone have the *Divine* sight,
As their Lord's approval have won. (3)
Lord all-high, beyond limit, who your merit may realize ?
Those lauding Thee, those listening to it, are all saved—
Their numerous sins annulled.
The brute creation, goblins, thoughtless beings, all you save;
Saved are stones.
Nanak, your servant seeks shelter with you,
Ever *to you* is a sacrifice. (4) (1.4)

Bikhai banu phīkā tyāgi rī sakhīye Nāmu mahā ras pīo

Sister-friend[2] ! discard the tasteless water of *satisfaction* of passions;
Quaff supreme elixir of the Name :
The whole world devoid of tasting this elixir is ruined,[3]
Its heart never getting joy.
Neither hast thou esteem nor power; to serving the
holy betake thyself. P. 803
Saith Nanak : At the Divine Portal are exalted
Those whom the Lord has made His own. (1)
Dear sister-friend ! *Maya* is a false city,[4] an illusion of the mind,
A mirage, and unstable like tree-shadow.
Dear sister-friend ! unstable is Maya; it goes not with *man*,
And at the last deserts him.
Those involved in enjoyment of delights, sensual pleasures,[5]
No happiness from these obtain.
Dear sister-friend ! saith Nanak : Blessed are God's devotees
Who on the Name have meditated. (2)
Sister-friend ! *make thyself* fortunate.
Go and with the holy abide;
In them be absorbed.
There afflicts not suffering, hunger or malady;

1. Pure.
2. Here and subsequently stands for fellow-seeker.
3. Sunk.
4. A mythical city-half way to the sky, implying an illusion.
5. Pleasures of beauty.

And devotion in the *Divine* lotus feet is fixed.
There is neither birth nor death or transmigration;
Making *the mind* poised, under shelter of the holy place it.
There occurs not alienation in love nor worldly attachment.
Saith Nanak : Those in this state on the Sole Lord meditate. (3)
The Divine Beloved casting His glance of grace our heart
has penetrated;
Spontaneously in *His love* are we dyed.
In bedecked couch, in union with the Beloved we rest,
And in paeans of joy sing Divine laudation.
The Lord's companion-damsels, in love of the Lord absorbed,
Have their heart's desires fulfilled.
Saith Nanak : United is the wondrous *self* to the wondrous
Supreme Being—
Inexpressible is this state. (4) (2.5)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
SCORE 4

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ek rūp saglo pāsārā

From One sole manifestation has appeared all *visible* expanse.
Himself is He commerce, Himself the trader.[1] (1)
Rare are such as this realization have attained,
That wherever we go, Him *alone* we behold. (1-Pause)
Numerous His hues, yet unattributed, one sole aspect He has :
Himself the water, Himself waves. (2)
Himself the temple and worship;
Himself priest and the deity. (3)
Himself is He essence of Yoga,[2] Himself the seeker of union.
Nanak's Master ever is immaculate. (4) (1.6)

Āp ūpāwan āp sadharnā

Himself is He creator and upholder *of the universe*.
Himself inspirer *of actions*, yet free from their retribution.[3] (1)
Himself the holy Word, Himself its creator.
Himself the glory; Himself *with equanimity* bears it.[4] (1-Pause)

1. 'Commerce' and 'trader' used symbolically for the operation of the universal law (Hukam) and for the power making it operative.
2. Yoga literally is union—union of the self with the Absolute.
3. Lit. Blame, sin.
4. (To bear glory without losing poise is characteristic of the great in spirit. This idea is found expressed repeatedly in Sikh sacred literature).

Himself is He *wielder* of the silence, Himself *master of* utterance.
Himself beyond delusion, by Maya not deluded. (2)
Himself is He hidden, Himself manifest;
Himself in all beings[1] abiding, Himself unattached. (3)
Himself unmanifest, yet *with creation* involved.
Saith Nanak : All such are the Lord's marvels.[2] (4) (2.7)

Bhūlei māragu jineh jineh batāiyā

By great good fortune is attained the Master
Who to those strayed, the way has shown. (1)
My self ! the Name Divine ever remember and contemplate.
In *my* heart are lodged the beloved Divine feet (I-Pause) P. 804
To my mind that in lust, warth, avarice and attachment
is absorbed,
The Master snapping its bonds, liberation has granted. (2)
Bearing pain and pleasure is *man* born and then dies :
To it the Master's lotus feet grant resting-place. (3)
The world in the ocean of fire is sinking :
The holy Preceptor, grasping Nanak by the arm
Has taken him across. (4) (3.8)

Tanu manu dhanu arpouṇ sabhu apnā

What is the holy teaching whereby comes *inspiration to* utterance
of the Name Divine ?
To attain it would I dedicated body, mind and substance. (1)
Lord ! full of hope have I come to beg *this boon* :
By Thy sight is my heart's courtyard decked. (I-Pause)
After numerous devices and much cogitation
Have I resolved in holy company to *seek* liberation for
the self. (2)
Thinking, intellect, concentration, cleverness—nothing avails :
Union comes when He Himself grants it. (3)
By beholding the Lord are my eyes with poise filled.
Saith Nanak : Life of such a one is truly fruitful. (4) (4.9)

Māt pitā sūt sāthi na māyā

Mother, father, progeny, wealth—nothing with man lasts.
In holy company is all suffering annulled. (1)
In all *beings* is the Lord pervasive.

---

1. Vessels.
2. Another interpretation : All are beggars before the the Lord.

With the tongue the Lord's *Name* utter, that no suffering
cling to thee. (I-Pause)
Thirst, hunger and oppressive heat[1] had gripped me :
By utterance of Divine laudation has come cooling *comfort*. (2)
Despite a million devices poise have *I* not attained :
By singing Divine laudation the heart feels fulfilled. (3)
Lord controller of the inner self ! grant *me* devotion :
Lord ! such is Nanak's supplication. (4) (5.10)

Guru pūrā waḍbhāgīṇ pāīyai

By great good fortune is attained the Master, perfectly-endowed,
In holy company is the Name Divine meditated on. (1)
Transcendent Supreme Being, Thy shelter I seek.
Devotion to the Master's feet annuls sins. (I-Pause)
All other doings are mere worldly routine—
In holy company alone comes liberation. (2)
Simritis, Shastras, Vedas have we studied;
All declare, contemplate you the Name that liberation brings. (3)
Lord ! to Nanak, Thy servant show grace :
By touch of feet of the holy comes liberation. (4) (6.11)

Guru kā shabdu ridei mehṇ chīnā

In our heart the Master's Word have we contemplated,
Whereby are fulfilled all objectives and desires. (1)
As in His grace *the Lord* granted *devotion to* His Name,
Over His devotees' faces spread the glow. (I-Pause)
As from a dark well with might of his arm He took *us* out,
Our victory over the world became resounding. (2)
The lowly He exalts, those empty He fills—
The supreme elixir of the Name ambrosial they receive. (3)
Mind and body becoming pure, sins are burnt away
and shattered :
Thus saith Nanak, is the Lord's grace manifested. (4) (7.12)

Sagal manorath pāīyeh mītā

Friend ! by attaching the heart to *the Master's* lotus feet P. 805
Are all objectives fulfilled. (1)
To those meditating on the Lord am I a sacrifice :
By singing Divine laudation is burning
torment assuaged. (I-Pause)

1. (These are used symbolically for desire and suffering arising from unfulfilled worldly desires).

One in holy company forming devotion to the Lord
Has life's objectives fulfilled, and is supremely fortunate. (2)
Lord *incarnation of* supreme bliss ! be Thou not for an
instant forgotten—
Thereby shall come wisdom, honour, joy and bliss in poise. (3)
The mind excessively thirsts after sight of the Lord.
Saith Nanak : Lord ! Thy shelter I seek. (4) (8.13)

Mohi nirgūna sabh gūṇeh bihīmā

Devoid of merit, without good qualities that I am
The Lord in His grace made me His own. (1)
My mind and body *by contact with the Lord* the aspect
of beauty wears :
In His grace has the Lord in my home[1] arrived. (1-Pause)
Lord beloved of devotees, annuller of fear,
Now *by devotion to Thee* shall we cross the ocean of existence. (2)
Thus in the scriptures[2] is it written :
Uplifting the fallen is the Lord's law.
The Supreme Being *that is such*, with our eyes have we beheld. (3)
In holy company the Lord manifests Himself.
Thereby saith Nanak, servant of God, flee all sorrows. (4) (9.14)

Kavanu jānai Prabh Tūmrī sevā

Lord ! who knows the *right way* to serve you,
You that are eternal, inaccessible, of mystery unknowable ? (1)
Lord unfathomable and profound, endless are Thy merits,
Thou who in lofty mansion dost abide.
Lord ! beyond all knowable extent[3] art Thou. (1-Pause)
Other than the Sole Lord none exists :
To you alone is known the *way of* your worship. (2)
Brother ! nothing by our own effort is accomplished :
Such alone receive *devotion to* the Name as are so blessed
by the Lord. (3)
Saith Nanak : Whoever the Lord's approval wins,
To the Lord, treasure of merit, attains. (4) (10.15)

Māt garbh mehṇ hāth dei rākhiyā

In the mother's womb by *strength of* His arm He preserved us :
Yet, discarding Divine elixir, poisonous fruit has *man* tasted. (1)

1. Symbol for the self.
2. Vedas.
3. Limit.

To the Lord be devoted; all entanglements discard.
Thou thoughtless one ! as approaches Yama, the body
in a wretched state lies shattered.
Body, mind and wealth man reckons his own;
And for an instant has he not contemplated the Creator. (2)
In the dark well of great illusion fallen,
Behind screen of Maya the Supreme Being has he forgotten. (3)
By great good fortune singing Divine laudation
In holy company has Nanak attained the Lord. (4) (11.16)

Māt pitā sūt bandhap bhāī

Even as mother, father, progeny, relations and brothers,
Saith Nanak, the transcendent Lord is our helper. (1)
The Master, perfectly-endowed, whose word has innumerable
merits, beyond count,
Is provider of joy in poise and bliss abounding. (I-Pause)
The Lord Himself all our objectives accomplishes :
By contemplation of the Lord are our purposes fulfilled. (2)
By contemplation of the Creator,[1] provider of prosperity,
righteousness,
Fulfilment of desires and liberation[2] P. 806
Is our endeavour brought to fulfilment. (3)
Saith Nanak : In holy company bliss have we enjoyed—
At our true home[3] we arrived, by the Master, perfectly endowed,
conducted. (4) (12.17)

Sarb nidhān pūran Gurdev

The Divinely-inspired Master, perfectly-endowed,
Of all treasures[4] is repository. (I-Pause)
Man in contemplation of the Name Divine finds life;
The reprobate[5] meets death with ignominy. (1)
The Name Divine is *our* protector.
The wretched reprobate only in vain acts engages. (2)
Many by slandering others rot in death—
In death their necks and feet in nooses bound. (3)
Saith Nanak ; Whoever the Name contemplates,
Yama approaches him not. (4) (13.18)

---

1. Vidhātā = Creator of the cosmos with its laws.
2. (These are the four supreme objectives of life according to Indian belief).
3. (The Divine Presence is implied).
4. Used symbolically for spiritual qualities.
5. Sakta.

In the Measure Bilaval—Composition of Sri Guru Arjun Dev
Duos
SCORE 4
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kavan sanjog miloun Prabh apnei

Under what auspicious conjunction[1] with the Lord may I
find union ?
This by contemplation of the Lord perpetually,
Each minute, with each winking of the eye, *shall come.* (1)
May I ever on the Lord's lotus feet meditate :
Which is the wisdom whereby the Beloved I may
attain ? (I-Pasue)
Lord ! Thy grace show,
That Nanak never of the Lord may be forgetful. (2) (1.19)

Charan kamal Prabh hirday dhiyāe

As with *devotion of* heart are the Lord's lotus feet meditated on,
Gone are maladies and all joys attained. (1)
The Master annulling my suffering, the boon conferred,
Whereby my incarnation fruitful has become,
And my life approved *of the Lord.* (I-Pasue)
Inexpressible is Divine discourse; ambrosial the Divine Word.
Saith Nanak : The enlightened in contemplation *of these* find
eternal life. (2) (2.20)

Shānti pāī Guru Satiguru pūrei

The holy Preceptor, perfectly-endowed, peace *on us*
has conferred;
Arisen are joys, and the mystic trumpets[2] sound. (I-Pause)
Gone are maladies, sins and torments :
By contemplation of the Lord are sins fled. (1)
Beauteous females[3] ! in unison find you joy :
Guru Nanak my honour has exalted. (2) (3.21)

Mamtā moh dhroh madi matā bandhani bāndhiyā ati bikrāl

Man wine-intoxicated with acquisitiveness, attachment, fraud
In terrible bonds is bound :
In evil-doing each day his life declining,
In nooses of Yama's snares caught. (1)

---

1. Conjunction of planets is meant.
2. Anhad ture, implies experience of spiritual ecstasy.
3. Implies God's devotees.

Lord compassionate to the humble ! your shelter I seek.
In this most impassable mighty ocean,
By *touch of* dust *of feet* of the holy grant me liberation. (I-Pause)
Lord provider of bliss, almighty,
Our life and body all is Thy property.
Supreme Lord, Nanak's Master, ever compassionate,
Bonds of my doubt pray snap. (2) (4.22)

Sagal anandu kīyā Parameshari apṇā birdu samāriyā

The Lord all joys *on me* conferred, thus fulfilling His law :
The holy *to me* have shown grace, bringing bloom *of joy*
to the whole family. (1)
Himself has the holy Preceptor accomplished the
cherished objective. P. 807
To Hargobind[1] has he granted long life,
And contemplated for us joy, happiness and weal. (I-Pause)
Forest-glades, glass-blades, the three worlds—all have
put on verdure;
All creation *by the Lord* is propped.
Saith Nanak : Achieved are our heart's cherished objectives;
Fulfilled are my desires. (2) (5.23)

Jisu ūpari hovat dayāl

To whomsoever is the Lord gracious,
By Divine contemplation is his death annulled. (I-Pause)
In holy company to the Lord be devoted :
By chanting Divine laudation is snapped Yama's snare. (1)
Himself the holy Preceptor, Himself is He cherisher :
Nanak dust *of feet of His* devotees seeks. (2) (6.24)

Mana mehṇ sinchahi Hari Hari Nām

Over the mind sprinkle the Name Divine;
Each day sing laudation of Divine attributes. (1)
My self ! cherish you such love *to the Lord*,
That day and night you apprehend Him close
to you. (I-Pause)
Saith Nanak : Whoever has unblemished[2] good fortune,
His mind to the Divine feet *in devotion* is attached. (2) (7.25)

---

1. Name of Guru Arjan Dev's son, later the Sixth Guru. The reference is to his recovery from an attack of small-pox.
2. Pure.

Rogu gaiyā Prabhi āpi gawāiyā

Gone is the malady,[1] by the Lord Himself removed;
Came sleep,[2] and joy with poise entered the self. (1-Pause)
Brother, to your fill partake of the provision *of the holy Word*,
And with your heart on the Name ambrosial meditate. (1)
Nanak with the Master, perfectly-endowed seeks shelter,
Who the honour of his Name has preserved. (2) (8.26)

Satiguru kari dīnei asthir ghar bār

The holy Preceptor my house and home has made
inviolable. (Pause)
Whoever these abodes[3] traduces, is by the Lord already cursed. (1)
Nanak, servant of God, seeks shelter with Him whose
command is irrefrangible, limitless. (2) (9.27)

Tāp santāp saglei gaye binasei te rog

*Gone are maladies and *their* torments;
Shattered is disease.
The transcendent Lord to thee[4] has shown grace—
Now enter thou joy of the holy. (Pause)
All joys thy[4] sphere have entered; thy[4] mind and body
from maladies freed.
Ever sing laudation of the Name—this medicine is
truly efficacious. (1)
Now the auspicious conjunction of planets[5] reigns—
Come and in your home and native spot[6] abide.
Saith Nanak : By favour of the Lord is separation
annulled. (2) (10.28)

Kāhū sangi na chālahi Māyā janjāl

Possessions accompany not man—these are all Maya snares.
As visualized by the holy, even great kings[7] have departed
empty-handed. (Pause)
Those with egoistic thinking shall again and again be shattered—
Such is the law[8] since primal time.

---

1. Used symbolically for the state of doubt and duality.
2. Used symbolically in relation to 'malady'.
3. Refers to the holy temples and other sacred spots erected by the Guru.
* (This hymn is one of the several referring to the happy event of the recovery of the child Hargobind from small-pox).
4. That is, the child Hargobind, son of Guru Arjan Dev.
5. Refers here in general to the happy occasion.
6. That is, Amritsar.
7. Lords of umbrellas.
8. Ordained way, law.

Those in terrible poisonous passions involved
In numerous births caught, are born and die. (1)
The holy utter the everlasting Word, and ever to the
Lord's Name give utterance.
Saith Nanak : Those deeply devoted to the Lord,[1]
Contemplating Him, liberation find. (2) (11.29)

Sahaj samādhi anand sūkh pūrei Guri din

By our absorption[2] in poise has the Master perfectly-endowed
Granted *us* bliss and joy.
As His ambrosial attributes we contemplate, P. 808
Ever is the Lord our succourer and ever by us. (Pause)
Of *those so blessed* resounds the victory—all creation
cherishing them.
By favour of the holy Preceptor, *image of* the Lord
No impediment *to them* attaches. (1)
All are compliant[3] to him whose helper is the gracious Lord.
Saith Nanak : Eternally with the Master lie
great merits. (2) (12.30)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Quartets

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Mrit mandal jagu sājiyā jiūṃ bālū ghar bār

The world is sphere of mortality, as house built of sand :
In a short while is this shattered, as paper by drops of water. (1)
To my purport lend ear; visualize and contemplate truth;
Accomplished yogis, yoga-practitioners,
householders, yogis—
All their house and home have left behind. (1-Pause)
As dream at night-time, such is the world :
All that is visible must shatter.
Thou thoughtless one, why *to it* be attached ? (2)
See with eyes wide open—where are your brothers and friends ?
Each as his turn came has departed;

1. Dyed red in devotion.
2. This is Sahaj Samādhi, in contradistinction to the Samadhi or state of absorption brought on by the practice of hatha-yoga.
3. Servants.

Of others the departure is at hand,[1]
As their turn comes. (3)
Those serving the Master, perfectly-endowed, at the Divine
Portal stay immutable.
Nanak, servant of God, is the Lord's slave :
Lord ! protect Thou his honour. (4) (1.31)

Lokan kīyāṇ waḍiyāīyāṇ baisantari pāgouṇ

Praise of the world shall I cast in fire;
May my utterance be such whereby union with the Beloved
may come. (1)
Should the Lord show grace, in devotion may I engage.
The mind in desires is involved :
By touch of the Master
These may I cast off. (I-Pause)
Such is my supplication : This self may I sacrifice.
For wedded bliss with the Beloved for an instant,
All other substance shall I sacrifice. (2)
By touch of the Master are cast off the five accompanying evils,
As also rancour and attachment.
As is the heart illuminated, night and day am I awake.[2] (3)
Only such as have good fortune on forehead inscribed,
To seek wedded bliss *to the Lord's* shelter have come.
Saith Nanak : Such have attained Him,
Their mind and body made joyful.[3] (4) (2.32)

Lāl rangu tis kau lagā jis ke waḍ bhāgā

With great good fortune is acquired the red dye *of devotion*.
Never is this soiled nor gets *fouled* with spots. (1)
As the Lord, fount[4] of joy *we* attained,
with joyful mien He met us—
In the heart spontaneously absorbed,
Discarded He may not be. (I-Pause)
Thereafter grips not old age or death, nor afflicts suffering.
Amrita to satiety have we quaffed,
Whereby has the Master made us immortal. (2)
Only such realize value of the Name Divine invaluable

1. Others, as their turn comes, shall depart.
2. Used symbolically.
3. Lit. Cool.
4. Provider, donor.

As have tasted of it :
Inexpressible its worth—what utterance to it can I give ? (3)
Transcendent Supreme Being ! by Thy sight are fulfilled
our objectives;
In Thy Word lies treasure of merit.
May I attain dust of feet of Thy devotee[1]— P. 809
To Thee is Nanak a sacrifice. (4) (3.33)

Rākhau apnī sharaṇi Prabh mohi kirpā dhārei

Lord ! in your grace under your protection keep me :
I, low and thoughtless, know not the *way of* service. (1)
Cherished Beloved, in Thee lies my source of esteem.
We sinners are ever erring, you *ever* forgiving. (I-Pause)
We indulge ever in innumerable sins, you benevolent[2] *to us*,
lacking merit :
In association with the bondwoman *Maya* the Lord we discard—
Such be our deeds. (2)
You all *boons* in compassion grant *to us*—we
ungrateful remain—
To Thy bounty attached, yet forgetful of the Donor. (3)
Nothing outside Thy *power* lies, Thou annuller
of transmigration.[3]
Saith Nanak : Under shelter of the Master compassionate
have I come :
Save me, one thoughtless. (4) (4.34)

Doshu na kāhū dījīyai Pradhu apnā dhiyāīyai

Lay blame on none; on the Lord meditate.
My self ! laud Thou Him whose service plentiful joy brings. (1)
Beloved ! other than Thee to whom to state *our complaint ?*
Thou the Master compassionate; all blemishes in us lie. (I-Pause)
As you keep, I abide—no other way is there.
Thy Name, true prop, is help of the helpless. (2)
All your doings find we good; thus is the self liberated.
Substance all is Thine; all devices too Thine. (3)
Should it so please the Lord, His feet would I wash, do service.
Lord ! in Thy grace and compassion *grant*,
That Nanak Thy laudation may sing. (4) (5.35)

---

1. Servant, slave.
2. Original, Master, lord of bounty.
3. Existence in the world.

Miratu hansai sir ūparei pasūā nahīn būjhai

Death over his head laughs *derisively*—
Man, *thoughtless* as animal, realizes not this.
Caught in disputation, pleasure, pride, of death is
man unmindful. (1)
Serve the holy Preceptor; why in this unfortunate state go about ?
Why at the sigh of glowing Kasumba[1] in illusion be
involved ? (1-Pause)
With sins has man accummulated wealth, to put it to use :
As dust with dust is mingled, unclad shall he depart. (2)
Those for whose sake all struggle you make, your foes shall turn,
And in your last state desert you—
Why burn in wrath *for their sake* ? (3)
Such alone turn God's servants and *humble as* dust,
As have good fortune on forehead inscribed.
Saith Nanak : Under the holy Preceptor's shelter
Are our bonds snapped. (4) (6.36)

Pingul parbat pāri karei khal chatūr bakītā

As purified by the Master's touch, may one maimed[2]
cross a mountain,
One ignorant wisely discourse;
And the blind the three worlds behold. (1)
Friend ! listen to praise of holy company :
Thereby is cast off impurity, gone are millions of sins
And purified the mind. (1-Pause)
Such is the Lord's devotion, whereby a worm[3] an elephant
has overthrown.
Whomsoever the Lord His own has made, fearlessness on
him has conferred. (2)
Thereby turns the tiger[3] *meek as cat*, a blade
appears a mountain; P. 810
Those toiling for half a farthing[4] turn prosperous, rich[5] (3)
What of its greatness may I discourse ? Innumerable are its merits.
In your grace grant devotion to the Name to Nanak,
Slave of your house.[6] (4) (7.37)

---

1. A flower with a frail dye, symbol of impermanence.
2. (These images are symbolic).
3. (These images again are symbolic).
4. Dam = Dām, a small copper coin.
5. Used symbolically.
6. Also interpreted as : Starved of your sight.

Aham-büddhi parbād nīt lobh rasnā sādi

One possessing egoistic thought ever in disputation is engaged,
His tongue delighting in taste of avarice;
Involved in attachment to his household,
To fraud and false passions attached. (1)
By grace of the Master, perfectly-endowed such is the
vision striking the eye :
Royal power, substance, wealth, beauty—-
All without devotion to the Name are worthless. (I-Pause)
Attachment to beauty, delight in incense—bearing objects
or fragrance,
Clothing and bodily pleasures—
All to this sinful body joined, turn foul. (2)
After long whirling *in transmigration is to* the self the human
incarnation granted.
This body in an instant perishes.
Should man of this opportunity make waste,
In numerous incarnations may he wander. (3)
By Divine grace is met the Master,
Whereby in wonder the Lord have *we* contemplated.
Then saith Nanak, comes joy in poise
And is raised joyful music.[1] (4) (8.38)

Charan bhaye sant bohithā tarei sāgaru jet

Feet of the holy have became *our* ship, whereby is the ocean
of existence crossed.
As is the secret of the Master unravelled,
In the forest have we found the way. (1)
To the Lord are we *infinitely*[2] devoted;
In all states of rising and sitting, the Lord in mind
we bear. (I-Pause)
As holy company we entered, the five thieves[3] took flight :
Then was our capital safe; with great gain made,
And with good acclaim we returned. (2)
Our station immutable, no shaking in anxiety have we;
Effaced are doubt and illusion, and the Lord with our eyes have
we beheld. (3)

1. Used symbolically for the state of spiritual bliss.
2. ('Hari' is repeated in this line nine times).
3. (Sources of evil are implied).

Thou of profound merit, lord of qualities,
What of Thy merits can we express ?
Saith Nanak : In holy company is attained ambrosia of Divine
devotion. (4) (9.39)

Binu sādhū jo jīvanā teto birthārī

Life without *contact with* the holy is all a waste.
In their company are all illusions effaced,
And the supreme state by us attained. (1)
May I be a sacrifice to the day when holy company we joined :
Again and again to it I sacrifice
My body, mind, self. (I-Pause)
Thus am I of attachment relieved, *thus* is this confirmed,
That the mind dust of all is turned,
And shattered is egoism. (2)
Calumny, anxiety, malice against others,
In an instant are burnt away.
Have come to us Divine grace and compassion
And we have attained vision of the Lord near, not remote. (3)
Joyful[1] are body and mind, and from the world are we released.
Saith Nanak : In the Divine vision *is centred*
Love of our heart, life and *true* wealth. (4) (10.40)

Tehal karouṇ Terei dās kī pag jhāroun bāl

May I serve Thy devotee,[2] with my hair wipe his feet !
To him dedicating my head, from him hear of Thy joy-
giving qualities. (1)
By union with you my heart finds life—
Compassionate *Lord !* grant me union.
By contemplation of the gracious *Lord* is my heart night
and day in bliss. (I-Pause) P. 811
With God's devotees, saviours of the world, shall I seek shelter.
Lord ! grant me in charity dust of feet of holy congregation. (2)
Reasoning or cleverness *have I* none, nor any praxis :
Pray from doubt, fear and attachment save me,
And Yama's snare snap. (3)
Lord of compassion, cherishing father ! this supplication I make :
May I sing thy laudation in holy company,
Abode of bliss. (4) (11.41)

---

1. Cool.
2. Servant.

Kītā loṛeh so karai Tūjh binu kachhu nāhīṇ

Whatever be Thy will, dost Thou accomplish—none besides
Thee *has the power*;
Yama's minions beholding your might,[1] get aside.[2] (1)
Lord almighty, Divine Enlightener, perfection incarnate,
By your grace comes release, and shattered is egoism. (I-Pause)
After long search have we found, all other than the Name
is unreal.[3]
In holy company lie all joys of life—Lord, *for this* fulfil
my desire. (2)
As Thou dost guide, I follow—all clever thinking burnt away.
In all spots, Thou compassionate to the humble,
art Thou pervasive. (3)
All boons from Thee *we* seek—these by great good fortune
are attained.
Nanak's supplication, Lord ! *to you* is :
May I find life in chanting *Divine* laudation. (4) (12.42)

Sādh sangati kai bāsbai kalmal sabhi nasnā

Of those abiding in holy company all sins flee.
By dyeing in devotion to the Lord is one not gripped by
transmigration.[4] (1)
By utterance of the Name Divine is the tongue made holy;[5]
By uttering the Master's Word are mind and body
made pure. (I-Pause)
By tasting of Divine elixir is the heart fulfilled and joyous :
Illuminated understanding then manifests itself;
And the lotus of the heart from Maya turned away,
is in bloom. (2)
Has come cool poise and content, assuaged is thirst;[6]
Stopped is the mind's wandering in all[7] directions,
And in the spot of purity it abides. (3)
The Divine Saviour has saved me, *burnt to* ashes our doubts.
By beholding the holy Preceptor has Nanak attained treasure
of the Name
And become joyful. (4) (13.43)

---

1. Glory.
2. Leave alone *the self.*
3. False.
4. Being caught in the womb.
5. Pure.
6. Used symbolically.
7. Ten.

Pāṇī pakkhā pīsu dās kai tab hohi nihāl

In drawing water for God's devotee, waving the fan,
And grinding corn for him find I joy.
Burn away in fire royal power, property and offices
of authority.[1] (1)
Touch the feet of servitors of the holy;
Leave aside masters of wealth and wielders of royal
power.[2] (I-Pause)
Coarse[3] food-grains *coming from* the holy equals all treasures;
Thirty-six viands from the reprobate's[4] home are as poison. (2)
One wearing tattered blanket of the holy feels not unclad;
Wearing the reprobate's[4] silken robes[5] is source of ignominy. (3)
One associating with the reprobate[4] no fulfilment finds;
One serving God's devotees finds release here and in
the hereafter. (4)
Lord ! all by you is accomplished; you the creation have made.
Nanak by *inspiration of* sight of the holy *blessed*,
Divine laudation sings. (5) (14.44) P. 812

Sravanīṇ sūnouṇ Hari Hari Thākur jasu gāwouṇ

By *my* ears, may I listen to the *Name* Divine, and the
Lord's laudation sing;
At the feet of the holy Preceptor may I place my hands and head
And on the Name Divine meditate ! (1)
Gracious Lord ! show grace that this treasure and such
miraculous/powers[6] I attain,
That dust of feet of the holy to my forehead I apply. (I-Pause)
In great, utter humility this supplication I make :
Discarding egoism, feet *of the holy may I rub*,
And among the holy be absorbed. (2)
Not for a breath may I *of the Lord* be forgetful,
And stray nowhere else.
By sight of the Master, of sight unfailing to bless,
My pride and attachment may I efface. (3)
With purity, content, compassion and righteousness may
I deck myself.

1. Shiqdār would be a high civil official in Mughal times.
2. Lords of the umbrella.
3. Lit. Dry, without accompaniment of vegetable curry etc.
4. Sakta.
5. Sirpao = Ceremonial dress covering the body all over.
6. Siddhi = Siddhī, miraculous powers acquired through success in yoga-praxis.

Saith Nanak : By winning approval of the Lord
May I be of fruitful happy matrimony.[1] (4) (15.45)

Aṭal bachan sādhū janāṇ sabh mehṇ pragṭāiyā

In all *scriptures* is made manifest,
The irrevocable Word of the holy.
One entering holy company union with the Divine
Monarch attains. (1)
Such is the faith *inspired* in the Lord,
By whose contemplation is attained joy.
Others lay claim to various things—
The Master the Lord into our self[2] has brought. (I-Pause)
The Lord the honour of those seeking His shelter protects—
Have no doubt of this.
In the soil of action[3] sow the Name Divine[4]—
Hard to attain again is such occasion. (2)
Almighty is the Lord, controller of the inner self;
The greatly fallen He purifies—such is the Lord's law. (3)
Listen, mankind ! be not deluded by Maya.
Saith Nanak : The honour of such alone is saved
As by the Lord are invested *with grace*. (4) (16.46)

Māṭī te jini sājiyā kari dūrlabh deh

He who from clay fashioned thee, and shaped your body hard
to attain;
And who keeps concealed numerous faults in your mind,
Pure though be its look—
Why in mind be forgetful of the Lord of such qualities ?
Those discarding the Lord and to other *than God* attached,
Into dust shall mingle. (I-Pause)
With each breath contemplate Him—
Herein delay not;
Discarding false shows, in the Lord be absorbed,
Throwing off false attachments. (2)
Serve by the guidance by the Master granted,
The Lord who is sole, yet innumerable hues and forms has made,
And who shall ever be. (3)

---

1. As elsewhere, the image of the blessed wife expresses true, approved devotion.
2. Home.
3. Implies the human life.
4. Implies devotion.

Thou who art higher than the highest, supreme,
In all forms manifested—
Make Nanak slave of Thy slaves. (4) (17.47)

Ek ṭek Gobind kī tyāgī an ās

With the Lord solely have we sought shelter,
and hope in aught else have discarded—
The Lord who is almighty, perfect repository of merit. (1)
The Name Divine is His devotees' prop : The Lord's feet
they worship.
To the devotees' heart is the Lord its shelter. (I-Pause)
Himself He saves, grants boons and Himself cherishes *creation.*
The Lord compassionate to the humble, ocean of grace
With each breath, *of the creation* is mindful. (2) P. 813
Whatever the Creator does, in that lies *our* exaltation.
Such is the teaching of the Master, perfectly-endowed :
In *obedience to* the Lord's will lies joy. (3)
God's devotee is one that discarding anxiety, apprehension
and calculations,
His ordinance has realized.
In love of the Lord who dies not, nor deserts us,
Is Nanak absorbed. (4) (18.48)

Mahā tapati te bhayee shanti parsat pāp nāṭhei

By touch *of the Master* is the terrible flaming fire[1] assuaged
And fled are sins.
We that in the dark well were rotting, by *strength of* His arm
He extricated us. (1)
Those by whose touch is *the heart* joyful, who confer gift of life
Are our *true* friends—we dust of *their feet.* (I-Pause)
The writ inscribed in primal time is now fulfilled :
As in company of the holy we abide, are our objectives
achieved. (2)
Shattered are fears of the three worlds, the abode of
joy have we attained,
As the Master, gifted with all power, showed grace
And the name in our mind came to abide. (3)
Lord ! Thou art Nanak's support and prop—
Thou who art almighty, inaccessible beyond limit. (4) (19.49)

1. (This is the fire of desire).

Soī malīnu dīnu hīnu jisu Prabhu bisrānā

He alone is impure, indigent and low
Who of the Lord is forgetful :
Struck with ignorance, the Creator he reckons not,
And with himself is conceited.[1] (1)
Suffering comes when the Lord is forgotten;
Joy as the mind He enters.
God's devotees by ever lauding Him in joy abide. (I-Pause)
The exalted He makes humble; the humble in an instant exalts :
Beyond expression is value of the Lord's might. (2)
As in beholding the spectacle of the world's hue and form
are we absorbed,
Has the day of departure arrived—
Life a dream is then turned;
Our deeds done *alone* accompany us. (3)
Lord Almighty, Thy shelter *we seek.*
Day and night Nanak the Lord contemplates,
And ever *to Him* is a sacrifice. (4) (20.50)

Jalu ḍhowuṇh ih sīs kari kar pag pakhlāwouṇ

On my head may I carry water; with my hands wash feet
of the holy Preceptor;
To him may I be a sacrifice a million times—
By his sight find life. (1)
In mind I make the resolve, from the Lord seeking its fulfilment,
That *home* of the holy I may sweep,
And over him wave the fan. (I-Pause)
The holy utter *words of* ambrosial Divine merits;
This to my mind I offer to quaff.
By this elixir comes peace and fulfilment,
And is assuaged the fire of evil passions. (2)
As in devotion the holy congregation engages, in unison with it
May I sing Divine laudation.
To the holy may I bow in reverence,
And dust of their feet to my forehead apply. (3)
In all states of rising and sitting the Name may I utter—
Be this my doing.
This is Nanak's supplication : Lord ! in Thy shelter may I
be absorbed. (4) (21.51)

---

1. Lit. Reckons himself.

Ihu sāgaru soi tarai jo Hari-gūṇa gāe

Such alone swim across this ocean *of existence*,
As the Divine merits laud;
And in holy company abide, that by great good fortune
Is attained. (1)
Your servant finds life in listening to your holy Word P. 814
That your devotee has uttered.
In the whole universe has become manifest
Your succouring of your servant's honour. (I-Pause)
From the ocean of fire *of desire* has the Lord saved *His devotee*
And his burning assuaged.
As has the Master become aidant,
Is water of the name ambrosial *over him* sprinkled. (2)
As is annulled torment of transmigration,
Attained is joy's abode;
As has come the Lord's approval,
Snapped is the string of doubt and attachment. (3)
Believe not that any other has power—all in the Lord's hand lies.
In company of the holy has Nanak all joys attained. (4) (22.52)

Bandhan kāṭei āpi Prabhi hoā kirpāl

As the Lord became gracious, *our* bonds He Himself snapped.
In glance of the Lord, Supreme Being,
Compassionate to the humble, lies bliss. (1)
As the Master, perfectly-endowed showed grace,
Was *our* painful malady annulled.
By grace of the Lord, worthy of meditation,
Became mind body joy-cooled. (I-Pause)
The Name Divine is the medicine whereafter maladies afflict not.
As in holy company *the Name* to the self becomes endeared,
Suffering then is no more.[1] (2)
With concentrated devotion of heart the Lord's *Name* you utter :
Under shelter of the holy are sins cast off,
And purified is *the mind*. (3)
Whoever listens to laudation of the Name Divine,
whoever utters it,
Repelled are his afflictions :
This supreme spell Nanak, chanting Divine laudation,
utters. (4) (23.53)

1. Not known.

Bhay te üpjai bhagati Prabh antari hoe shānti

From *the Lord's* fear arises Divine devotion,
And to the mind comes peace.
By uttering the Lord's Name are doubt and illusion shattered. (1)
Whoever has met the Master perfectly-endowed,
joy enters *his heart* :
Discarding egoistic understanding, to the Master's teaching
give ear. (I-Pause)
Contemplate ever the Divine Being, *supreme* Provider.
May that Being above limits never from *my* mind be cast off ! (2)
By means of the Master, Divinely-inspired,
Wonder-worker[1]
Is formed devotion to the *Divine* lotus feet.
Lord ! whoever has your grace, to your service is attached. (3)
The Name ambrosial, store of treasures of *blessings*
have *we* quaffed;
Thereby are mind and body in bliss.
Prays Nanak : May the Lord, Supreme Bliss, never from my
mind be cast off. (4) (24.54)

Trishan būjhī mamtā gayī nāṭhei bhay bharmā

Assuaged is thirst, gone is avarice, fled are fear and illusion.
By the Master fulfilling his righteous function have *we*
attained poise,
And achieved bliss. (1)
By devotion to the Master, perfectly-endowed is my
suffering shattered.
Brother ! joyous cool are *my* mind and body,
And bliss attained. (I-Pause)
Asleep[2] that I was, by Divine contemplation was awakened,[3]
And a wonder beheld :
Quaffing amrita wondrously tasting, was I fulfilled. (2)
Liberated am I myself, liberated[4] my associates,
Liberated my whole family.
At the Divine court, full of purity, is made fruitful
Service to the Master, Divinely-inspired. (3)

1. Wonderful.
2. Used symbolically for being caught in desire.
3. Also used symbolically.
4. Carried across the water.

To me, Nanak, that am low, helpless, ignorant,
devoid of merit or qualities, P. 815
The Lord showed grace and made me His own. (4) (25.55)

Hari bhagtāṇ kā āsarā an nāhīṇ thāoṇ

The Lord is *His* devotees' prop—no other shelter have they.
Lord ! Thy Name is *their* strength, court of appeal,
Family and wealth. (1)
The Lord in His grace His servants has preserved :
Destroyed are traducers after their calumny, gripped by Yama,
agent of death. (I-Pause)
God's devotees on one Sole Lord meditate, none other.
To One alone they supplicate, who is all-pervasive. (2)
From God's devotees such is the ancient tale heard :
All evil-doers by *the Lord* are shattered to pieces,
His devotees exalted. (3)
Nanak states the truth, universally manifest :
The Lord's servants under His shelter *lying*,
To fear are not subject. (4) (26.56)

Bandhan kāṭai so Prabhū jā kai kal hāth

The Lord, wielder of might,[1] snaps bonds.
By no other deed find we release—save us, Lord ! (1)
Lord, perfectly-compassionate, to Thy shelter *have we come* ;
Those preserved by the Lord, from worldly *ties* are
emancipated. (I-Pause)
Man by desire, doubt, evil-thinking, attachment is attracted.
In his mind are lodged objects of falsehood,
Of the Supreme Being remaining forgetful. (2)
Supreme effulgence, Being perfection incarnate !
Thine is all creation.
Lord inaccessible, beyond limit ! as be Thy will, I abide. (3)
Lord almighty, to Thy Name grant *me devotion*.
Saith Nanak : By singing Divine laudation in holy company
Is found liberation. (4) (27.57)

Kavan kavan nahīṇ patrīyā tūmrī partīt

My foul mind ! by attachment to thee how many have not fallen ?
Attracted by the supreme charmer, Maya, hell's way dost
thou follow. (1)

---

1. In whose hand is held might.

Mind evilly-inclined, no faith in thee can be reposed—
Greatly art thou inebriated :
The donkey's tether than is untied when loaded. (1-Pause)
Thy prayer, austerity, self-restraint hast thou cancelled,
And to Yama's painful bludgeon-*blows*[1] *subjected thyself.*
Thou shameless buffoon, suffering of transmigration dost thou
not recall. (2)
From the Lord, ever by thy side thy helper, great friend,
dost thou keep apart—
Tied to the five robbers,[2] great affliction to thee has come. (3)
Nanak seeks shelter with the holy who the mind have subdued.
His body, substance, all that is his,
To God's devotees has he dedicated. (4) (28.58)

Üddamu karat anandu bhayā simrat sūkh sār

By endeavouring *in the way of God* have I found bliss;
In comtemplating God is found essence of joy.
By utterance of the Name Divine is understanding perfected. (1)
In contemplating the Master's lotus feet, and uttering the
Name Divine
Find I life.
As the Supreme Being I propitiate,
By my tongue amrita I quaff. (1-Pause)
All creation in joy has lived, all full of yearning for the Lord.
Ever contemplating doing good—no impurity
to it attaches. (2) P. 816
Blessed the spot, blessed the denizens where is contemplated
the Name :
There is uttered discourse and God's laudation plentifully,
And *all* in joyful poise abide. (3)
May the Divine Saviour of the helpless never go out of *my* mind !
Nanak with the Lord seeks shelter,
In whose hand lies all *power*. (4) (29.59)

Jini tūṇ bandhi kari chhoḍiyā phūni sūkh mehṇ pāiyā

He who from bondage *of the womb* released thee,
and then granted thee happiness,
Ever His lotus feet contemplate,
That joy to thee may come. (1)

---

1. Rod, bludgeon.
2. Sources of evil are meant.

Maya neither in life nor in death is of any avail.
Rare are such as are attached to Him who this cosmos
has created. (I-Pause)
Thou creature of God ! the Creator makes
both heat and cold,[1]
And from burning *suffering* extricates man;
And ant He turns into an elephant, and broken ties reunites. (2)
Those egg-born, placenta-born, perspiration-born,
atmosphere-born[2]—
All by the Lord are created.
The deed yielding all benefits[3]
Is ever with faith to be devoted to the Lord. (3)
No power have we to accomplish anything;
Shelter with the Lord's devotee we seek.
Master ! from the dark well of involvement in illusion[4]
Pray extricate Nanak. (4) (30.60)

Khojat khojat maiṇ phirāṇ khojouṇ ban thān

Incessantly have I sought the Lord, wandering over forests
and *all* places—
The Lord beyond Maya's guile, imperishable,
of unknowable mystery. (1)
When may I behold the Lord with joy of self ?
Better than waking is the dream-state,
Wherein with the Lord *we* may abide. (I-Pause)
As to the scriptures adumbrating the caste code I listen,
Still is not assuaged my thirst *for the Lord*, immortal,
From form, feature and the five elements emancipated. (2)
His essence the devotees may delineate or the
rare supreme yogis :
With whomsoever in their grace these come in contact,
Are blessed, great. (3)
Such behold Him within and without;
Shattered are their illusions.
Saith Nanak : Such alone with the Lord have union
As with perfect good fortune[5] are blessed. (4) (31.61)

---

1. Used symbolically for suffering and joy.
2. (These are the four traditionally recognised sources of birth).
3. Fruits.
4. Moha = illusion: applied meaning attachment to the world.
5. Karma = fortune earned through good deeds of previous births.

Jīya jant süprasann bhaye dekh Prabh partāp

All creation on beholding the Lord's glory were delighted
in extreme :
The holy Preceptor in his grace this debt[1]
has discharged. (1)
The Master's Word inexhaustible, ever consumed and spent,
Yet available remains :
Fully met are all requirements,[2]
No diminution occurring. (I-Pause)
In holy company by devotion is acquired
the Divine treasure without limit :
Dharma, prosperity, fulfilment of desires and liberation,[3]
Without delay are attained. (2)
God's devotees in single-minded devotion propitiate the Lord,
Garnering the Name Divine beyond count. (3)
Lord ! under Thy shelter have we come, Thy greatness *lauding*.
Saith Nanak : Beyond knowing *by us*
Is the extent of the Lord without limit. (4) (32.62)

Simari simari pūran Prabhū kāraj bhaye rāsi

By constant contemplation of the Lord, perfection incarnate
Are *our* objectives fulfilled.
In the Divine city[4] of *holy company* abides the Creator
By His devotees' side. (I-Pause)
To those supplicating the Master comes no impediment. P. 817
The Divine King is guardian of His devotees' wealth.[5] (1)
Never feel they diminution, their stores ever full—
In their mind and body lodged the lotus feet
Of the Lord Inaccessible, beyond limit. (2)
There all that live in endeavour engaged, are joyous—
No diminution visible :
By grace of *the Master*, God's devotee, with the Lord
Sovereign of the world, perfection incarnate, having union. (3)
All there cry hail ! glorious is that holy spot.
Saith Nanak : By guidance of the Master, perfectly-endowed

---

1. Implies duty of devotion.
2. Used symbolically.
3. These are the four supreme objectives of life.
4. Kartarpur. (This is also the name of the small colony where Guru Nanak Dev spent the later portion of his life. There is another town of the same name near Jullundur).
5. Used symbolically for devotion.

Is attained joy, by contemplation of treasure
of the Name. (4) (32.63)

Hari Hari Hari ārādhīyai hoīyai ārog

By propitiating the Lord is one from maladies freed :
This is Rama's rod that maladies annuls. (I-Pause)
By guidance of the Master, perfectly-endowed contemplate
the Lord
And ever His bliss enjoy.
To holy company am I a sacrifice
That such happy conjunction has brought about. (1)
Nanak *seeks* shelter with the Lord almighty,
By whose contemplation is joy attained and alienation
shattered. (2) (34.64)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

Score 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Awari ūpāv sabhi tiyāgīyā dārū Nāmu laiyā

All other devices have we discarded, and taken medicine
of the Name.
Gone are fevers of sin, effaced maladies,
And the mind turned joyful. (1)
As the Master perfectly-endowed have I supplicated,
Removed[1] is all suffering :
The Divine Preserver in His grace has saved *me*. (I-Pause)
The Lord grasping me by the arm, has pulled me out,
And made me His own.
Saith Nanak : By contemplation of the Lord have mind and
body grown joyful and fearless. (2) (1.65)

Karu dhari mastak thāpiyā Nāmu dīno dāni

The Lord placing His hand on my forehead *in this seat*
established me,
And boon of the Name granted me.
Ever fruitful is the Supreme Being's service,
loss never entailing. (1)
The Lord Himself His devotee's honour preserves :
Whatever the holy contemplate, He grants. (I-Pause)

1. Gone.

God's devotees, seeking shelter with His lotus feet are
beloved of Him.[1]
Saith Nanak : Spontaneously united to Him,
In His Light merges their light. (2) (2.66)

Charan kamal kā āsarā dīno Prabhi āpi

The Lord Himself prop of His lotus feet granted *me* :
His devotees under His shelter are fallen,
Whose glory is everlasting. (1)
The Lord is eternal Preserver—
Holy His service :
In Ramdaspur[2] the Master, Divinely-inspired
His holy rule[3] has established. (1-Pause)
Ever on the Lord meditate—no impediment *thereby* occurs.
Saith Nanak : By laudation of the Name
Foes out of fear take flight. (2) (3.67)

Mani tani Prabhu ārādhīyai mili sādh samāgai

With concentration of mind and body the Lord
you propitiate,
In concourse of the holy.
As is uttered laudation of the Lord, Yama flees from far. (1)
Whoever the Name Divine contemplates, ever daily is awake[4]—
Magic rites and spells do not affect him,
nor the evil eye. (1-Pause) P. 818
By devotion *to the Lord* are shattered lust, wrath,
Pride-intoxication and attachment.
Saith Nanak : By seeking shelter *with the Lord*
Is *the self* absorbed in bliss and joy of devotion
to the Lord. (2) (4.68)

Jīya jūgati wasi Prabhū kai jo kahai so karnā

Ordering device of creation's *life* in the Lord's power lies;
Behoves us to do as He ordains.
Should the Divine King be pleased, no fear need
we entertain. (1)
By contemplation of the Supreme Being never shalt
thou feel suffering.

---

1. Are His life.
2. The original name of Amritsar.
3. Ram-raj = (Ramrajya—lit. rule of Rama).
4. Used symbolically for being awake to God.

Cherished friend ! by absorbing the Master's teaching[1]
Yama's minions shall approach thee not. (1-Pause)
Almighty is the Lord—none other than He has *power*.
Saith Nanak : Under the Lord's shelter are we come;
In our mind abides the strength by the holy
Eternal given. (2) (5.69)

Simari simari Prabhu āpnā nāṭhā dūkh ṭhāoṇ

By contemplation of the Lord is removed the centre[2] of suffering.
In holy congregation have we found peace,
Wherefrom is no further straying. (1)
To the Master am I a sacrifice, to his feet I dedicate myself;
At sight of the Lord *are attained* bliss, joy and happiness.
His laudation I sing. (1-Pause)
My life's true gain lies in *absorption*
In Divine discourse, holy laudation through singing and music.
Saith Nanak : As was the Lord pleased,
The desired objective have I achieved. (2) (6.70)

Dās Terei kī benatī ṛid kari pargāsu

This is Thy servant's prayer : Illumine my heart.
Supreme Being ! by Thy grace are evils destroyed. (1)
Lord, perfect repository of merit ! shelter with Thy lotus
feet I seek.
May I contemplate laudation of the Name
While breath in my body lasts. (1-Pause)
Thou that in all creation dost abide,
Art solely to me mother, father, relation.
Nanak seeks shelter with the Lord,
Of holy[3] laudation. (2) (7.71)

Sarb siddhi Hari gāīyai sabhi bhala manāwehṇ

By singing Divine laudation are *attained* all miraculous powers;
Weal of such a one all seek.
Designating him holy, by his reputation come devotees
to meet him. (1)
The Master, perfectly-endowed joy in poise and bliss of liberation
to us has provided;

1. 'Guru-Sikh piyare' may also be interpreted as 'cherished disciple of the Master' in the vocative form. So, the rendering would be : 'Cherished disciple of the Master ! then would not Yama's minion approach thee'.
2. Spot.
3. Pure.

By *our* contemplation of the Name Divine is all creation
gracious to us. (I-Pause)
The Lord, repository of merit, in all *creation* is pervasive.
Saith Nanak : God's devotees beholding His support
In bliss abide. (2) (8.72)

Ardāsi sūṇī dātari Prabhi hoe kirpāl

The Lord, bestower of boons as our supplication He heard,
Grace *to us* showed;
His servant He saved; on the traducer's face was thrown dust. (1)
Thou who art friend of all, the Master's disciple,[1]
None to *harass* thee seeks after.
The Supreme Being by strength of His arm has
preserved thee. (I-Pause)
One Sole Provider for all creation is there, no second.
Thus lays Nanak supplication : In Thee lies
my strenght. (2) (9.73)

Mīt hamārei sājanā rākhei Govind

Our friends and well-wishers by the Lord are preserved;
Destroyed[2] are traducers—now without anxiety
you abide. (I-Pause)
All objectives the Lord has fulfilled, P. 819
As the Master, Divinely-inspired we contacted,
Whose service ever is fruitful, bringer of the world's acclaim. (1)
Lofty, beyond limit or count
Is the Lord, in whose hand lies all creation.
Saith Nanak : With the Lord I seek shelter who in all spots
is with me. (2) (10.74)

Guru pūrā ārādhiyā hoe kirpāl

As to the Master, perfectly-endowed devotion we offered,
The Lord showed grace.
As God's devotee[3] the path *to us* showed,
Were Yama's snares snapped. (1)
By chanting the Name Divine are effaced suffering,
hunger[4] and anxiety.
Are come joy in poise, bliss and happiness,
And all objectives achieved. (I-Pause)

1. Servant, devotee.
2. Dead.
3. Refers to the Guru.
4. Used symbolically for desire.

Assuaged is burning agony: joy-cooled have we become,
As by the Lord Himself preserved.
Nanak to shelter of the Lord,
Of great glory, has come. (11.75)

Dharati sūhāwī saphal thānu pūran bhaye kām

There where the Lord is ever devotedly cherished,
The earth wears aspect of beauty, the spot full of blessing,
Are all objectives fulfilled :
Fled is fear and doubt effaced. (1)
With the holy abides serenity and joy in poise.
Auspicious is the hour in which is the Name Divine
contemplated. (I-Pause)
By blessing of the Name those that strayed in obscurity
Renown over the world have acquired.
Saith Nanak : To His shelter have we come
To whom *the state of* each self is known. (2) (12.76)

**Rogu miṭāiyā āpi Prabhi ūpajiyā sūkhu shānti*

The Lord Himself cured the malady, and arose joy and serenity.
The Lord, of mighty glory and wondrous aspect
This boon bestowed. (1)
The Lord, Divine Enlightener in His grace saved the
cherished one.[1]
To His shelter are we come who ever is our succourer. (I-Pause)
Never is His servant's prayer unfruitful.
Saith Nanak : All strength with the Lord.
Perfection incarnate, repository of merit, lies. (2) (13.77)

Mari mari janamei jini bisariyā jīvan kā dātā

Ever they die and take birth who of the Bestower of
life are forgetful.
God's devotee the Supreme Being has served,
And ever in devotion to Him is dyed. (1)
Joy in poise, bliss abounding has come;
Fulfilled are *our* objectives.
By contemplation of the Lord, repository of merit,
In concourse of God's devotees have we attained joy. (I-Pause)

---

* *Note* : This hymn and the three following are an expression of thanks giving to the Lord for restoring health to the child Hargobind, Guru Arjan Dev's Son.

1. Brother.

To the supplication of Thy servant lend ear,
Thou who are controller of the inner self,
Nanak's Lord, who in all spots art pervasive. (2) (14.78)

Tatī wāo na laggaī Pār-Brahm sharṇāī

Under shelter of the Supreme Being, not a whiff of hot air touches us—
In all four directions around us is drawn the line of Divine protection,[1]
No suffering touches us. (1)
The holy Preceptor, perfection incarnate have we met,
Who this state has devised.
Medicine of the Name Divine has he administered,
And to the Sole Lord our devotion attached. (I-Puase)
The Divine Preserver has preserved us, and all maladies removed.
Saith Nanak : In His grace has the Lord our succourer turned. (2) (15.79)

Apṇei bālak āpi rakhīyanu Pār-Brahm Gurudev

The Supreme Being, Divine Enlightener, His children[2] Himself has preserved.
Have come joy, peace and bliss in poise P. 820
And our devotion become fruitful.[3] (I-Pause)
The Lord Himself to His devotees' supplication listened—
Of great might, maladies He effaced and restored *the sick* to life. (1)
Forgiving our sins, His might, He assumed;
To His servant his heart's desire He granted—
To Him is Nanak a sacrifice. (2) (16.80)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Quartets and Duos
Score 6
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merei Mohan sravaniṇ ih na sūnāe

Divine Charmer ! let not my ears hear this :
The songs, melodies and tunes sung by the reprobate,[4]

---

1. Rama-kār = the line drawn around Sita by Rama to guard her against harm. This however, she overstepped and was carried away by Ravana.
2. Refers particularly to the child Hargobind.
3. Perfected; implied meaning fulfilled, fruitful.
4. Sakta.

That he vainly utters. (I-Pause)
May I ever and always serve the holy, ever endeavouring *in this*.
Divine Bestower ! may I obtain fearlessness in charity,
And in holy congregation laud the Lord. (1)
May my tongue with uttering the limitless merit
of the Lord by dyed;
My eyes in love of the Divine vision suffused.
Shatterer of suffering of the humble, show grace,
And *Thy* feet in my heart lodge. (2)
May I be lowest of all, and reckon all the lowly above me—
Let me behold such vision.
Confirm in me the holy Preceptor's creed,[1] whereby all pride
I may cast off. (3)
Beyond measure, immeasurable is the gracious Lord,
beloved of devotees.
Saith Nanak : Whoever under the Master's shelter has come,
The boon of fearlessness and joy obtains. (4) (1.81)

Prabh jī Tūṃ merei prān adhārai

Lord ! Thou art prop of my life :
To Thee in obeisance I bow, worship Thee lying flat,[2] salute Thee;
Innumerable times to Thee a sacrifice. (I-Pause)
In states of rising, sitting, sleep and wakefulness
May *my* mind Thee *alone* contemplate.
Joy and suffering are states of the mind,
Which before Thee it lays. (1)
Thou my shelter, strength, wisdom, wealth;
You alone my family.
Whatever be your doing, that for us is good :
Nanak at sight of your feet is *ever* in joy. (2) (2.82)

Sūnīyat Prabh tau sagal ūdhāran

Lord ! it is heard Thou art Saviour of all.
I in attachment involved, keeping company with fallen beings,
From my mind have cast Thee off. (I-Pause)
Poisonous[3] evils have I garnered and grasped,
Amrita[3] from my mind cast off.
With lust, wrath, avarice and calumny am I in love,
And purity and content cast off. (1)

1. Mantra.
2. Dandaut, a form of worship, in which the worshipper lies flat, touching his forehead to the ground.
3. Used symbolically for wordly wealth and devotion respectively.

Lord ! from these extricate me—
On *Thy* shelter am I fallen.
Nanak thus supplicates the Lord :
In holy company save this one, destitute.[1] (2) (3.83)

Santan kai sūnīyat Prabh kī bāt

In the abodes of the holy is heard discourse on the Lord :
There day and night arises the tune of Divine discourse,
Laudation and joy and happiness. (I-Pause)
In His grace has the Lord made us His own,
And boon of His Name on us conferred.
Whoever day and night[2] Divine laudation sings,
From lust and wrath is his self freed.[3] (1)
At sight of the Lord are we fulfilled to satiety, P. 821
As on Divine ambrosia we have fed.
Lord ! Nanak shelter of Thy feet seeks—
In Thy grace to holy congregation unite him. (2) (4.84)

Rākh līye apnei jana āp

The Lord His servants has saved :
In His grace the Name Divine has He conferred;
Thereby are shattered suffering and torment. (I-Pause)
Sing all you devotees of God, Divine laudation;
By your tongue raise the jewel music *of His praise*.
Assuaged *thereby* is thirst[4] of millions of births,
And by Divine elixir[5] is the self fulfilled. (1)
Feet of the Lord, Donor of bliss have we grasped,
And by the Master's Word uttered the Divine text of prayer.
The ocean *of existence* have we crossed;
Shattered are doubt and fear.
Saith Nanak : Such is the Lord's might. (2) (5.85)

* *Tāpu lāhiyā Guru sirjanhār*

The Divine Enlightener, Creator, the fever[6] has removed.
To the holy Preceptor am I a sacrifice,

---

1. Implies one devoid of devotion.
2. All eight pahars.
3. Lust and wrath leave his body.
4. Used symbolically for desire.
5. Used symbolically for the holy Name.

* *Note* : this hymn is one of the several, expressive of thanksgiving at the recovery of the child Hargobind, Guru Arjan Dev's son.

6. The fever (small-pox) from which Sri Hargobind suffered.

Who *before* the whole world my honour has saved. (I-Pause)
Placing His hand on the forehead[1] the child[2] He saved.
The Lord granted the supreme elixir of the Name ambrosial. (1)
The benign *Lord* His servant's honour protects.
What Guru Nanak utters at the Divine Portal
finds approval. (2) (6.86)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Quartets and Duos
SCORE 7
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Satiguru shabdi ūjāro dīpā

The holy Preceptor by the Word lighted a lamp;
Thereby was shattered darkness[3] of the temple *of the self*.
And the unique chamber of jewels thrown open. (I-Puase)
Wonderstruck were we in extreme on beholding it—
Beyond expression its greatness.
Into that were we absorbed, with it intoxicated,
Into it entirely[4] wrapped. (1)
Now are *for us* no entanglements or snares,
Nor a bit of egoism left.
Now is all height[5] annulled, nor are *curtains* drawn between us.
thou art mine, I Thine. (2)
All *that is visible*, of the Sole Supreme Being is expanse;
The Sole limitless *Lord visible*.
Of one is the expanse, one the *visible* Perfection,
One the prop of life. (3)
Immaculate, immaculate, holy, holy is He.
Saith Nanak : Beyond end or limit, ever limitless ,
Loftier than loftiness is He. (4) (1.87)

Binu Hari kāmi na āvat hei

None other than the Lord avails us.
Maya with which you are absorbed in attachment,
Is only delusive. (I-Pause)
Man in an instant departs, leaving gold and woman
and his bed of comfort.

1. (This is a mark of blessing).
2. Sri Hargobind is implied.
3. Used symbolically for enlightenment.
4. Lit. Our warp and woof.
5. Implies the distance separating the self form God, in the experience of identification of the self with the Absolute.

In pleasures of the senses is man entangled, *by these* attracted,
And the robbers' drug[1] of evil swallows. (1)
A house of straw has he made and decked;
Below it a fire he lights.
Sitting in stubborn arrogance and self-will in such a citadel,
What shall he obtain in his pride ? (2)
Five agents *of evil* over his head standing, grasping him
by the hair
Whirl him about.
Blind thoughtless *man* seeing nothing. P. 822
Intoxicated with wine of pride is asleep. (3)
Under a snare that is spread is scattered grain—
Like a bird therein is he entangled.
Saith Nanak : To snap *my* bonds, the holy Preceptor,
exalted being
Have I supplicated. (40) (2.88)

Hari Hari Nāmu apār amolī

Limitless, beyond valuing is the Name Divine.
The Lord beloved as life, prop of mind, I contemplate
As the betel-seller the betel. (I-Pause)
As by the Master's teaching in poise am I absorbed,
In dye of love is dyed the garment of my heart.
By good fortune with the Beloved came I face to face—
Never my bliss in matrimony shaken. (1)
Neither beauty nor incense, or fragrance or lamps I possess;
Yet by *joy in the Lord* in each limb am I in bloom.
Saith Nanak : As with the blessed wife the Beloved has bliss,
Thereby bedecked is my couch. (2) (3.89)

Gobind Gobind Gobind maī

By repetition[2] of the Name Divine, image of the Lord
have we become :
Since contacting the gracious holy man,
Cast off is *my* foul understanding. (I-Pause)
Entirely pervasive is *the Lord*, perfection incarnate—
To us cool poise has He granted in grace.
Lust, wrath, desire,[3] pride—all from the mind are
now eliminated. (1)

---

1. Thagmūrī.
2. 'Gobind' is repeated in this line.
3. Thirst.

From the holy have we grasped the instruction[1]
Of chastity, content, compassion, righteousness and purity.
Saith Nanak : Such as from the depth of heart
Him have realized,
All enlightenment have attained. (2) (4.90)

Kyā ham jīya jant bechārei barni no sākehņ ek romāi

What are we poor creatures ? Not to the extent of a hair
can we describe *God*.
Lord ! limitless is Thy state,
That *even* Brahma, Shiva, siddhas, sages and Indra
have not realized. (1)
What *of it* can we describe ? Beyond our power it lies :
Wherever I look, is the Lord pervasive. (I-Pause)
There, where we hear is most terrible torment of Yama,
Lord ! art Thou the helper.
As the Master realization to Nanak has granted,
To the Lord's shelter has he come and His
feet grasped. (2) (5.91)

Agam rūp abināshī kartā patit pavit ik nimakh japāīyai

Beyond our reach, eternal is the Creator's essence[2]—
An instant's contemplation of Him to the fallen brings purity.
What is heard of as wondrous, by touch of feet of the holy
is attained—
To your heart therefore attach feet of the holy. (1)
By what device, what discipline may this be attained ?
Tell me, you that are noble of soul,
By what device *on Him* may we meditate ? (I-Pause)
Even man when a man serves him,
Even in mind bears it.[3]
Nanak with the Ocean of Bliss seeks shelter—
In Thy Name lies my prop. (2) (6.92)

Sant sharaņi sanț țahal karī

With the holy have we sought shelter; the holy have we served :
Thereby from bonds of worldly affairs, from all entanglements
And other concerns have we found release. (I-Pause)
Joy in poise, great bliss *has come*,
As from the Master the Name Divine we attained.

1. Mant (mantra).
2. Form.
3. (The implication is, then how can God be forgetful of man's devotion ?)

As the Master, perfectly-endowed, from the world
turned *my mind* away, P. 823
Indescribable joy I *attained*. (1)
The Divine Charmer I beheld close to all—
No spot of Him is devoid, all filled.
In all spots is pervasive the Treasure of Grace :
Saith Nanak, fruitful is my life. (2) (7.93)

Mana kyā kahtā hauṇ kyā kahtā

The mind prompts[1] to one thing; I to another persuade[1] it.
The Lord, all-wise knows all—what before Him can I
state ? (I-Pause)
Thou alone knowest our unexpressed state,
that in our minds operates.
My self ! till when shalt thou rob others,
When the Lord sees and hears all ? (1)
To know this has my mind felt bliss,
That no other than the Lord is the Creator.
Saith Nanak : As the Master has shown grace,
Never is the dye of Divine devotion washed off. (2) (8.94)

Nindaku aisei hī jhari pāīyai

*Thus do traducers crumble.
Brother ! know by the example, like wall of sand
they fall. (I-Pause)
The traducer, as a fault he notices, is in heart pleased;
To behold good with sorrow is he filled.
Contemplating evil day and night still he may not accomplish it :
Yet in contemplation of evil he dies. (1)
The traducer by the Lord cast off,[2] death grips[3] him :
Towards men of God rancour he practises.
The Lord Himself is Nanak's protector—
What can poor man do *against him* ? (2) (9.95)

Aisei kāhe bhūl parei

Why this straying into error ?
Man does *wrong*, then denies it—the Lord ever by us,
Sees and hears all. (I-Pause)

1. Asks.
2. Frogotten.
3. Approaches.
* Note : (This hymn is believed to have been inspired by news of the death of Sulahi's nephew, who like his uncle was aiming to attack the Guru, but was killed in a dispute).

Man buys glass, discarding gold;[1]
With the enemy[2] in love, deserting his true friend,[3]
What is real, he considers unpleasant,[4] what is unreal is to
him sweet :
Caught in evil passions he burns. (1)
In a dark well is the creature fallen;
In the dust-storm of darkness, bonds of attachment hold him.
Saith Nanak : Should the Lord be gracious,
Is met the Master, who extricates *us* by grasping
our arm. (2) (10.96)

Mana tan rasnā Hari chīnā

With *power of* mind and body, with *utterance by* the tongue
have the Lord we contemplated.
Has come bliss, effaced are anxieties—
All joys has the Master on me conferred. (I-Pause)
In place of ignorance has come the state of enlightenment,
From the Lord, all-knowing, all-seeing.
His *servants* with strength of His arm He saves—
Boyond harm they remain. (1)
To the saint of God[5] am I a sacrifice,
By whose grace the Name Divine I have uttered.
Saith Nanak : *Reposing my* trust in the Lord,
In none else have I even for an instant reposed belief. (2) (11.97)

Guri pūrai merī rākh lai

The Master, perfectly-endowed my honour has saved.
The Name ambrosial in my heart has he placed,
Whereby is annulled impurity of multiple births. (I-Pause)
Removed are minions *of evil* and malevolent foes,
As the holy text *taught* by the Master I have uttered.
What can a helpless *foe* do P. 824
Against the Lord's might that is so great ? (1)
By constant remembrance of *the Lord*, lodging in the mind His feet
Joy have I attained.
Nanak has sought shelter with Him who is highest
of all. (2) (12.98)

---

1. Glass and gold are used symbolically.
2. Enemy is Maya; friend, God.
3. Implies God.
4. Bitter.
5. Implies the Guru (holy Preceptor).

Sadā sadā japīyai Prabh Nām

Ever the Name Divine contemplate :
Thereby torments not old age, death or suffering,
And in the Hereafter, at the Divine Portal are achieved
all objectives. (I-Pause)
Discarding egoism, *the Lord's* shelter you seek—
This treasure obtain from the Master.
Then is snapped the noose of transmigration,[1]
And decree of approval at the Eternal Portal obtained. (1)
Whatever be your doing, Lord ! may I find good,
And from my mind be all pride removed.
Saith Nanak : His shelter I seek
Who the whole world has created. (2) (13.99)

Mana tan antari Prabhu āhī

In the mind and body of whoever abides the Lord,
Ever sings Divine laudation and in doing good *engages*—
Invaluable is his utterance.[2] (I-Pause)
All the progenitors of such a one in an instant are liberated,
And his impurity of multiple births removed.
Ever the Lord contemplate,
So that blithely this forest of evil you traverse. (1)
The Lord's feet have I found to be the ship,
Wherewith is the ocean of existence crossed.
Saith Nanak : To the holy servants, devotees of God
Is my heart[3] attached. (2) (14.100)

Dhiroun̤ dekhi Tumhārei rangā

Lord ! beholding your marvels feel I assured[4] *of weal.*
Thou art the Lord, controller of the inner self,
And with the holy dost abide. (I-Pause)
In an instant the Lord creates and exalts
And on a lowly worm[5] confers royalty. (1)
Never from my heart be put away—
This boon Nanak, Thy servant begs. (2) (15.101)

Achut pūjā jog gopāl

The Lord eternal *alone* is worthy of worship :
My mind and body to the Lord I dedicate,

---

1. Birth and death.
2. Tongue.
3. Mana.
4. *Dhiroun.* Lit. am put in poise. 'Assured' is the sense yielded.
5. Used symbolically.

Who all creation cherishes. (I-Pause)
The Lord mighty to grant shelter *to the seeker*,
donor of joy inexpressible,
Ocean of compassion, mightily gracious—
His *servant* to His bosom[1] clasps to save,
That hot air touches him not. (1)
The gracious Lord,[2] is the devotee's entire wealth
and substance.
Nanak, His mendicant, the Lord's sight seeks,
And dust *of feet* of the holy. (2) (16.102)

Simrat Nāmu koṭi jatan bhaye

Contemplation of the Name millions of devices equals.
As joining the holy congregation Divine laudation I have sung,
Terror-struck are Yama's minions. (1-Pause)
All expiatory rituals have I performed—
Supreme over all is with mind and body the Lord's feet to grasp :
Thereby is annulled transmigration, fled doubt and *Yama's* fear,
And burnt sins of multiple births. (1)
From fear[3] freed to the Lord offer devotion—
This boon by supreme good luck is attained.
Lord, Provider to perfection, P. 825
Grant in Thy grace that Nanak Thy servant,
To Thy holy praise give utterance. (2) (17.103)

Sulahi te Narāyaṇ rākhu

*Lord ! from Sulahi grant proteetion.
Unable to accomplish anything is Sulahi—
An unclean death[4] has he met. (I-Pause)
The Lord *brandishing*[5] the axe his head cut off,
And in an instant dust he became.
Contemplating evil is he burnt;
The Creator has *to his death* pushed him. (1)
Progeny, friends wealth—nothing with him has lasted;
Brothers and relations has he left behind.

1. Neck.
2. Damodar = An attributive name of Krishna, here symbolizing God.
3. Fear of Yama's retribution is implied.
 * *Note* : Sulahi, a Pathan army officer was instigated on false reports to attack Guru Arjan Dev. Before effecting his design he fell into a burning kiln and died. This hymn, as elsewhere (Asa V. 5) expresses thanksgiving to the Lord on this deliverance.
4. Sulahi died in fire, considered an unclean end for a Muhammadan.
5. Taking out, pulling out.

Saith Nanak : To the Lord am I a sacrifice,
Who His servant's prophecy has fulfilled. (2) (18.104)

Pūrei Guru kī pūrī sev

Service to the Preceptor, perfectly endowed, brings perfection
of success :
I *thereby* behold the Lord to be solely pervasive—
The Divinely-inspired Master my objective[1]
has fulfilled. (I-Pause)
The Lord, existing at beginning, end and middle of time,
His manifest glory has Himself created.
The Lord of mighty glory, Himself His servant's
honour saves. (1)
The Supreme Being, Supreme Lord, holy Divine Enlightener
All creation under His own power has placed.
Nanak shelter with the *Lord's* lotus feet seeks,
As the holy incantation of the Name Divine he utters. (2) (19.105)

Tāp pāp te rākehi āp

From maladies and evil He Himself protects;
By attaching ourselves to the Master's feet are we joy-cooled,
Contemplating in heart the Name Divine. (I-Pause)
In His grace on my forehead His hand has placed
The Lord, saviour of the world, whose glory the nine
continents pervades.
Shattered is suffering, entered joy and bliss :
Assuaged is thirst, and mind and body with truth fulfilled. (1)
Of the Lord, mighty to grant shelter,
protector of the helpless,
Mother and father of all creation;
Beloved of devotees, shatterer of fear,
Nanak sings laudation in measured tone. (2) (20.106)

Jis te ūpajiyā tisai pachhānu

Worship[2] Him from whom hast thou arisen.
By meditating on the Supreme Being, the Supreme Lord,
Comes joy, bliss and weal. (I-Pause)
By good fortune is met the Preceptor, perfectly-endowed,
By grace of the Lord, Controller of the inner self,
all-beauty, all-wisdom.

1. (This is liberation).
2. Know.

Making us his own the Lord, supremely mighty,
Honour of the humble,
By strength of His arm has saved us. (1)
In an instant are shattered doubt and fear,
And out of darkness has appeared light.
With each breath Nanak worships Him,
Ever to Him a sacrifice. (2) (21.107)

Dovaiṇ thāṇv rakhei Guru sūrei

The heroic Master in both spots has saved us :
In the here and the hereafter has the Supreme Being
granted us fulfilment;
Achieved are all our objectives. (I-Pause)
By contemplating the Name Divine comes joy in poise,
As in dust *of feet* of the holy we have bathed.
Annulled is transmigration, attained poise,
And ended suffering of birth and death. (1)
Ocean of doubt and fear have we crossed; cast off is Yama's fear,
And in each being beheld the Sole Lord pervasive.
Nanak under shelter of the *Divine* shatterer of fear
has come, P. 826
As within the self and without the Lord's presence
he has beheld. (2) (22.108)

Darshan dekhat dokh nasei

At sight of *the Lord* are sins fled.
Be Thou never out of *my* sight; abide ever with *my* self. (I-Pause)
Lord beloved, prop of life,
All-pervasive, controller of the self ! (1)
What power have I to recall and recount Thy merits ?
With each breath Thee, Lord I contemplate. (2)
Lord, treasure of grace, compassionate to the humble,
All beings you cherish ! (3)
Day and night Thy servant Thy Name utters.
Saith Nanak : The Lord Himself this devotion
has inspired. (23.109)

Tanu dhanu jobanu chalat gaiyā

This physical frame, wealth, youth[1]—each has departed.
Man to the Name Divine has not devoted himself;
In evil-doing is night passed and come dawn. (I-Pause)

---

1. Joban, implied meaning also beauty.

By ever consuming viands of various kinds are *his* mouth and teeth worn and decayed.
Involved in avarice is man robbed;[1]
In evil-doing engaged, compassion never has he felt. (1)
In great evils, mighty ocean of suffering,
Is the creature rotting.
Nanak with the Lord has sought shelter,
Who grasping him by the arm has extricated him. (2) (24.110)

Apnā Prabhu āiyā chīti

As the Lord came into *my* mind
Are foes and minions of evil left fuming in despair :
Brother, friend ! weal *to me* has come. (I-Pause)
Gone are maladies of body and mind,
As has the Creator protected us.
Have come peace, joy and bliss abounding,
As the cherished Name my heart's garland I have made. (1)
Lord ! this life and body *is* Thy property;
Thou the Master almighty,
Saviour of Thy servant.
Ever is Nanak Thy slave. (2) (25.111)

Gobind simar hoā kalyāṇa

By contemplation of the Lord has weal come *to us*;
Effaced is mind's malady; has come holy joy,
As the Lord, all-knowing, controller of the inner self we contemplated. (I-Pause)
He whose are all creatures, has conferred on them joy;
To His devotees is the holy Eternal their strength.
Himself His servant has He protected;
In the Divine shatterer of fear lies their assurance of succour. (1)
All now are friends, gone is malice;
Evil-doers and minions of sin has the Lord picked and cast
In joy in poise and bliss abounding is Nanak's life passed
In uttering Divine laudation. (2) (26.112)

Pār-Brahm Prabh bhaye kirpāl

The Lord, Supreme Being, grace has shown.
All objectives has the holy Preceptor fulfilled;

1. Used symbolically for spiritual ruin.

By contemplating the holy Preceptor have we
attained bliss. (I-Pause)
The Lord has taken us in His embrace; all ill-wishers
turned dust.
The Lord His servants to His bosom has clasped;
Attaching them to His sash[1] has He saved them. (1)
In weal and unison have we returned home; P. 827
Blackened are traducers' faces.
Saith Nanak : By grace of the holy Preceptor,
perfectly-endowed,
The Lord *have we realized* and attained bliss. (2) (27.113)

Mū lālaṇ siun preeti banī

With the cherished Beloved am I in love. (Pause)
This love neither can be snapped nor discarded—
So taut is the pull. (1)
Day and night in my mind dost Thou abide—
Lord ! shower Thy grace. (2)
To the Lord of Beauty[2] am a sacrifice,
Of indescribable state. (3)
Nanak, Thy servant, is known as slave of Thy slaves :
Lord ! show me Thy grace. (4) (28.114)

Hari ke charan japi jāun kūrbānu

Contemplating the Lord's feet to Him am I a sacrifice :
The Supreme Being, Supreme Lord, my Enlightner is.
On Him with mind and heart you meditate. (I-Pause)
Ever the Donor of Bliss contemplate,
Creator of the whole world.
With your tongue the Sole Lord's *Name* devotedly utter—
Thereby at the Portal Eternal receive honour. (1)
Such alone this treasure have obtained, as with holy
company are blessed.
Lord ! may I ever Thy laudation chant :
In Thy grace this boon grant me. (2) (29.115)

Rākhi līyā Satiguru ki sharaṇ

Under shelter of the holy Preceptor are we saved;
Over the whole world has resounded my glory—
The Supreme Being is my Saviour.[3] (I-Pause)

1. Expression for granting protection—'taking under His wing'.
2. A descriptive title of Krishna, swarthy Lord of Beauty, here symbolizing God.
3. Also interpreted as : 'The ship that has carried me across.'

To the Lord's feet am I again and again a sacrifice,
Immanent in all spots, in all beings,
Who the universe pervades, perfection of bliss confers,
And all existence cherishes and fulfils. (1)
Lord ! the device of life of all beings under your power lies;
Of all fulfilment are you prime cause.
From primal time has the Lord succoured *His devotees*.
Saith Nanak : One contemplating the Lord from
all fear is *free*. (2) (30.16)

In teh Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

SCORE 8

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maiṇ nāhīṇ Prabh sabhu kichhu Terā

Lord ! nothing am I; all that is, is Thine.
On one side art Thou the unattributed Supreme,
on the other attributed :
Within these two states disports the Lord. (I-Pause)
Himself within the city *of the body* He abides,
Himself without it—
All spots are the Lord's habitation.
Himself Monarch and subjects—
In one place the Lord, in another the servant. (1)
From whom may *we maintain* concealment,
on whom practise deceit ?
Wherever I look, is His Presence near.
Saith Nanak : As the Master, of holy aspect we have met,
Is all existence beheld as drop *at one with* the ocean—
No distinction visible, (2) (1.117)

Tūm samratha kāran karan P. 828

Almighty, eause of causes are you.
Divine Master ! pray my faults overlook[1]—
Sinner that I am, with your feet I seek shelter. (I-Pause)
The deeds done by me to you are known;
No scope[2] I see for stubborn denial of *these*.
Lord ! great is your glory as heard of by me—
A million sins by your Name are cast off. (1)

1. Cover.
2. Place.

Our way is ever to fall into error;
Your Law[1] the fallen to save.
Lord compassion incarnate, merciful, storehouse of grace !
To Nanak *grant* the Divine sight that is the true
state of living. (2) (2.118)

Aisī kirpa mohe karou

Lord ! show me such grace,
That my forehead at feet of the holy may lie,
My eyes their sight behold and dust *of their feet* on my
body fall. (I-Pause)
May the Master's Word in my heart be lodged;
The Name Divine next my mind my I place.
Lord ! cast off the five thieves,[2] and all doubts in
fire be burnt. (1)
What you do, may that be reckoned good by me;
May feelings of uncertainty in faith be cast off.
Lord ! you are the Sole Provider of Nanak;
In holy congregation save me ! (2) (3.119)

Aisī dīkhiyā jaṇa siuṃ mangā

From the devotee[3] of God this instruction I seek :
Lord ! may I in your meditation, in your love be absorbed !
May I serve you, be ever by you ! (I-Pause)
May the devotees of God I serve, with devotees converse,
With devotees be my association.
May dust of feet of the holy,
Fulfiller of endless waves of desire
Touch my face and forehead. (1)
Pure is the glory of the Supreme Being's devotees;
Therir feet equal to a million *holy spots* on the *Ganga*.
Nanak in dust of feet of the holy has bathed;
Thereby are cast off obloquies of multiple births. (2) (4.120)

Jiūṃ bhāvai tīūṃ mohe pratipāl

Lord ! cherish me as may please Thee.
Lord Supreme Being, holy Enlightener !
Children are we, you the gracious father. (I-Pause)
I that am worthless,[4] without merit,

1. Bird (Wird-Arb).
2. The five sources of evil, viz. lust, wrath, avarice, attachment and pride.
3. For 'devotee' and 'the holy' *Jana* is used in the original.
4. Without any qualities.

No power have I to do endeavour[1] to have union
with you.
Your state and extent known to you alone;
This life and body all your substance. (1)
Controller of the inner self ! Lord Supreme Being,
Without our utterance, you still know our state.
Saith Nanak : By the Lord's glance of grace
Are our body and mind joy-cooled. (2) (5.121)

Rākhu sadā Prabh apnai sāth

Lord ! cherish *us* ever by your side :
You are Beloved, charmer of heart—
Without you of little avail is life. (I-Pause)
Lord, protector of the helpless, in an instant paupers
you turn into kings.
In burning fire[2] your devotees have you saved—
With *strength of* your arm have you succoured them. (1)
Cool joy have we received; satisfied the mind;
By contemplation of the Lord is ended all perturbation
and struggle.
Saith Nanak, The Nine Treasures[3] and all wealth *lie*
in the Lord's service—
Unavailing all clever devices other than this. (2) (6.122)

Apnei sevak kau kabahu na bisāruh

Pray forget not your servant ever ! P. 829
Lord ! to my heart be attached—put not out of mind my
devotion of times foregone.[4] (I-Pause)
Lord ! purifying the fallen is your law;[5]
Bear not in heart our sins,
You, Lord are solely my life's breath, substance and joy—
In your grace burn away veils of egoism. (1)
How may the fish find life without water, or the child
without milk ?
Nanak, servant of God, for *the Lord's* lotus feet is thirsting :
In sight of the Lord lies essence of his joy. (2) (7.123)

---

1. Implies austerities, ritual actions, prayers etc.
2. Implies fire of desire.
3. See Glossary.
4. Implies earlier births.
5. Bird (Wird-Arb).

Āgai pāchhai kūshalu bhaiyā

Over my entire life[1] pervades weal :
The Master, perfectly-endowed fully has succoured me;
And the Supreme Being, Lord has shown grace. (I-Pause)
In *my* mind and body is the Beloved Lord pervasive,
And suffering and pain all is effaced.
In joyful peace and poise the Lord's laudation have I sung;
Destroyed are minions of evil and evil-doers. (1)
The Lord my merits and demerits has not reckoned,
And in His grace has made me his own.
Immeasurable is the greatness of the eternal, immortal *Lord*—
Nanak the Lord's victory hails. (2) (8.124)

Binu bhay bhagtī taranu kaise

How without God's fear and devotion may liberation[2] come ?
Lord, uplifter of the fallen, show grace—
By your prop preserve me ! (I-Pause)
Man remembers not God and in intoxication[3] wanders about,
To evils attached, as a cur.
In excessive worldly attachment is his life passed;
Doing sin is he thus sinking.[3] (1)
Shatterer of suffering, immaculate Supreme Being,
Thy shelter we seek—
Grant that in holy company *Thee* we contemplate.
Lord, destroyer of afflictions, shatterer of sins !
Nanak by *Thy* sight finds life. (2) (9.125)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev

Duos

SCORE 9

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Āpeh meli lae

Himself has the Lord granted us union :
Since such time as under your shelter we came
Have *our* sins vanished. (I-Pause)
Discarding pride and expectation from others[4]
Under shelter of the holy have we come.

---

1. Lit. Before and after.
2. Swimming.
3. Used metaphorically.
4. May also mean 'anxiety concerning others.'

Beloved Lord ! by uttering your Name
Are maladies of the body destroyed. (1)
Us that are extremely thoughtless, unwise, ignorant
The *Lord* assuming compassion has saved.
Saith Nanak : By contact with the Master, perfectly-endowed,
Is our transmigration annulled. (2) 1.126

Jivouṇ Namu sunī

In listening to the Name find I life.
As the Master, perfectly-endowed has shown favour,
Are all my hopes[1] fulfilled. (I-Pause)
Gone is suffering; the mind poise has assumed
As by the tune of joy I am charmed.
Arisen in yearning for union with the beloved Lord—
Now for an instant can I not have patience. (1)
He by whose contemplation are saved innumerable
devotees, P. 830
Whom innumerable beings and innumerable sages contemplate;
Who to the blind is a support, the destitute in *whom*
have found wealth—
Nanak the Lord of innumerable merits *has attained.* (2) (2.127)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Varied rhythm*
SCORE 13
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mohan neend na āwai hāwai hār kajar bastra abharan kinei

Divine charmer ! by deep sighs oppressed, no sleep I get—
Even though with pearl-strings, collyrium, dresses and
ornaments I have decked myself.[2]
Sad, sad, sad am I !
Sister[3] ! when will He return home ? (I-Pause)
With happily-wedded wives seek I shelter, on their
feet resting my head—
Praying, with the Beloved grant me union.
Sister[3] ! when will He return home ? (1)
Listen, sister-friend ! the *secret* of union *to you* shall I explain :

1. The original is in the singular.
* Partal.
2. (This is the image of the seeker as the wife pining is separation from the Divine Spouse).
3. This is implied in the vocative *ri*.

Efface all egoism. Thus shall you meet the Beloved in the home.
Then shall you sing in joy and felicity laudation of His merits.
Meditate on the *Lord*, image of bliss.
Saith Nanak : Sister, as the Portal I entered,
The Beloved I found. (2)
The Beloved sight of His beauty grants;
Now therefore, joyful sleep I get.
Assuaged is my thirst;
In poise am I absorbed.
Sweet is the Beloved's discourse.
Sister ! to the Beloved charmer have I attained. (3) (1.128)
(Second Pause)

Morī aham jāe darshan pāvat he

My egoism by sight of the Lord disappears.
With the Lord, His devotees' succourer, am I absorbed.
His feet have I grasped. (I-Pause)
The mind to nothing else is inclined—
In His feet repeatedly[1] absorbed
As humming-bee to nectar of the lotus.
No other joy it desires—the Lord alone seeking. (1)
By breaking off with other than God, comes release from Yama.
My mind ! in draughts the Divine elixir quaff;
In holy company turn away *from the world*.
Listen[2], all other than the Lord is unreal.
Nanak solely to the Divine feet in love is absorbed. (2) (2.129)

In the Measure Bilaval—Composition of Sri Guru Tegh Bahadur
Duos

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dūkh hartā Hari Nāmu pachhāno

Realize the Name Divine, annuller of suffering.
Know my self ! by its contemplation were Ajamal[3] and
Ganika[4] saved. (I-Pause).
In an instant was the Elephant's[5] terror removed as the Lord's
Name it uttered.

1. Charnavai, charnavai (repeated).
2. (nahin nāhin re !) gives the force of emphasis with *re* being a vocative term.
3. A sinful Brahmin of Kannauj.
4. A courtesan, also saved.
5. In the Puranic story, the Elephant gripped by the crab was saved through prayer. (The other two stories too come from the Puranic lore).

As the child Dhruva[1] to Narad's[2] discourse listened,
In devotion he got absorbed. (1)
The immutable, immortal state he attained.
At which the world has wondered.
Saith Nanak : Saviour of His devotees is the Lord—
Know Him ever to be near. (2) (1)

Hari ke Nām binā dūkhu pāwai

Man devoid of *devotion to* the Name Divine by
suffering is gripped.
Without devotion is not doubt lifted—
This secret by the Master is revealed. (I-Pause)
What if man to bathing-spots has resorted and observed fasts,
But seeks not Divine shelter ?
The Yogic practice and sacrifices of one know
to be fruitless, P. 831
Who of Divine laudation is neglectful.[3] (1)
One that discarding pride and attachment Divine
laudation sings—
Know, saith Nanak : Such a one is known
as *jivan-mukta*.[4] (2) (2)

Jā maiṇ bhajan Rāma ko nāhīṇ

This *ever* keep in mind : whoever to Lord is not devoted,
His human birth fruitlessly is wasted. (I-Pause)
Know this to be the truth, as I tell you :
Whoever to bathing-spots resorts, observes fasts
But subdues not the ego—
Know all his ritual practices to be fruitless. (1)
As the stone when placed in water, by water is not penetrated,
Even such you know the creature devoid of devotion. (2)
In Kali-Yuga[5] liberation from *devotion to* the
Name is attained—
This secret by the Master is revealed.
Saith Nanak : Such a one alone is of worth[6]
As Divine laudation sings. (3) (3)

1. The child that became the pole-star.
2. Brahma's son, a rishi.
3. Is forgetful.
4. Liberated while living.
5. The present age of sinfulness.
6. Lit. Heavy, of weight and substance.

In the Measure Bilaval—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
SCORE 10
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nikṭi wasai dekhai sabhu soī

Close *to us* abides the Lord, all creation viewing :
This a rare God-inspired one realizes.
Without imbibing fear of God comes not devotion.
To those dyed in the holy Word comes joy eternal. (1)
Extremely valuable substance is realization of the Name :
This the God-directed, feeling great joy, attain. (1-Pause)
All claim enlightenment *to possess*;
Yet expounding it, into disputation they enter,
leading to suffering.
None from idle talking is restrained :
Without dyeing in Divine joy comes not liberation. (2)
Realization and meditation from the Master is acquired.
Living is pure as the holy Lord in the mind abides.
Egoists talk, but live not their words.
One forgetful of the Name, no place *with God* finds. (3)
Maya has bound the mind[1] in a net in a lake,
That to each being[2] clings through evil passions.
All that *into the world* arrive, subject to death are seen.
By remembering God with the heart, is success attained. (4)
Such alone are truly enlightened as to the holy Word are attached.
The egoist egoism-gripped, loses honour.
The Creator Himself devotion inspires,
And by the Master's guidance exaltation grants. (5)
In the dark night[3] *shines* the pure Divine light.
Those without the Name are false, unclean, untouchable.
Scriptures[4] announce the call to devotion.
Whoever listening to it acquires faith, the Divine effulgence
beholds. (6)
Shastras and Simritis[5] devotion to the Name inculcate :

1. Mana.
2. Vessel.
3. Symbol for the world or life.
4. Vedas.
5. Respectively philosophical works and manuals of codes.

As by the Master's guidance is this holy[1] deed performed,
comes peace.
Egoists bear suffering in transmigration.
By submitting to the Name are bonds snapped. (7)
Faith in the Name is true devotion and worship. P. 832
Who else may I view ? No other is there than God.
After viewing all I declare : *The Lord* alone to my heart is pleasing.
Saith Nanak : None other exists. (8) (1)

Mana kā kahiyā manasā karai

Our thinking acts on the mind's prompting :
The mind evil and good determines.
No fulfilment comes to one by Maya-wine intoxicated.
True fulfilment and liberation in love of the Holy Eternal lies. (1)
Man viewing his body, wealth and wife, into pride falls.
Know, other than the Name nothing shall accompany *us*. (I-Pause)
Man in enjoyment of pleasure and delights at will may indulge;
Yet his wealth to others shall go; his body a heap of ashes.
All visible expanse[2] is dust, into dust mingling :
Without the holy Word goes not impurity *of heart*. (2)
Songs. tunes, music all are false,[3]
From the Three Qualities[4] arising and falling, keeping *the self*
far *from God*.
By clinging to foul thinking of duality is not suffering ended.
Release comes from the medicine of singing by the
Master's guidance,
Of Divine laudation. (3)
One wearing bleached dhoti, fixing the paste-mark
And wearing a rosary round the neck,[5]
Yet bearing wrath within, recites *scriptures*
As actor in theatre.
Some neglecting the Name, Maya-wine have drunk;
Know, without devotion to the Master is not *true*
joy attained. (4)
Those turning away from the Master in transmigration
are whirled[6] :

1. Noble.
2. Implies worldly wealth.
3. This refers to music that panders to passions. Next is mentioned holy music.
4. See Glossary.
5. This describes the typical Brahminical show of piety.
6. (Last two lines rendered first).

Tied in bonds, are they born and die.
These are hogs, dogs, asses and cats;
Beasts, foul-minded ones, low barbarians. (5)
By service to the Master are boons acquireds.
By bearing the Name in the heart comes success ever.
Such at the Eternal Portal are not questioned.
One submitting to the Divine Ordinance at the Portal
gets fulfilment. (6)
By contact with the holy Preceptor comes realization of *God*,
As abiding by the Divine will, the Ordinance one realizes.
By realization of the Ordinance comes abiding at the
holy Portal.
By the holy Word are annulled death and birth. (7)
One that abides free from Maya-taint
And knows all to be His,
And to God, whose these are, dedicates mind and body,
is not born nor dies.
Saith Nanak, into the holy Eternal
Such get absorbed. (8) (2)

In the Measure Bilaval—Composition of Sri Guru Amar Das

Ashtpadi (Octet)

SCORE 10

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jagu kaūwwa mūkhi chūnch giānu

The world is crow-like, uttering hollow discourses[1]
on elightenment.
In their *mind* such carry falsehood and vanity.
Those without devotion in the end shall stand exposed. (1)
By devotion to the holy Preceptor is the holy Name in the
self lodged.
By the Preceptor's contact[2] is the Name Divine in mind lodged.
Except *devotion to* the Name is all love false. (1-Pause)
Act as by the Preceptor instructed :
By contemplation of the Word, the abode of serene poise enter;
By devotion to the holy Name achieve true merit.[3] (2)

1. Discourses coming from the mouth (beak) and not from the heart.
2. Meeting.
3. Greatness.

Some, ignorant themselves, set up to enlighten the world.
Blind in their mind, blind their doings.
How may such find place at the Divine Portal and Mansion ? (3)
Serve the Lord, to whom all in each one's mind is known;
Whose light each being[1] pervades—
What concealment from Him possible ? (4)
The holy Name by the Holy Word is realized; P.833
As *Himself He with the devotee* is united,
Whoever by the Preceptor's guidance ever the Name
contemplates, has his egoism lifted. (5)
By service of the holy Preceptor vanishes duality and
false thinking;
Evils eliminated, sinful thinking destroyed;
This frame *become* gold, its light into Divine Light merges. (6)
Great exaltation from the holy Preceptor's contact[4] comes;
With the Name in the heart lodged, vanishes all suffering,
And by dying in the Name comes eternal joy. (7)
By putting faith in the Preceptor's teaching comes pure doing;
Putting faith in the Preceptor's teaching to the Door of
Liberation *leads*.
Saith Nanak : Faith in the Preceptor's teaching
Liberation to *the devotee's* whole family brings. (8) (1.3)

In the Measure Bilaval—Composition of Sri Guru Ram Das
Ashtpadiyan (Octets)
SCORE 11

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Āpai āpu khāe haun meṭai andinu Hari ras gīt gawaīyā

As is egoism destroyed and pride effaced,
Does one sing songs of joy in God.
By faith inspired by the Master turns the body to gold
And made fearless, its light into Divine Light merges. (1)
My *sole* prop is the Lord's Divine Name.
For an instant, a minute without the Name I cannot abide—
By the Master this Divine instruction is imparted. (I-Pause)
The house of ten doors,[2] day and night by five thieves[3]
is assailed.

1. Vessel.
2. Implies the body.
3. The five sources of evil.

These take away the substance of righteousness—
Egoists purblind of this have no awareness. (2)
The golden citadel *of the body* with numerous jewels is filled;
Those awake acquire essence of enlightenment and devotion.
Thieves and robbers that are concealed,
By *force of* the Master's Word are captured and bound. (3)
The Name Divine is the treasure and ship;
The Master that is pilot, by the holy Word takes *us* across it.
Then approaches not Yama, harsh tax-gatherer,
Nor attacks thief or robber.[1] (4)
Divine merits day and night we laud.
To utterance of Divine praise is no end visible.
By the Master's guidance the mind the state of poise enters,
And with resounding of fanfare is the Lord met. (5)
The mind by sight of *the Lord* is fulfilled;
The ears by listening to the holy utterance and word.
Listening to these is the inner self joy-drenched,
And in ecstasy contemplates the Lord. (6)
By Maya-attachment the Three Qualities[2] cling to *man*;
By the Master's teaching comes absorption in the Absolute.[3]
Then is the whole world viewed without distinction,
And all existence seen as the Supreme Being outspread. (7)
Light of the Name Divine in all *existence is manifest*;
By the Master's guidance is the Inaccessible made accessible.
Saith Nanak : The Lord compassion to the humble has shown,
And feeling devotion in the Name Divine are
we absorbed. (8) (1.4)

Hari Hari Nāmu sītaljalu dhiyāwuhu Hari chandan wāsu sūgandh gandhaīyā

On the Name Divine, *joyous* as cooling water meditate;
With fragrance of the Divine sandalwood in fragrance
is one *drenched*.
By associating with holy company have we attained
the supreme state— P. 834
I, castor and *dhak*[4] in holy company have acquired fragrance. (1)

1. Used symbolically for the above.
2. See Glossary.
3. Turiya.
4. An inferior kind of tree.

Utter name of the Lord of the universe,[1] Divine Master,
Those falling under His shelter alone are saved,
As Prahlad *who was* saved and in the Lord absorbed. (I-Pause)
Among vegetation[2] sandalwood is supreme—all *growing*
close to it sandalwood become.
Reprobates[3] false are dried up standing— in pride of
mind sequestered,
From *the Divine Sandalwood* removed far. (2)
The Lord Creator Himself knows the state and measure *of each*—
All devices by *the Lord Himself* are made.
Whoever the holy Preceptor contacts, turns gold —
What is primarily writ, by no effort can be effaced. (3)
By the Master's teaching are obtained boons of jewels,
As is thrown open the ocean-like treasure of devotion.
Strong devotion to the feet Divine is aroused,
Whereby in lauding the Lord's merits remain I unsatiated. (4)
By constant meditation on the Lord is aroused supreme
dispassion *towards the world*—
In uttering Divine laudation my fervent devotion
have I expressed.
With constantly, each instant, uttering *Divine laudation*,
Unknown still is the Lord's extent, that is beyond knowable
extent.[4] (5)
Shastras, Vedas and Puranas[5] adjure aloud doing of righteousness
And performance of the six duties.[6]
Yet egoists lost in hypocrisy and doubt, caught in waves
of avarice,
Their boat under the weight *of sin* is sunk. (6)
Utter the Name; by the Name attain the Supreme state—
Simritis[7] and Shastras too *devotion to* the name have confirmed,
As egoism goes, is the mind purified—
By faith inculcated through the Master, is the supreme
state attained. (7)

---

1. Jagannath, Jagadish.
2. Lit. Eighteen loads-traditional mode of referring to all vegetation on earth.
3. Sakta.
4. Farthest.
5. Mythological scriptures of the Hindu faith.
6. These are, according to one count : Morning prayer, sacrifice, evening prayer, holybath, offerings to deities, honouring guests.
7. Books of codes.

This world with its hues and forms, all is Thine,
Acting as Thou dost promt.
Saith Nanak : Beings *like instruments* sound as touched,
Treading the path that the Lord is pleased to *lay down*. (8) (2.5)

Gurmukhi agam agocharu dhiyāiyā haum bali bali satiguru sati pūrakhaīyyā

But the Master's *guidance* on the inaccessible unknowable
Supreme Being have I meditated—
To the holy Preceptor, exalted person am I a sacrifice.
The Name Divine in my life-breath has he lodged;
By touch of the holy Preceptor in the Lord's Name am
I absorbed. (1)
The prop of God's devotee in the Name Divine rests.
In the holy Preceptor's direction am I proceeding;
By the Master's grace to the Divine Portal have
I attained. (I-Pause)
This body is field of action; by the Master's guidance
Amrita out of it God's devotees churn.
The mind by rubies and jewels of the Name is illumined;
Devotion into this vessel then pours. (2)
Be you slave of slaves of the devotee
Who to the Lord is especially devoted.
My mind and understanding to the Master I dedicate,
By whose grace the inexpressible have I expressed. (3)
Egoists by Maya-attachment are gripped.
With thirst of desire is the mind oppressed.
By the Master's teaching is obtained water of the
Name ambrosial—
Assuaged is this fire by the Master's Word. (4)
The mind before the holy Preceptor dances,[1]
Whose instrument the tune of unstruck music has sounded.
Day and night in Divine laudation it engages,
with its feet marking time. (5) P. 835
The mind dyed in the Lord's dye sings,
Uttering in joyful ecstasy the holy Word.
In the self oozes the pure stream—
Whoever has quaffed it, joy has obtained. (6)

1. Used metaphorically.

The pride-filled man in stubbornness of heart acts,
Like the child erecting a house of sand :
As comes the ocean's wave, in an instant to bits it crumbles. (7)
The Lord is lake, ocean; this world a play by Him enacted.
As the wave in ocean is absorbed,
So is He in all being solely pervasive. (8) (3.6)

Satiguru parchai mani mündrā pāī Guru kā shabadu tani bhasmu drirhaīyyā

Of the holy Preceptor's instruction the earrings in our mind are we wearing,
With the Master's Word's ashes[1] smeared our limbs.
Thus in holy company is our body turned immortal;
Annulled is transmigration. (1)
My self ! in holy company abide.
Show grace, Lord ! grant that each instant feet of God's devotees I wash. (I-Pause)
The mind discarding householder's life, taking to living in wild places,[2]
Still for an instant finds not peace.
After much wandering found it poise,
As shelter with God's devotees it sought. (2)
Leaving progeny[3] as man turns recluse, his mind still is filled with desire.
While by desire gripped, realization he does not get :
By the Master's Word turning desireless, joy he obtains. (3)
As arose in him some new whim,[4] unclad[5] recluse he became,
But his mind moving in ten directions wanders about.
Much he wanders but his thirst is assuaged not—
In holy company alone the abode of compassion he enters. (4)
Siddhas learn numerous Yogic poses; but their mind only after miraculous powers yearns.
Thereby comes not to them fulfilment, content and peace of *mind*.
In holy company they find fulfilment through miracle of the Name Divine. (5)

---

1. Earrings and ashes on the body are part of Yogic ritual.
2. Forests.
3. Daughters and sons.
4. Tark (lit. logic).
5. To be unclad is part of ritual of Jainism, as also compassion which is its ideal.

Creatures egg-born, placenta-born, sweat-born
    and atmosphere-born
And beings with various colours and form are created.
Among these only those falling on shelter of the holy are saved,
Be they Khatris, Brahmins, Sudras, Vaishyas or the
    contemned castes.[1] (6)
Namdev, Jaidev, Kabir, Trilochan and low-caste Ravidas,
    the cobbler—
Whoever *of these* holy company has joined,
Be he the blessed Dhanna Jat, or Sain *the barber*
To the Lord is united.[2] (7)
The Lord His devotees' honour has protected; the
    Lord beloved of devotees to Himself has attached them.
Nanak with the Life of the Universe has sought shelter—
The Lord in His grace has saved him. (8) (4.7)

Antari piyās ūṭhī Prabh kerī sūni Guru bachan mani tīr lagaīyyā

As within *me* arose yearning for the Lord,
Hearing the Master's Word my heart as with an
    arrow was struck.
To the heart alone is its state known—how may another
    know of the pain its bears ? (1)
The charming Enlightener, my heart has charmed. P. 836
At sight of the Master am I put in turmoil and lost
    my reason. (I-Pause)
In various lands and regions wander I questing[3]—
My heart for a sight of the Lord fervently yearns.
My mind and body cut to pieces would *I dedicate* to the Master
Who the Lord's path, the way has shown to me. (2)
Would someone come and convey *to me* the Lord's message,
That to my heart, body and mind would taste sweet.
My head would I cut off and place under the feet of one
That with the Lord would grant me union. (3)
Come sister-friend ! the Lord we seek to realize—
By spells[4] of merits is the Lord won over
Beloved of devotees is He called—
Shelter of the Lord am I seeking. (4)
By decking oneself with forgiveness is won the Lord's approval

1. Chandāl.
2. Saints of various castes including some reckoned low, are mentioned here.
3. Looking.
4. Allusion to spells cast by the women to win over their husbands' love.

And in the mind lighting lamp of the enlightenment by the
Master granted.
In ecstasy would the Lord have bliss with such—
To Him would I offer my life cut to pieces. (5)
The Lord is my necklace; my *devoted* mind an
ornamental pearl-string.
Spread is the couch of devotion to the Lord—
Never can I desert the Lord, beloved of my heart. (6)
If other than the Lord's behests we carry out,[1]
then is all decking vain and void.
The happily-wedded wives that *to meet* the Lord have decked
themselves; have attained Him—
The faces of others are spat on. (7)
I am Thy handmaid—Thous the inaccessible Lord
What power have we, lying under Thy control ?
To the humble show compassion, save us—
Nanak in shelter of the Divine Master is absorbed. (8) (5.8)

Maiṇ mani tani premu agam Thākür kā khinu khinu shardhā mani bahutu üṭhaīyyā

With love for the inaccessible Lord is filled my mind and body;
Each moment *in it* rises great devotion.
At sight of the Master is the heart's yearning fulfilled,
As the Chatrik,[2] crying *prio, prio*[3] when the rain-drop
into its mouth falls. (1)
In unison with my sister-friends[4] to the Lord's discourse
would I listen.
Should the holy Preceptor show grace would he *to the Lord*
unite me :
Before him would I place my severed head. (I-Pause)
Each hair, the mind and body with pain are filled—
Without sight of the Lord sleep comes not to me.
Confounded are physicians and pulse-testers :
My mind, body and heart with agony of love are afflicted. (2)
Without the Beloved can I not live for an instant, a minute,
Like the addict that starved of[5] the drug dies.
Those yearning for the Lord with nothing else are pleased. (3)

1. Lit. He commands one way, we act another.
2. A tiny bird, thirsting for a drop of rain-water, symbol of yearning in love.
3. 'Beloved, beloved'—imitation of the chatrik's cry.
4. Symbol for devotees.
5. Without

Would someone were to come and to the Lord unite me—
To him would I sacrifice myself.
United are those sequestered for multiple births,
As with the ever holy[1] Preceptor shelter we have taken. (4)
In a single conch[2] *with us* lies the Lord : P. 837
The doubt-gripped egoists find not His mansion.
Whoever uttering the Master's Name under His
shelter comes,
The Lord without delay grants him union. (5)
In performance of numerous ritual acts
Is the mind by fraud, deceit and avarice actuated,
Should a son in a harlot's home be born,
By what paternity would it be called ? (6)
As in former births devotion we did,
The Master in us devotion to the Lord has inspired.
With performance of devotion have we attained the Lord
As in the Name Divine were we absorbed. (7)
The Lord Himself brought henna pounded it and dissolving
it in water
To our limbs applied.
Those that the Lord's grace have, saith Nanak,
The Lord, grasping by the arm has extricated them. (8) (6.9)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Ashtpadi (Octet)
SCORE 12
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Upamā jāt na kahī merei Prabh kī upamā jāt na kahī

Inexpressible, beyond expression is the Lord's praise :
Discarding all else, His shelter have I taken. (1-Pause)
To the Lord's eternal[3] lotus feet
May I ever be a sacrifice !
My heart[4] in love to these is devoted—
Discarding these, nowhere else does it incline.[5] (1)
As by the tongue is the Name Divine uttered,
Are burnt away impurities of sin and evil.

---

1. Sati (holy) repeated thrice.
2. Symbol for the self.
3. Illimitable.
4. Mana.
5. Go.

By embarking the boat of the holy comes liberation,
And the ocean of existence crossed. (2)
The heart to the string of loving devotion *is tied,*
That is in the pure tradition of the holy.
Thus are discarded sins and evil-thinking,
And union with the formless Lord attained. (3)
At sight of the Lord are we struck with wonder,
As perfection of bliss we tasted,
Then must one not wander in this direction or that,
As in the heart is lodged the Lord. (4)
Such in hell find not lodgement,
As they ever the Lord, repository of merit, contemplate.
Such behold not Yama with their eyes,
And by listening to the unstruck music[1] with ecstasy
are filled. (5)
With the puissant Lord have we taken shelter.
The Lord gracious to His devotees is compliant.
Vedas the Lord's mystery are not able to realize;
Him the sages too serve. (6)
The Lord is annuller of suffering and pain of the humble,
Whose affairs may entirely lie upset.
None His extent knows—
On water and land is He pervasive. (7)
After exhaustion, at the court Divine have I thrown myself,
A million times bowing in worship.
Lord ! make me dust of feet of the holy—
Pray this desire of Nanak fulfil. (8) (1)

Prabh janam maran nivāri

Lord ! annul my transmigration :
Helpless, at Thy Door have I thrown myself.
As feet of the holy I have grasped,
The heart[2] sweetness of joy in the Lord feels.
In compassion to your sash[3] attach me, P. 838
That Nanak on your Name may keep meditating. (1)
Lord, gracious protector of the humble !
For dust of *feet of* the holy I yearn. (1-Pause)

1. The mystic music believed to be heard by Yogis in trance.
2. Mana.
3. That is, grant me protection.

The world is a poison-filled well
In which utter darkness of ignorance deludes.
Lord ! by the arm grasp me;
Devotion to your Name grant.
Lord ! other than Thee no place *of shelter* is for me.
Nanak ! *to Him* am I a sacrifice. (2)
My body by avarice and attachment is bound :
Without devotion turns it dust.
Yama's minions of terrible aspect *frighten*
And Chitra and Gupta[1] our deeds fully know.
Day and night witness they bear.
To escape these, Nanak ! with the Lord take shelter. (3)
Lord, Shatterer of fear !
In Thy grace save the fallen.
Beyond count are my sins—
Where other than the Lord's *grace* can these be effaced[2] ?
The Lord's shelter have I contemplated and taken.
With strength of Thy arm save Nanak ! (4)
Lord, treasure of merit,
Cherisher of all beings,
In my heart is yearning for Thy sight :
The Lord is fulfiller of desires.
For an instant without Him can *I* not live :
Saith Nanak, by great good fortune is He attained. (5)
Lord ! other than Thee none is *real*.
My heart loves Thee as the *chakor*[3] the moon;
As the fish the water,
As the humming-bee and the lotus that are inseparable,
As the *chakwi*[4] in wait for the sun :
Thus thirsts Nanak for the *Lord's* feet. (6)
As the young wife yearning for the husband,
As the avaricious man for gifts of money;
As is the friendship of water and milk,
As one in extreme hunger yearns for food,
As the mother loves her child—
Thus does Nanak ever contemplate the Lord. (7)

---

1. Celestial recorders of deeds.
2. Absorbed.
3. This bird is traditionally believed to be in love with the moon.
4. Chakwi is the bird which is believed to be in love with sun.

As on the lamp falls the moth,
As the thief unabashed makes plunder,
As is the elephant by lust bound,
As is the householder in poisonous affairs involved;
As the gambler gives not up the passion for dice—
Thus is Nanak's heart to the Lord attached. (8)
The deer to sound is attached,
The chatrik yearns for rain—
Thus does God's devotee in holy company find life,
And joy in loving devotion to the Lord—
May my tongue ever utter your Name.
Pray, to Nanak in charity grant Thy sight. (9)
One singing the Lord's praise, listening to it or giving it away
in writing.
From the Lord all boons obtains.
Saved is all his family and forebears,
And beyond the world he crosses—
To such are the Lord's feet the ship.
As in holy company Divine laudation he sings,
The Lord His devotees' honour saves.
So has Nanak at the Divine Portal taken shelter. (10) (2)

In the Measure Bilaval—Composition of Sri Guru Nanak Dev

(Thittin) The Dates.[1] To the drum-rhythm Jatt.[2]

SCORE 10

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ekam Ekamkāru nirālā

By the First *learn* : Sole and immaculate is the Supreme Being—
Immortal, unincarnated, above castes and attachments.
Inaccessible, unknowable, without form or feature.
By questing after Him, in each being[3] we beheld Him. P. 839
To whomsoever sight of Himself He grants am I a sacrifice :
By grace of the Master is attained the Supreme state. (1)
Other than the Lord,[4] whom to contemplate ?
By guidance of the Master's Word is beheld His mansion
and abode. (1-Pause)

1. These are the Lunar Dates, used extensively in the Indian (Hindu calendar).
2. This is a musical direction.
3. Vessel.
4. Jagadish (Lord of the Universe).

Dūjai bhāi lagei pachhutāei

The Second : Those in Duality involved into regrets fall—
Bound at Yama's door, into transmigration caught.
Fruitless their coming into the world and their going—
From Yama, agent of death on the head receiving blows.
None without *guidance of* the Master's Word finds release.
by hypocrisy is not attained liberation. (2)

Āpei sachu kīyā kar joṛi

Reality Himself He made by the act of joining.
Breaking the Egg He joined and unjoined it.
Earth and heaven His seats He made.
Night and day with fear and love He invested.
He who created, also watches over them.
None other than He is Creator. (3)

Tritiyā Brahmā Bishanu Maheshā

By the Third *learn* : Brahma, Vishnu and Shiva He created.
And many forms of gods and goddesses.
No end is there to categories of beings emanating from His light.
He who made them alone their extent realizes.
Himself valuing them, is He pervasive.
Whom may I reckon near Him, whom far ? (4)

Chauthi upāe chārei Bedā

By the Fourth *learn* : The four Vedas He created;
The four forms of creation and their varieties of utterance.[1]
Eighteen *Puranas*, six Shastras and the Three Qualities he created.
The truth of these is realized by such as by Himself guided.
Whoever transcending Three Qualities into the Fourth abides,
States Nanak in supplication : His slave am I. (5)

Panchami panch bhūt betālā

By the Fifth *learn* : Beings made of five elements are *restless* like goblins :
The Lord, inaccessible, unknowable, to all is unattached.
Some fallen in doubt, by hunger and thirst of attachment are gripped;
Others tasting of joy of the holy Word, are fulfilled.
Some in devotion are dyed; others die and become dust.
Some in the eternal Abode the Divine Presence behold. (6)

---

1. Speech is considered to be of four forms from the state of conception to final utterance in sound.

Jhūthei kau nāhīn pati nāuṇ

The false *in heart* no honour or repute have :
Never is a black crow held pure.
Like a bird shut in a cage,
Behind the bars he gyrates, but finds not release.
Release comes when the Master grants it,
By uniting him to the Master's teaching and confirming
on him devotion. (7)

Khashtī khatu Darshan Prabh sā jei

By the Sixth learn : The Lord the six monastic orders created,[1]
But the unstruck music rises apart from all these.
Should the Lord so please, to His mansion He calls anyone :
One who by the holy Word is penetrated, honour obtains.
Others assuming various ritual garbs are exhausted
and burn away.
The sincere in heart in the holy Eternal are absorbed. (8)

Saptamī sattu santokh sarīri

By the Seventh learn : Should the body have purity and content
Would the seven seas[2] with pure water be filled.
Then would it bathe in noble conduct, and in the heart
contemplate truth,
That by guidance of the Master's Word carries all across.
Then with pure heart their tongue too loves utterance
of holy truth;
Carrying the charter of truth find they no impediment
at the *Divine Portal*. (9)

Ashtamī asht siddhi buddhi sādhai

By the Eighth learn : Man his thoughts seeking the eight
miraculous powers[3] should control,
And by his action worship the immaculate Truth.
Whoever the Three Qualities *symbolized by* air, water and fire[4]
lays away,
To the holy immaculate Name attains.
In the Name is their heart fixed in attachment.
Such, states Nanak in humility, by death are not consumed. (10)

1. These are : Yogi, Sannyasi, Jangam, Bodhi, Serevare (Jains), Bairagi.
2. The five sense organs, the mind and intellect are meant.
3. The eight siddhis or miraculous powers.
4. *Rajas, Sativa and Tamas* are so symbolized. (See Glossary, Three Qualities).

Nāun naumī navein nāth nav-khandā

By the Ninth learn : He who is overlord of the Nine Yogic
Patron saints[1] and the Nine continents,
Lord of each being, is mightily puissant.
Of that Mother is the whole world progeny, P. 840
From primal time the succourer—to Him salutation
we offer,
Who from beginning of time has existed, is ever-existent,
forever lasting,
Beyond all limits, almighty. (11)

Dasmī Nāmu dānu ishnān

By the Tenth learn : contemplate the Name, offer charity
and perform holy bathing.
Each day in realization of merits of the holy Lord take dips.
By absorption in truth attaches not *to you* impurity.
And doubt and fear flee.
As instantly is snapped unstarched thread,
So, frail as unstarched thread know this world to be.
Keeping the mind in poise, in joy of truth be absorbed. (12)

Ekādashī Iku ridai vasāvai

By the Eleventh learn : The Sole Lord in heart should be lodged.
By discarding violence, avarice and attachment,
Shall man the reward[2] obtain, should he be fixed in resolve
to contemplate his self.
Man in hypocrisy absorbed, sees not the essence.
Immaculate is the Creator, above need for sustenance and
to Maya unattached.
One purified by contact with the All-holy nevermore
is defiled. (13)

Jeh dekhoun teh Eko Ekā

Wherever I look, the Lord solely I behold—
Other beings of various kinds has He created—
Some living on fruits, yet no merit to them thereby accrues;
Others taste of objects sweet and pungent, yet all joy forfeit.
Others in false greed are entangled.
By the Master's guidance as truth they act, may they
find release. (14)

1. Nav-nath = The nine patron saints of Yoga.
2. Fruit.

Duādashi mudrā manu audhūtā

By the Twelfth realize : Whoever the twelve[1] has restrained,
Is a true ascetic in mind,
Awake day and night, asleep never,
Awake ever, in devotion absorbed.
Never is one dead fixing faith in the Master.
Such are the true ascetics; the evil propensities, true foes have they vanquished.
States Nanak in humility : Such are truly devoted *to God.* (15)

Duādashī dayā dānu kari jāṇai

By the Twelfth know : Man should show compassion and give away charity;
The mind straying should he restrain within.
The fast of desirelessness should keep;
By his tongue must he utter the soundless prayer of the holy Name.
In the three worlds should he realize one Sole Presence.
By realization of holy truth shall come to him all merit of purity and self-restraint. (16)

Terasi taruwar samud kanārai

By the Thirteenth know : Man is like a tree growing on sea-shore—
Yet immortal his root can become, by absorption in God's loftiness.
One dying of fear of God never is ruined;[2]
Those without such fear and instilling His fear in the self,
On the throne *of realization* are seated,
And by the holy Divine Truth are approved. (17)

Chaudasi chauthei thāvenh leh pāvai

By the Fourteenth realize : Should one in the Fourth state be established,
The Three Qualities and three forms of time eliminate,
For him the Sun the house of the moon enters;[3]
The reward of Yoga-praxis he *thus* obtains;
In the Creator pervading the fourteen universes and the nether regions,

1. The ten sense-organs, the mind and undersanding.
2. Used symbolically—ruined, sent to perdition.
3. Moon and sun are Yogic symbols, here standing respectively for the self in this state of ignorance and the Guru's teaching respectively.

And continents and the worlds
Is he absorbed. (18)

Amāvasiyā chandu guptu gaiṇāri

On the dark night[1] is the moon hidden in the sky.
Thou enlightened one, by contemplation of this
mystery realize.
The Creator whose light like the moon the three
worlds illumines,
Creates and watches over it.
Those getting insight from the Master in the Lord
are absorbed;
The egoists strayed, in transmigration are involved. (19)

Gharu daru thāpi thiru thāni suhāvai

He who made the abode *of the self* and door *of the mind*
Is immutable, shining in glory.
Man realizes his self, as to the holy Preceptor he attains.
Whose has shattered desire
Has broken the pot of duality and impulse,
And from Maya-snare keeps detached—
States Nanak in humility : To such a one am I a slave. (20) (1)

In the Measure Bilaval—Composition of Sri Guru Amar Das P. 841

Days of the Week[2]

SCORE 10

In the Name of the One Indivisible Supreme Being,
Realized by the holy Preceptor's Grace

Ādit vār Ādi Purakh hai soī

Of Sunday *contemplate* : He is the Primal Creator;
Himself He the universe operates, none other.
The world's warp and woof has He woven;
From Him emanating all that happens.
Those dyed in the Name, eternal joy find.
Rare is the man who by the Master's guidance this realizes. (1)
In the heart on the Lord Repository of merits,
Inaccessible, unknowable, illimitable, meditate,
At the feet of God's devotees, in utmost humility.[3] (I-Pause)

1. This is the fifteenth, the last night of the dark half of the lunar month.
2. A form of poetry relating to seven days of the week, expressive of romantic, philosophical or spiritual experience.
3. Lit. Being slave of slaves of God's devotees.

Somvāri sachi rahiyā samāe

On Monday behold the holy Truth pervasive everywhere;
None His greatness[1] to evaluate,
Although all from deep meditation have this expressed.
Devotion He confers on whosoever He grants
Inaccessible, unknowable—none His greatness can know :
By the Master's Word is He *beheld* in all creation absorbed. (2)

Mangali māyā mohu upāiyā

Of Tuesday this *contemplate* :
Maya-illusion He created,
And set each one in creation some task.
None realization finds but as He guides.
By the Master's teaching comes vision of the Divine
Portal and Mansion.
With concentrated mind man upon loving devotion enters,
And by the holy Word burns away egoism and avarice. (3)

Buddhvāri āpei buddhi sāru

Of Wednesday this *contemplate* :
Himself pure thinking He grants.
The action of the God-directed is contemplation of the holy Word.
By dyeing in the Name is the mind purified :
As the devotee lauds the Lord, his impurity vanishes;
At the Divine Portal finds he exaltation,
And dyed in the Name, by the Master's Word with glory
is invested. (4)

Lāhā Nāmu pāe Guruduāri

At the Master's Portal gains he profit of the Name;
This from the Bestower alone comes.
May I be a sacrifice to Him who this *favour* grants.
By the Master's grace is egoism annulled.
Nanak ! cherish ever the Name in Thy heart;
Hail ever the Bestower of this blessing. (5)

Vīrvāri vīr bharami bhulāe

Of Thursday *this contemplate* :
Celestial heroes[2] in illusion have been lost;
Ghosts and goblins in duality are caught.
Himself has he raised creatures and made them diverse.

1. Lit. Worth, value.
2. The 52 Bīrs or celestial heroes such as Hanuman, the monkey-god.

Lord ! each is under Thy protection.
All creation under Thy shelter lies :
Only such to Thee are united as by Thee are granted union. (6)

Shukravāri Prabhu rahiyā samāī

Of Friday *this comtemplate* :
The Lord all creation pervades;
Creating all does He evaluate them.
The God-directed alone contemplate Him.
From truth and continence their actions arise.
Fasts, observances and daily prayer—
Without realization, all is duality. (7)

Chhanicchharvāri saun̲ sāsat bīchāru

Of Saturday *this contemplate* :
Omens and consultation of oracles[1]
From egoism and avarice arise,
In which the world is straying.
The egoist purblind in duality *caught*,
At Yama's portal in bonds is chastized.
Those with the Master's grace *on them* get joy everlasting :
Holy[2] their actions, to Truth attached. (8)

Satiguru sevehn se wadbhāgī

Fortunate are they that the holy Preceptor serve;
Their egoism annulled, to Truth are they attached.
In Thy dye are they in serene contemplation dyed.
Thou, Bestower of Bliss, dost grant them union.
Nothing is real but the One Sole Supreme Being :
This by the Master's guidance is realized, bringing
enlightenment. (9)

Pandrah thittīn̲ tai sat vār

The fifteen dates,[3] the weeks, P. 842
Months and seasons,
In continuing procession arrive.
Come days and nights, so moves the world—
Its constant movement by the Creator regulated,
The Eternal who possessed of His might is unshaken.

1. Lit. Scripture
2. Lit. Pure.
3. These are the lunar dates of the dark and bright half of the month in India.

Saith Nanak : By the Master's guidance through contemplation of the holy Word,
Rare is the devotee that such realization finds. (10-1)

In the Measure Bilaval—Composition of Sri Guru Amar Das

Ādi Purakhu āpei sṙishti sājei

By the Primal Pursha[1] is the universe created.
All creation in Maya-attachment is involved,
Caught in duality, in the false show engaged :
Bereft of good fortune, are they in transmigration involved,
By touch of the holy Preceptor comes realization :
The show is wound up; the self in the Eternal[2] is absorbed. (1)

Jā kai mastaki likhiyā lekhu

Only those bearing on their foreheads the *holy* writ,
Have the sole Supreme Being in their heart lodging. (1-Pause)
The universe has He created, and cherishes it.
None Thy writ may efface.
Those claiming to be Siddhas[3] and Yoga-Practitioners,[4]
In illusion lost, in transmigration whirl.
One serving the holy Preceptor, alone has realization.
Only by casting off egoism does one of the Divine Portal have vision. (2)

Ekasu te sabhu dūjā hūā

From the One sole Reality has multiplicity appeared;
The One alone *in the universe* operates, none other.
Should one seek in multiplicity to view the One,
And by the Master's Word to the Divine Portal to find the way,[5]
By the holy Preceptor's contact[6] the Sole Lord shall find.
Duality within him shall cease to be.[7] (3)

Jis dā sāhibu dādhā hoe

None shall injure one who has a mighty Master *to protect him.*
On the servant who seeks the Master's shelter,
He confers grace and exaltation.
None higher than he :
Of whom would he be afraid; before whom need he quail ? (4)

1. The Eternal Creator, pervasive in the universe.
2. Sach, Sāch = That which is real, i.e. Eternal.
3. A Siddha is a Yogi with miraculous powers.
4. *Sādhak* = One performing Sadhana or Yoga-praxis in the Hatha Yogic systems.
5. Lit. Sign.
6. Lit. Meeting with.
7. Lit. Shall stop, be at rest.

Gurumattīṇ shānti vasai sharīr

By absorbing the Master's teaching the body finds peace;
By contemplation of Word suffering torments not.
Then is one from transmigration and suffering freed,
And dyed in the Name, in serenity absorbed.
Saith Nanak : By the Master's teaching *the devotee* beholds
the Lord manifest,
Who the universe pervades. (5)

Iki sevaki iki bharami bhulāe

On some He confers devotion;[1] others He in delusion casts—
Such is His dispensation, His will.
One sole Supreme Being in the universe operates, none other.
My self ! one may complain if another were there.
Serving the holy Preceptor is the purest of actions—
Such is holy Eternal's commandment[2] at the Divine Portal (6)

Thittīṇ vār sabhi shabdi suhāe

Dates and days are all auspicious to those in contemplating
the holy Word engaged :
In services to the holy Preceptor lies blessing.
Dates and days come and go—
The holy Word is eternal, in holy Truth absorbed.
Dates and days *are blessed* when in truthful *doing* dyed.
All without the Name are deluded, impure.[3] (7)

Manmukh marehn mari bigatī jāheṇ

Egoists in their death on an evil state enter—
By duality attracted, the sole Supreme Being they forget.
Anyone with faculties[4] unawakened is unenlightened, benighted .
How without the holy Word may he find liberation ?
The Creator *that* made *such*,
Created also the Master's contemplation. (8)

Bahutei bhekh karehṇ bhekhdhārī

One of a sect numerous garbs assumes—
False his dice, in transmigration is he involved.
Neither here nor in the hereafter finds he joy.
The egoist dies, making waste of his life. P.843

1. Service.
2. Lit. Thinking, judgement.
3. Lit. unbaked (as said of clay).
4. Bodily powers.

By devotion to the holy Preceptor are delusions lifted,
And inside the self[1] does the seeker the Divine
Mansion attain. (9)

Āpei Pūrā Karei so hoe

All happens as the Lord, perfection incarnate, wills.
Observing dates and days from duality arises.
Without the holy Preceptor's guidance all is pitch dark.
Worship of dates and days is the way of deluded
ignorant persons.
Saith Nanak : Only those by the Master's teaching enlightened,
The way to God find.
Eternally pervasive is the sole Name Divine. (10.2)

In the Measure Bilaval—Composition of Sri Guru Nanak Dev
Chhant (Lyrics) in the Dakhni style
In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Muṇdh navelaṛīyā goili āyī Rāma

The self's youthful female into the *world's* pasture ground[2]
has arrived.
The pot of *worldly concerns* has she cast off,
And to the Lord is her heart's attached,
In this pasture in God is her heart's devotion fixed,
Spontaneously with the holy Word decked.
With folded hands the Lord she supplicates :
Eternal Beloved, with Thyself grant me union
The woman at sight of the Divine Beloved in devotion
is absorbed,
And lust and wrath cast off.
Saith Nanak : The youthful female at sight of the Divine
comely Beloved[3] has felt succoured. (1)

Sacchi navelaṛīyei jobani bālī Rāma

Listen thou youthful female, by truth ever young,
with thy maidenly beauty :
Stray not anywhere, in thy home with thy Lord abide :

1. Lit. Home.
Note : (A) As in other Chhants, in these chhants too, at the end of some lines occurs *Rama* as a euphonious refrain.
(b) The imagery here is redolent of the romantic poetry of India, with the seeker self symbolized as the female yearning for union with the spouse.
2. *Goil* is the raise ground where herds in the rainy season are temporarily settled to escape marshy land.
3. Sunder = the handsome one, an attributive allusion to the Divine Person.

Me the Lord's handmaid, His devotion pleases :
Thus speak I of the Lord of fathomless mystry, inexpressible,
Spontaneously His laudation singing.
Absorbed in truth the loving devotee females
Express *laudation of* the Name Divine, supremely joy-giving.
Saith Nanak : The holy Word on them is conferred,
inspiring in them contemplation *of God*. (2)

Srīdhar mohiyaṛī Pir sangi sūtī Rāma

The female charmed by the Lord with the Divine Beloved
in love is united.[1]
By obeying the Master's will comes union with the
holy Eternal :
The female to the holy Eternal united, with the Lord
in love is united.[1]
In company with her sister-friends.[2]
United by the holy Preceptor, with equal passion of our heart
fixed in love,
Is the Name within us lodged.
May the immaculate Lord be not put out of our mind
day and night,
For an hour, an instant.
Nanak ! light thou lamp of light of the holy Word,
shatterer of Yama's fear. (3)

Joti sabhāiyarīyei tribhavaṇ sārei Rāma

In the three worlds all over is *His* light spread.
In each being is pervasive.
The Lord inaccessible, limitless
With the holy Eternal, inaccessible, limitless
By subduing the ego is found union.
Burn egoism, acquisitiveness and avarice,
And by the holy Word remove impurity *of mind*.
Those gone to His Portal having sight of Him,
submitting to His will, pray :
Divine Saviour ! save us.
Saith Nanak :Those lodging him in heart,
Tasting of amrita of the Name Divine, feel fulfilled. (4) (1)

---

1. Has couched.
2. Symbolizes saintly company.

Maiṇ mani chāo ghaṇā sāchi vigāsī Rāma

Joy-filled is my[1] heart, blossoming with holy truth;
Charmed am I by His love—of the eternal Lord,
By whose will all happens.
The immortal Lord Supreme,
By whose will all happens;
Gracious, compassionate, in each one's life involved.
My sole knowledge is He, object of meditation, adoration—
The Name Divine in my heart lodged.
Neither ritual garb nor wandering nor forced Yoga
Know I *to win Him over* :
Nanak holy turth alone has grasped. (1)

Bhinnaṛī rayṇi bhalī dinas suhāe Rāma

Argeeable is the dew-drenched night;
followed by happy day. P. 844
Thou[2] who in thy own ego art asleep, the Beloved calls
thee from sleep.
Awakened is the youthful bride, to the call of the holy Word.
Pleasing in aspect to her beloved.
Discarded has she falsehood, deceit, Maya[3]-absorption,
And concern with the world.
Round my neck wear I the pearl-string of His Name,
The bridal mark of the holy Word.[4]
With folded hands makes Nanak supplication :
Show Thy grace, into Thy favour take me ! (2)

Jāgu salonaṛīyei bolai Gurubāṇī Rāma

Wake up, thou[2] of, lovely-eyes !
The Master's Word makes call.
Those who fix faith in it, inexpressible is their state.
Inexpressible indeed is their state—
In the emancipated state they abide.
A rare one by the Master's guidance realizing this,
Absorbed in the Word,[3] his ego sheds,
By knowledge of the three worlds *illumined.*

Note : (A) These are sublime lyrics of Divine love, wherein the self, the soul is imaged as beloved bride of the Lord, the Divine Lover.

(B) In these lyrices too 'Rama' occurs as a euphonious refrain.

1. (The self speaks herein)
2. (The self is being apostrophized).
3. Also interpreted as : The holy Word in the heart of such is manifested.
4. Spots.

The mind of such, unattached to the world,
Dyed in the Transcendent,
Abides in contemplation of the holy attributes.
Saith Nanak : In the hearts of such abides the Lord
Pervasive in all space. (3)

Mahali bulāiyaṛīyei bhagati sanehī Rāma

Into the Mansion art thou called by the Lord,
Lover of devotees.
By the Master's teaching shall He in the mind abide.
The body too shall have weal,
One that subdues the mind, *to devotion* is inclined,
And in the Word is absorbed,
The Lord of the three worlds shall realize.
With mind unsewerving, the bridegroom know.
Thou alone art my support, my Spouse.
To thee *alone* for strength I look.
Nanak, He is true and pure eternally—
The Master's Word all controversy sets at rest. (4) (2)

In the Measure Bilaval—Composition of Sri Guru Amar Das.
Chhant (Lyrics) Paeans of marital Bliss (Mangal)[1]
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merā Hari-Prabhu sejai āiyā manu sukhi samānā Rāma

As the Lord to my couch came, joy-absorbed was my heart.[2]
By grace of the Master is attained the Lord; thereby frolicsome joy have I experienced.
Fortunate wife of blessed matrimony am I;
On my forehead is worn the Divine jewel.
With the Lord have I wedded bliss.
Saith Nanak : This to my heart[2] is pleasing. (1)

Nimāṇiyāṇ Hari māṇu hai Hari-Prabhu Hari āpai Rāma

The Lord solely is honour of those without *worldly* honour.
By discarding ego by the Master's guidance,
Ever the Lord have I contemplated.
Such do what pleases the Lord,
As in dye of the Lord are thy immersed.

---

1. Note : (A) 'Rama' occurs at the end of lines as a euphonious refrain.
(B) The seeker in these lyrics (titled ' Paeans of marital Bliss') is imaged as the happily-wedded wife.

2. Mana.

Nanak, servant of God, spontaneously *to Him is* united,
And with Divine elixir is filled. (2)

Māṇas janami Hari pāīyai Hari rāwaṇ verā Rāma

In the human incarnation is attained the Lord—
This to contemplate the Lord is the occasion.
As by the Master's guidance the happily-wedded wife finds union,
In deep *joy* is she dyed.
Those not attaining the human incarnation by misfortune
are struck.
Lord ! save Nanak, who is Thy *slave*. (3)

Guri Hari-Prabhu agamu drirhāiyā manu tanu rangi bhīnā Rāma

As *devotion to* the Lord was by the Master confirmed,
Joy-drenched were mind and body.
Beloved of devotees is the Name Divine;
By the Master's guidance is the Lord attained.
Devotees deprived of the Name Divine find not life as fish
without water. P. 845
By attainment of the Lord is *my* life made fruitful—
This by the Lord Himself is granted. (4) (1.3)

Hari Pabhu sajjaṇu lori lahu mani wassai wadbhāgu

Sloka : Seek out the Lord, true friend : thereby in your
mind shall good fortune lodge.
Saith Nanak : As by the Master, perfectly-endowed is
He revealed,
Devotion in the Lord is fixed. (1)

Merā Hari Prabh rāwaṇi āīyāṇ haumai bikhu jhāgei Rāma

*Chhant (Lyrics) To have bliss with the Lord have
we *females*[1] come,
After crossing the *ocean of* poison.[2]
By the Master's guidance the ego have we effaced,
And *our* devotion in the Lord is fixed.
As by the Master's teaching are we awakened,
Is the lotus of *our* heart illumined.
By perfection of good fortune has Nanak, servant of God,
attained Him. (1)

---

* (Study *Notes to* the foregoing lyrics).
1. The gender inheres in the verb āiyāṅ.
2. Maya is implied.

Hari-Prabhu Hari mani bhāiyā Hari-Nāmi wadhāī Rāma

The Lord to the heart[1] has become pleasing;
For this devotion to the Nama Divine raise felicitation.
By guidance of the Master, perfectly-endowed,
is the Lord attained,
And devotion in the Lord fixed.
Lifted is darkness of ignorance, and *Divine* Light manifested.
The Name is prop of Nanak, servant of God,
As in the Name Divine is he absorbed. (2)

Dhan Hari-Prabhi piyārai rāwīyā jān Hari-Prabh bhāī Rāma

The woman[2] with the Lord has bliss, as to Him she
became pleasing—
Her eyes taut in love, as cat at sight of mouse.
As the Master, perfectly-endowed, union with the Lord granted,
With joy in the Lord was she fulfilled.
Nanak, servant of God, with the Name is in bloom *of joy*,
As devotion to the Lord *in him* is fixed. (3)

Ham mūrakh mugadh milāiyā Hari kirpā dhārī Rāma

The Lord in His grace to us, ignorant, thoughtless ones
union has granted.
Blessed, laudable is the Master
Who our egoism has annulled.
Those blessed with great good fortune the Lord in heart
have cherished.
Nanak, thou servant of God, laud the Name—
To the Name may I be a sacrifice. (4) (2.4)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mangal sāju bhayā Prabhu apnā gāīyā Rāma

Bliss has appeared, and the Lord's laudation have we sung.
Our Spouse we hear is eternal; thereby is the heart joy-filled.
By great good fortune is love *for Him* aroused—
When shall we meet the Spouse, perfection incarnate ?
That in poise we be absorbed and attain the Lord—
Sister-friend ! in this instruct me.

1. Mana.
2. Image for the seeker.

Day and night standing I serve—not knowing by what
device the Lord is attained ?
States Nanak in humility : In your grace, to yourself attach me. (1)

Bhayā samāhaṛā Hari ratanu visāhā Rāma

With great joy the Divine jewel have we obtained.[1]
After great quest from God's devotees have we got Him.
As in grace have the loved devotees met me,
With them is comtemplated the inexpressible.
With folded hands I supplicate the Lord to grant porfit of
Divine laudation.
States Nanak in humility : Lord inaccessible, unfathomable !
Your slave am I. (2)

Sāhā atalu gaṇiyā pūran sanjogo Rāma

As is fixed the eternal hour of betrothal,[2]
Perfect is the wedded unions
Have all joys come; ended is separation. P. 846
God's devotees in unison have arrived, on the Lord meditating.
These be a unique wedding-party.
In spontaneous poise are they all assembled;
In the heart of the bride's people has arisen love.
With light completely joined to *Divine* Light,
Enjoy you perfect bliss of the Name Divine,
States Nanak in humility : This union is brought about by
the Devotee[3] of God almighty. (3)

*Bhavanu suhāwaṛā dharti sabhāgī Rāma**

Beautiful is the home, auspicious its site.
As is the Lord arrived in the home, the Master's feet
have I touched :
Touching the Master's feet, in enlightenment am I awakened;
Fulfilled are all *my* desires.
By blessing of dust of *feet* of the holy are my desires fulfilled,
As union with the Spouse, long-separated has come about.
Ever rings the joyful concert; discarded is egoistic thinking.
States Nanak in humility : Now to holy congregation
is my love attached. (4) (1)

---

1. Purchased.
2. Betrothal and wedded union are used symbolically for union with the Absolute.
3. Stands for the Guru.
* *Note* : In these lyrics and those following, 'Rama' occurs as a euphonious refrain.

*Bhāg sulakhaṇā Hari kantu hamārā Rāma**

By auspicious good fortune is the Lord become my spouse.
In that court rings the unstruck music and tune.
Each day plays concert of joy; day and night with ecstasy
are filled.
There neither afflict malady, sorrow nor suffering or transmigration.
There are attained miraculous powers[1] and amrita-elixir,
And of devotion are stores full.
State Nanak in humility : May I be a sacrifice to the
Supreme Being, prop of life. (1)

Suṇi sakhīya sahelarīho mili mangalu gāwehn Rāma

Listen my damsel-friends[2] ! in unison sing we paeans of joy.
With mind and body full of love, the Lord we contemplate :
With love Him we contemplate, His favour win—
For an instant, a minute forgetting Him not.
Holding Him to our neck we clasp Him unhesitating,
With dust of His feet cover our heart.
With drug[3] of our devotion we charm Him, that nowhere
else He strays.
States Nanak in humility : In union with the Divine Beloved
The immortal state we attain, (2)

Bisman bisam bhayī pekhi guṇa abināshī Rāma

Beholding the immortal Lord's merit am I wonder-filled :
With His arm me has He grasped;
snapped is Yama's noose :
By the arm has He grasped me, His handmaid made me;
By the sapling of *devotion* is illumination beheld.
Fled are impurity, attachment and evil thinking;
Arrived are days of purity.
By His glance of grace is evil-thinking fled,
And His heart's beloved I became.
States Nanak in humility : As was met the eternal Lord,
To me came purity. (3)

Sūraj kiraṇi milei jal kā jalu hūā Rāma

Into the sun is the ray absorbed, water into water.
Light into light is merged; attained is perfection.

---

* *Note* : Rāma used at line-ends as a euphonious refrain.
1. *Riddhi-Siddhi* (See Glossary).
2. Symbols for fellow-seekers.
3. *Thagauri*, a drug used by Thugs (robbers) to make their victims unconscious. Here used symbolically.

Now the Supreme Being solely is beheld, the Supreme
Being listened;
On the Sole Supreme Being we discourse.
Other than the Lord know not any creator of expanse of His self.
Himself the Creator and Enjoyer, Himself author of all causes.
States Nanak in humility : Such alone have this realization
As Divine elixir have quaffed. (4) (2)

In the Measure Bilaval—Composition of Sri Guru Arjan Dev P. 847

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sakhī āo sakhī vasi āo sakhi asī Pir kā mangalu gāwehn

Come, my sister-friends[1] ! in the *Lord's* will abide,
That the *Divine* Beloved's felicitation we sing.
Sister-friend[1] ! your pride discard, discard pride,
That the Lord's favour we win :
Discarding pride, attachment, evil and duality,
The Sole Immaculate Being we serve.
Attach we ourselves to shelter of the gracious Beloved,
Shatterer of all sins.
Turning His slaves of slaves, discarding dejection,
To no other device[2] may I stray.
Supplicates Nanak : Show grace that the song of felicity I sing. (1)

Amritu Priya kā Nāmu main andhulei tohanī

Beloved Lord's Name is amrita and staff to the blind.
Attractive Maya in various ways seeks *man*.
Attractive Maya, of wondrous aspect, playful,
Numerous ravishing blandishments displays.
Persistently appears she sweet to the mind;
Thus devotion to the Name arises not.
Into homes, forests, bathing-spots, fasts, worship, paths,
and river-banks she intrudes.[3]
Supplicates Nanak : In your grace grant to me, blind of eyes,
staff of the Name. (2)

Mohe anāth Priya Nāth jiuṇ jānuh tiuṇ rākhuh

Beloved Lord ! keep me, helpless *female*[4] as may please you.

1. Symbol for seekers.
2. Implies ritual codes etc.
3. Seeks.
4. ('Female' is implied in the context).

Cleverness have I none, with my words to charm you.
Neither am I nimble of wit, well-mannered or wise—
No merit have I, unmeriting one.
Neither with beauty am I endowed, nor exude fragrance,
nor have eyes bewitching :
He to whom all cry hail ! gracious—who His state
has realized ?
Nanak thus supplicates : Your servant am I to render
you service—
Shelter me as be your will. (3)

Mohi machhulī tum nīr tujh binu kiuṃ sarai

I as the fish, you water—how without you may I survive ?
I as the chatrik, you the rain-drop—as into my mouth you fall,
am I fulfilled :
As into the mouth it falls, assuaged is my thirst;
You who are Lord of self, heart and life.
Your cherished saints do you fondle best out of all creation—
In union with you lies our liberation.
Lifting of darkness in heart I yearn for, as the chakwi waiting
for rise of day.
Nanak thus supplicates : With the Beloved may I find union—
May the fish from water be not banished.[1] (4)

Dhani dhanni hamārei bhāg ghari āiyā Piru merā

Blessed is my good fortune, as the Beloved my home
has entered.
Embellished are the elegant mansions; green the glade :
Green is *everything*, Lord bestower of joy;
Have come bliss. felicity and joy in abundance.
Of the Lord youthful, lithe of limb, in bloom of youth,
By what tongue may I utter attributes ?
Decked by *Him* is my couch, whose sight has charmed me—
Gone is all doubt and suffering.
States Nanak in supplication : Fulfilled is my desire,
As is met the transcendent Lord. (5) (1.3)

1. Forgotten.

In the Measure Bilaval—Composition of Sri Guru Arjan Dev
Chhant Mangal (Lyrics of felicitation)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka

Sundar shānti dayāl Prabh sarb sukhā nidhi pīo

As is met the Lord all-beauty, all-peace, compassionate,
Store of all joy, beloved,
Ocean of joy, saith Nanak,
Is the self joy-filled. (1) P. 848

Chhant (Lyrics)

Sukh sāgar Prabhu pāīyai jab hovai bhāgo Rāma

The Lord, ocean of joy by good fortune is met.
Discarding notions of honour and slighting,
The Divine feet you touch.
Discard cleverness, contrivance and evil understanding.
Saith Nanak : With the Divine King seek shelter,
That your wedding bliss be made eternal. (1)

So Prabhu taji kat lāgīyai jisu binu mari jāīyai Rāma

To whom to attach oneself, deserting the Lord without
whom is life ended ?
Without shame are the evil-minded, ignorant
and Maya-deluded.
Where shall one desiring the Lord, purifier of the humble,
Find place of rest ?
Saith Nanak : By loving devotion to the Lord gracious
Is attained the state of true life. (2)

Sri-Gopālu na ucchareh bali gaīyei duhchāraṇi rasnā Rāma

On the tongue blasted,[1] of evil ways,
Runs not the Lord's Name.[2]
Without service to the Lord, beloved of devotees,
Is the body pecked at[3] by ravens.
The self-female caught in delusion knows not of the sufferiug
That from abiding in millions of births comes.
Saith Nanak : To be devoted to other than the Lord
Is to be consumed as worm of ordure. (3)

1. That which is burnt.
2. Does not utter.
3. Gripped.

Lãe birahu bhagavant sangei hoe mili bairāgani Rāma

In passion of love[1] to the Lord of felicity be attached;
Taking to renunciation,[2] with Him find union.
Applying fragrant sandalwood, fine robes, pleasant scents—
All such poisons of egoism discard.
Without straying this or that way, in service to the Lord be
ever awake.
Saith Nanak : *The female* who the Lord has attained,
Is of eternal wedded bliss. (4) (1.4)

Hari khojuh wad-bhāgīho mili sādhū sangei Rāma

You that are supremely blessed, in holy congregation
seek the Lord.
Dyed in love of the Supreme Being,
Ever the Lord's praise sing.
Ever serve the Lord, from whom are obtained desires of heart.
Saith Nanak : Seeking shelter with the Lord, stilling
innumerable waves *of desire*,
Him you contemplate.[3] (1)

Iku tilu Prabhū na vīsareh jini sabhu kichhu dīnā Rāma

Forget not for an instant the Lord from whom have all
blessings[4] come
By great good fortune comes union, as by Master's guidance
Is the Beloved Lord realized.
Grasping by the arm from darkness has He extricated me,
And made me His own.
By utterance of the Name finds Nanak life;
Joy-cooled is his heart and breast. (2)

Kyā guṇa ṭerai keh sakoun Prabh antarjāmī Rāma

Lord, controller of the inner self ! what power have I
Thy merits to express ?
By constant remembrance of the Lord,
The *ocean of existence* have we crossed.[5]

---

1. Lit. Pangs of separaton in love.
2. Bairagan = a female recluse.
   Note : 'Rāma' in these Lyrics too is used a euphonious refrain.
   Note : Rāma occurs at lins ends as a euphonious refrain.
3. Also interpreted as : Seeking shelter of the Lord of innumerable waves. Him you contemplate.
4. Everything.
5. Crossed to the other shore.

By singing Divine laudation are all desires fulfilled.
Saith Nanak : By contemplating the Lord, Master of all,
have we found liberation. (3)

Ras bhinniyarei apunei Rāma sangei se loiṉ nīkei Rāma

Beauteous are eyes that in joy of the Lord are drenched.
By beholding the Lord, by union with the Beloved of the self
Are all desires fulfilled.
As ambrosial elixir of the Lord have we obtained,
Pleasures of maya-poison feel tasteless.
Saith Nanak : Water with water is mingled;
Light into light is merged to become one. (4) (2.5)

In the Measure Bilaval-Vār—Composition of Sri Guru Ram Das P. 849
(Bilaval-Ki-Var, Mahalla IV)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Ram Das)

Hari uttamu Hari-Prabhu gāwiyā kari nād Bilāval Rāma

Praise have I sung of the Lord Supreme, the Divine Master,
Tuning the measure Bilaval :
In the Master's teaching have I put faith, by supreme good
fortune on my forehead writ in primal time.
Day and night have I lauded the Lord, with love for Him in heart.
Thereby body and mind grown fresh,[1]
The self like a garden bloomed.
Darkness of ignorance has lifted, as the lamp of enlightenment
by the Master given, is lit.
Nanak, servant of God *finds life* by light of the Lord.
Beholding His face for a moment, for a short while[2] even. (1)
Sloka (Guru Amar Das)
Find true joy[3] from the Name borne on your life;
Melody, music and holy words, in contemplation are with
beauty invested.
Should man serve the Lord, renouncing pleasure of
music and melody,
At the Divine Portal would he be exalted.
Saith Nanak : By the Master's guidance contemplate the Lord—
Thus will your egoism from the mind be lifted. (2)

1. Green, verdant.
2. Part of hour.
3. *Bilāval*, which is also the name of the musical measure (rāga) for singing this composition.

Pauri (Stanza) Guru Ram Das

Tūṃ Hari-Prabhu āpi agammu haiṇ sabhu Tudhu upāiyā

Lord ! Inaccessible art Thou; all that exists is Thy creation;
In the universe entire dost Thou operate.
In meditation dost Thou go Thyself and chant *Thy* own praise.
Devotees of the Lord ! on Him day and night meditate !
In the last moment He *alone* shall succour you.
Those serving Him find bliss,
And in the Name Divine are absorbed. (1)

Sloka (Guru Amar Das)

Dūjai bhāe bilāvalu na hovaī manmukhi thāeṇ na pāe

In duality lies not joy of singing Bilaval;
Egoists find not any place with God :
With hypocrisy goes not devotion, or attainment to the
Supreme Being.
Those from stubbornness of mind doing ritual practices,
Find no place *with God.*
Saith Nanak : By the Master's guidance,
Contemplate the self, cast off egoism.
Then would come vision of the Supreme Being, the sole Reality;
In your mind shall he take abode;
Transmigration shall be annulled, and your light shall with the
Divine Light merge. (1)

Sloka (Guru Amar Das)

Friends beloved, in joy disport[1] in devotion to the Sole
Supreme Being;
Annulling suffering of birth and death, into the Eternal
be absorbed.
For one following the holy Preceptor's will is everlasting
joy and bliss.
In holy company practices devotion ever, chanting the
Lord's praise.
Saith Nanak : True beauty on those sits that by the Master's
guidance *to the Lord* are united. (2)

Pauri (Stanza) Guru Ram Das

Sabhana jia vichi hari āpi so bhagata kā mitu hari

The Lord all creation pervadas—
To the devotees true friend.

---

1. *Bilāval*, which is also the name of the musical measure (rāga) for singing this composition.

All under the Lord's sway lie;
In His devotees' homes is everlasting joy :
The Lord is His devotees' friend.
Abide thou ever from anxiety freed.[1]
The Lord is Master of all.
Devotees, on Him meditate.
None to Thee can make approach—
All strive and leave the quest. (2)
Sloka (Guru Amar Das)

Brahm bindehṇ te Brāhmaṇā je challehṇ Satiguru bhāye P. 850

One realizing the Supreme Being is truly a Brahmin,
Should he by the Master's will abide.
Those bearing in heart the Lord are from malady of
egoism freed;
Contemplating Divine attributes, garnering these,
With Divine Light is their light merged.
Rare are the Brahmins in this age,
That with devotion the Supreme Being realize.
Saith Nanak : Those favoured with Divine grace,
Devoted to the Name abide. (1)
Sloka (Guru Amar Das)
Those not serving the holy Preceptor,
Without devotion to the holy Word—
Caught in deep malady of egoism,
From selfish desire act;
Acting from stubbornness of will, ever in birth and death
remain involved.
In obedience to the Master's teaching lies fulfilment—
This by Divine grace comes.[2]
Saith Nanak : By divine grace is obtained wealth of
the Name. (2)
Pauri (Stanza) Guru Ram Das

Sabh wadiyāīyāṇ Hari Nām vichi Hari Gurumukhi dhiyāiyai

From *devotion* to the Lord's Name come all merits—
This from the Master's guidance is obtained.
All desires are fulfilled, should the mind to the holy Name[2]
be devoted.

---

1. Lit. Sleep ever free from anxiety.
2. Lit. this comes to those whom He unites.

The secret thoughts of your self reveal to the Master—
Therein all joy lies.
By the teaching of the Master, perfectly-endowed are all
desired fulfilled.
Only those so destined,
In laudation[1] of the Lord are absorbed. (3)
Sloka (Guru Amar Das)

Satiguru te khālī ko nahīṇ merai Prabhi meli milāe

From the holy Preceptor none goes away empty-handed;
With the Lord he brings about union.
In the holy Preceptor's sight lies fruitfulness—
From it comes fulfilment of heart's desire—
The Master's Word is amrita, banishing all hunger and thirst.[2]
Quaffing the juice of Divine joy brings contentment,
With holy truth in the mind lodging.
By meditation of Truth is achieved the state of immortality,
With sound of the mystic music.
Holy Truth in all[3] directions is seen spread,
By the Master's serene guidance.
Saith Nanak : Those carrying Truth inside them
Never can remain hidden, despite others' effort.[4] (1)
Sloka (Guru Amar Das)
By service to the Master is found the Lord,
Should He cast His glance of grace.
One blessed with true devotion,
From the human state is exaltated to be a god.
Union with the Lord to such is granted.
By casting off of their ego, through the Master's holy Word.
Saith Nanak : In serene contemplation find they union,
And by the Name are exalted. (2)
Pauri (Stanza) Guru Ram Das

Guru Satiguru vich Nāṇvain ki waddī wadiyāī Hari
Kartai āpei wadhāī

In the holy Preceptor is lodged exaltation of devotion,
By the Creator Himself granted.
Disciples all find from its sight inner life,

1. Lit, Singing the Lord's praise.
2. Used metaphorically for desire.
3. Ten.
4. However others may try to hide it.

To their hearts bringing joy.
Slanderers and evil-doers at the Master's exaltation chafe—
Another's good to them is unpleasing.
Fruitless is their fuming and fretting,
As the Master with the Eternal is in tune.
Ever ascendant remains what pleases the Creator
The world vainly fretting. (4)
Sloka (Guru Amar Das)

Dhrigu ih āsā dūjei bhāv kī jo mohi māyā chitt lāe

Cursed be desire, duality-provoked, that draws the mind to
Maya-delusion,
Wherein for straw is joy in God thrown away,
And through neglect of devotion, suffering embraced.
Egoists unenlightened, purblind, pass through birth and death,
And in transmigration are involved :
No fulfilment to them comes, and from the world they
depart in regret. P. 851
Only those to whom comes grace find the Preceptor,
By whose guidance on God's Name they meditate.
Those dyed in the Name find joy everlasting—
Nanak is a sacrifice to such. (1)
Sloka (Guru Amar Das)
Desire and expectation are delusions—
The world by these is deluded.
All within the ambit of Yama lie, all that are created.
Yama by operation of Divine Ordinance chastizes;
Those are saved who have Divine[1] grace.
Saith Nanak : By the Master's grace is the self saved,
When egoism it discards,
And banishing desire and expectation, freeing the mind of these,
By the Master's teaching, in contemplation engages. (2)
Pauri (Stanza) Guru Ram Das

Jithai jāīyai jagat mehn tithai Hari sāīṇ

Everywhere in the world *is manifest* the Lord, holy Master.
In the hereafter too is His will operative—Holy His judgement.[2]
The wicked there are repudiated,

1. Lit. Grace of the Creator.
2. Lit. He is the holy judge.

Truth and devotion exalted.
Holy is the Lord, holy His judgement—
Ashes over the slanderer's heads are thrown.
Saith Nanak, servant of God : Holy Truth have I contemplated,
And by the Master's guidance found bliss (5)
Sloka (Guru Amar Das)

Pūrai bhāgi Satiguru pāīyai je Hari Prabhu bakhsh karei

By Supreme good luck is the holy Preceptor found,
By the Divine Master's grace.
The supreme praxis is attainment of the Name,
That makes the heart cool, poised,
And brings joy everlasting.
Saith Nanak : Through devotion to the Name comes exaltation,
Making amrita the devotee's sustenance and wear. (1)
Sloka (Guru Amar Das)
My self, to the Master's teaching be attentive—
Thus mayst thou attain the Repository of Merit.
Thus shall the Bestower of Bliss in thy heart be lodged,
And egoism and pride vanish.
Saith Nanak : By grace alone is attained amrita and the
Repository of Merit. (2)
Pauri (Stanza) Guru Ram Das

Jitnei pātishāh shāh rājei khān umrāv sikdār hehn titnei sabhi Hari ke kīye

All that are rulers, kings, potentates, lords, chiefs, officials—
All are God's creation.
Their will to God's is subject :
On God are they all dependent.
The Lord, Master of all creation, who the holy
Preceptor's upholder is,
To the holy Preceptor has subjected in servitude
All castes, the four sources of creation, all existence.
Devotees of the Lord ! behold the merit of the Lord's devotion,
That from the city of the body has cast out all foes and
agents of evil.
By the Lord's grace to His devotees shown,
In His mercy has He saved them. (6)
Sloka (Guru Amar Das)

Andari kapatu sadā dukhu hai manmukh dhyānu na lāgai

Those carrying hypocrisy within suffer everlasting pain;

Meditation comes not to the egoist :
All his actions in suffering undertaken, in suffering he lives :
And in the hereafter in suffering remains.
Should as reward for good deeds the holy Preceptor be met,
The self in the Name is absorbed.
Saith Nanak : By serene contemplation comes bliss,
And illusion and fear from the mind vanish. (1)
Sloka (Guru Amar Das)
One by the Master guided everlastingly is in joy with God;
God's Name to their heart is pleasing.
By the Master's guidance he sees and speaks;
In contemplation of the holy Name he finds joy.
Saith Nanak ; By the Master's guidance spreads enlightenment,
And pitch darkness from the self is lifted. (2) P. 852
Sloka (Guru Amar Das)
Egoists, impure and unenlightened, meet death.
One by the Master guided, of pure mind cherishes in heart
the Lord.
Saith Nanak : Listen, brethren !
Serve the holy Preceptor, *thus* banish impurity of egoism.
Within him arises doubt and suffering;
Engaged in worldly pursuits, ever is man buffeted.
Those wrapped in sleep of duality never are awakened—
With Maya are they in attachment and love.
Forgetful of the Name, contemplating not the Word—
Such is the egoist's *way of* thinking.
Never has he loved the Lord's Name, his life a waste,
By Yama in ignominy chastized. (3)
Pauri (Stanza) Guru Ram Das
Jis noṇ Hari bhagati sachu bakhshīyanu so sacchā shāhu
One blessed with devotion and truth is truly rich;
To him the world approaches in time of need;
At others' shops is found neither the article needed nor do
they inspire truth.
Whoever God's devotees approaches, the wealth of God finds;
Ashes on God-deniers fall;
God's devotees in God's Name hold commerce;
Yama and his tax-gatherers come not near them.
Nanak, servant of God, has packed wealth of God's Name—
Desireless is he made. (7)

Sloka (Guru Amar Das)

Is jug mehṇ bhagatī Hari dhanu khattiyā horu sabhu jagatu bharami bhulāiyā

In this world devotees alone have gained the Divine treasure;
The rest[1] in delusion lost.
By the Master's guidance is the Name in the mind lodged;
Day after day on the Name they meditate;
Involved in the world, are they still true anchorites,
Their egoism in the Word consumed.
Saved themselves, saved are their family and forebears—
Blessed is the mother that bore them.
Ever abide they in serene joy, in love with the Eternal.
Brahma, Vishnu and Shiva, involved in Three Qualities are lost,
In egoism their attachment increased.
Pandits[2] and those with vows of silence are all deluded,
To duality attached.
Yogis, wandering ascetics, Sannyasi *too* are deluded;
Without the Master's guidance, the Essence have they not found.
Egoists in pain involved, are ever in delusion lost.
Their lives wasted.
Saith Nanak : Only those dyed in the Name have found poise,
Who by Divine grace *to God* are united. (1)
Sloka (Guru Amar Das)
Nanak, laud Him in whose power all lies.
You living beings, worship Him who is the sole Reality.
As by the Master's guidance in the mind is He lodged,
Everlasting joy is found. (2)
Pauri (Stanza) Guru Ram Das

Jinnhīṇ Gurmukhi Hari-Nām dhanu na khattiyo se dewālīyei jug māheṇ

Those that by the Master's guidance have earned not wealth of the Name Divine,
Are insolvent paupers in the world.
Beggars, they wander over the wide world—
None would even spit at their face.
Slandering others, all credit, exposting themselves they lose.
Wealth for which they carry tales against others,

1. Original, Rest of the world.
2. Brāhmin scholars of religion.

By slander is not acquired, despite all their travail.[1] P. 853
By the Master's guidance, with humility and devotion is
Divine wealth acquired,
That these unlucky ones can acquire not—
This wealth from wandering[2] comes not. (8)
Sloka (Guru Amar Das)

Gurmukhi saṇsā mūli nā hovaī chiṇtā vicchuṇh jāe

By the Master's guidance all doubt goes,[3] and the heart of
anxiety is rid.
Those by the Master guided achieve all by serene meditation—
Indescribable is their state.
Saith Nanak : The Lord Himself attends to their words;
In His ledger are they included. (1)
Sloka (Guru Amar Das)
Those by the Master guided have cast out[4] death;
Desires in their minds are buried;
In their selves the holy Name they bear.
Ever are they awake; sleep grips them not,
In serenity quaffing amrita.
Sweet their utterance, immortalizing their words,
Ever chanting the Lord's praise.
In their true home[5] they abide, ever in celestial beauty glowing—
Their contact[6] confers bliss. (2)
Pauri (Stanza) Guru Ram Das

Hari dhanu ratan jaweharī so Guri Hari dhanu Hari pāsuhṇ dewāiyā

The Divine wealth, that equals rubies, diamonds,
Is by the Preceptor's favour from the Lord acquired.
Should any see this wealth, and seek in it a share,
Or seek for another to get it, futile is such attempt :
Not by force is this wealth with another shared.
On whomsoever is conferred devotion to the Lord
by the holy Preceptor,

1. Lit. Wherever they go.
2. Lit. In different lands (where they wander in quest of spiritual merit).
3. Lit. Will not at all arise.
4. Lit. Destroyed.
5. The Divine Essence.
6. Lit. Meeting touch.

In this wealth acquires a share, by the primal Writ in his
favour recorded.
None this Divine wealth may share, none bear for
this any document;
None may by manipulating boundaries claim it :
Whoever on the Divine wealth cast slanders,
All the world over is his disgrace proclaimed.[1]
Force or intrigue avail not to get Divine favours—
Day by day, ever has it increase. (9)
Sloka (Guru Amar Das)

Jagatu jalaṇdā rakkhi lai āpṇī kirpā dhāri

Save by Thy grace, the world in flames;
Save it at whatever portal it may be saved.
The holy Preceptor by inspiring contemplation of the
Divine Word,
Has conferred bliss.
Saith Nanak : None other beside the Lord,
liberation may confer. (1)
Sloka (Guru Amar Das)
In egoism lies Maya-delusion, attachment to duality;
Neither may it be eliminated nor sold off in the market.
By the Master's Word is it consumed, leaving thus the self.
Thus may body and mind be purified, and the Name in the
mind be lodged.
Saith Nanak : The holy Word is Maya's antidote—
This blessing by the Master's guidance is obtained. (2)
Pauri (Stanza) Guru Ram Das

Satigur kī wadiyāī Satiguri ditī dhuruhṇ Hukamu bujjhi nīsāṇu

Greatness on the holy Master[2] by the holy Preceptor[3]
was conferred,
On beholding on him the mark of Primal dispensation.
His sons, nephews, sons-in-law, relations—
All made various efforts
All their pride had to shed.
Pervasive everywhere was my holy Master,
By His glance of grace was the world by the Lord liberated.

1. Lit. His face is blackened.
2. Guru Amar Das is implied.
3. Guru Angad Dev is implied.

Whoever in the holy Master reposes faith, in this life
and the next is blessed;
Those denying Him in filthy ways wander.[1]
On Nanak, His servant, has He cast His favour— P. 854
The Lord, loving friend, Being All-wise.
As many behold grain,[2] at the holy Master's feet they fall;
Of their pride He relieved all. (10)
Sloka (Guru Nanak Dev)

Koī wāheį ko luṇai ko pāe khalihāni

One ploughs, another reaps, a third the grain harvests.
Saith Nanak : Who can say who in the end will eat of it ? (1)
Sloka (Guru Nanak Dev)
He alone swims across in whose self He is lodged.
Saith Nanak : All happens as He wills. (2)
Pauri (Stanza) Guru Ram Das

Pār-Brahmi dayāl sāgar tāriyā

The gracious Supreme Being has carried *me* across the ocean;
The holy, gracious Master has my illusion and fear ended.[3]
Lust and violence, of fearful aspect, agents of evil,
All are discomfited.
Wealth of the ambrosial Name have I worn round
my neck and heart.
Saith Nanak : In holy company life and death
sanctified. (11)
Sloka (Guru Amar Das)

Jinnhīṇ Nāmu wisāriyā kuṛei kahaṇ kahanni

Those forgetful of the Name ever utter falsehood.
The Five Thieves their house burgle—
Egoism into it breaks.
God-deniers by their evil thinking are robbed;
They know not the taste of joy in God.
Those that, *caught*, in illusion, have thrown away amrita,
In Maya their pleasure find;
With evil-doers they make friends,
And with men of God are in contention.
Saith Nanak : In hell are God-deniers by Yama bound,

1. Transmigration into lower species is implied.
2. Lit. Feed (n.) as placed before animals etc.
3. Lit. Destroyed.

And undergo suffering.
As are they destined, they act,
By Divine will bound.[1] (1)
Sloka (Guru Amar Das)
Those serving the holy Preceptor, even without worldly
power are mighty :
With each breath and morsel abides in their hearts the Lord;
Yama finds them not :
In their hearts is *borne* the Lord's Name,
Maya their handmaid.
One who is slave of God's slaves,
His is the Supreme Substance[2].
Saith Nanak : I am a sacrifice to such
As the Lord have lodged in their mind and body.
By predestination comes joy in holy company. (2)
Pauri (Stanza) Guru Ram Das

Jo bolei pūrā satigurū so Parmesari suṇiyā

The Lord is attentive to what the holy Preceptor
perfectly-endowed utters,
His utterance in the world operates.
By each one's tongue[3] repeated.
Beyond count are the Lord's merits.
With the holy Precept lies joy in serenity,
And jewels of high worth[4].
Saith Nanak : One to God attuning himself,
By Him is exalted[5]. (12)
Sloka (Guru Amar Das)

Apṇā āpu na pachhāṇaī Hari-Prabhu jātā dūri

The egoist knows not his self, and thinks the Lord is far.
Devotion to the Master has he neglected;
How may his mind live in God's Presence ?
The egoist his life has wasted in pursuit of false avarice.
Saith Nanak : By grace has come union in Divine Presence,
By *listening* to the holy Word. (1)

---

1. Lit. They live as *He* keeps them.
2. Liberation is meant.
3. Mouth.
4. Lit. Genuine.
5. Lit. One that becomes like the Holy Lord, is by the Supreme Being exalted.

Sloka (Guru Amar Das)
By the Master's guidance *have I chanted* holy
paean of Divine praise,
And the Lord's Name.
Lauding day after day the Name, and meditation on the Lord,
To the heart brings joy.
By supreme good luck is attained the Lord,
Embodiment of supreme joy.
Saith Nanak, servant of God : By laudation of the Name
Destruction grips not mind and body.[1] (2)
Pauri (Stanza) Guru Ram Das

Koī nindaku hovai Satigurū kā phiri sharaṇi Guru āwai

A slanderer of the holy Preceptor, coming to seek his shelter,
His sins forgiven, the holy Preceptor into holy
company initiates him.
As in pouring rain, water from lanes, drains, ponds P. 855
In the Ganga flows and falling becomes holy—
Such is the holy Preceptor's merit, who no rancour bears.
His touch removes hankering after desire
And confers instant peace.
Saith Nanak : Behold this miracle of the Lord, holy monarch—
Whoever the holy Master reveres,
By all is loved. (13.1)

(Found correct.)[2]

In the Measure Bilaval—Composition of the Venerable Kabir

Bani of Bhaktas

In the Name of the Sole Supreme Being, Reality Eternal,
Creator, Immanent Presence, Realized by the holy
Preceptor's Grace

Aiso ihu sansāru pekhnā rahanu na koū paīhai re

Listen, Man[3] ! Such a spectacle is this world : None in this
can last *forever*.
Listen, Man ! Walk you along a straight *path*; else will
you be pushed about. (I-Pause)
Listen, *Brother* ! Yama carries all away—be one child,
old person, or youth.
Listen, Man is *like* a poor mouse; death the cat swallows him. (1)

1. Are not shattered.
2. In the original, Shuddh, to testify as to the accuracy of the text.
3. (Re, second person singular vocative at the end of each line yields this sense).

To those known to be wealthy or indigent no consideration
is shown.
Yama kills all—kings, subjects : so might is death.
Wonderful is the tale of God's devotee,[1] pleasing to Him :
Not transmigrating, they die not;
Ever with the Supreme Being abiding. (3)
Progeny, wife, wealth and subtance—know it in your
inmost mind :
Discard these.
Saith Kabir : Listen, devotees of God ! thus shall the Lord,
Holder of the Bow[2] grant you union. (4) (1)

Bidyā na parhouṇ bādu nahīṇ jānouṇ

I acquire not learning, and so know not disputation.
Discoursing on God's merits, listening to these am I
turned maniac.[3] (1)
Friend ! mad am I; all other creation wise—I *alone* demented.
If I am gone wrong, let not others *follow me*. (1-Pause)
Not by myself am I crazed; God has crazed me.
The holy Preceptor my doubts has burnt away. (2)
By my craze, my senses have I lost.
Let none into similar delusion fall. (3)
Truly mad is he who his self does not realize.
Should one realize the self, the Sole Lord would
one then know. (4)
One not God-crazed in this life, never crazed shall be.
Saith Kabir : *Truly* in love of the Lord am I dyed. (5) (2)

Grihu taji bankhand jāīyai chuni khāīyai kandā

Should one leaving home into forest parts go,
and live on roots;
The mind, sinful and impure, still would not leave
evil-thinking. (1)
How may I find release and swim across the mighty
ocean of existence ?
Lord ! Keep me—with you has this servant taken shelter. (1-Pause)
Hard to leave is desire for poisonous pleasures.
Despite innumerable efforts, *man* again and again
in these is involved. (2)

1. Servants.
2. An attributive name of Vishnu, symbolizing God.
3. Note : Craze, mania or madness herein stands for ecstasy of Divine love.

Arrived is old age, gone is youth; no good have I done.
This priceless life at a cowrie is valued. (3) P. 856
Saith Kabir : Lord, all-pervasive art Thou.
None gracious like you, or sinner great I. (4) (3)
Thus complains Kabir's mother :

Nit uthi korī gāgari ānai līpat jīo gayo

Each day on rising a fresh[1] pitcher he brings;
His life in plastering the place is spent.
Weaving[2] has he put out of mind, and in joy of
God is involved. (1)
In our family who ever contemplated God[3] ?
Since the day that this wretch has taken up the rosary,
No peace[4] have I felt. (I-Pause)
Listen sisters, wives of my husband's brothers,
to this strange happening :
These shaved-pate mendicants have ruined our
weaver's occupation—
Why did not my brat die *rather than this* ? (2)
Saith Kabir to his mother : The Lord is master of all joy :
His Name the Master *to me* has imparted.
He is the same who *saved* of the saintly Prahlad's[5] honour,
And with claws tore apart Harnakash.
His ancestors' household gods he discarded,
And the Master's holy Word absorbed.
Saith Kabir : Annuller of all sins is the Name,
Which repeating, are the holy saved. (4) (4)

Koū Hari samāni nahīṇ rājā

No king is *great* as God :
These monarchs, lasting four days, make false ostentation. (I-Pause)
Your servant no way is shaken; over the three worlds
is his *glory* spread.
None dare raise his hand *to harm God's* servant;
None *his greatness* can estimate. (1)
My thoughtless, forgetful mind !
Note thou; ringing is unstruck music.

1. Unused vessel of clay is implied, for sanctity.
2. Warp and woof; the weaver's trade.
3. Rama.
4. Joy, satisfaction.
5. Prahlad, the child-saint, son of the atheist Harnākash (Harinyakashyapu) mentioned in the next line.

Saith Kabir : Lifted are my fears and doubts
The Lord is *my succourer*, who showed grace to
Dhruva and Prahlad.[1] (2) (5)

Rākhi lehu ham te bigarī

Lord ! Save me; I for my fault am to blame.
Good conduct, righteousness, remembrance of God and
devotion have I not performed—
In my pride at a rakish angle my turban I keep.[2] (I-Pause)
This body I nourished,[3] taking it to be immortal.
Unreal, unbaked pitcher it is.
Forgetting Him who showed us grace, created us
To the other[4] are we attached. (1)
Burglars that we are, holy cannot be called—
So, shelter at Thy feet have we taken.
Saith Kabir : Pray listen to my supplication—
Yama's tidings let me not hear. (2) (6)

Darmāṇdei ṭhandhei darbāri

Exhausted, fatigued at *Thy* Court we stand
Who other than Thee shall cherish me ?
Pray, opening the portal, Thy sight grant. (I-Pause)
Lord of all wealth, generous, unattached are you—
Thus by my ears your laudation I hear.
From whom should I beg *anything in* charity ?
all I see are destitutes—
With you alone my liberation[5] lies. (1)
Jaidev,[6] Nama,[7] the Brahmin Sudama[8]—
On all has your endless grace fallen.
Saith Kabir : The almighty Bestower are you—
Without delay the four boons[9] you grant. (2) (7)

---

1. Dhruva and Prahlad are famous saints, constantly mentioned in Bhakti lore.
2. Also interpreted as : 'A crooked path I have taken ! The interpretation given above would imply, taking to bad courses like a rake.
3. Gathered up, preserved.
4. Implied Maya.
5. Swimming across.
6. A great poet of Bhakti in Bangal (13th Century).
7. Short for Namdev.
8. A devotee of Krishna.
9. These are : Dharma (right conduct), artha (worldly prosperity), Kama (fulfilment of desires) and moksha (liberation).

Dandā mundrā khinthā ādhārī

Assuming the staff, earrings, the patched quilt and begging-bowl,[1]
Involved in delusion do adherents of ascetic orders
go about. (1)
Madman ! discard *Yogic* poses and breath-control;[2]
Cast off hypocrisy and on the Lord meditate. (I-Pause) P. 857
Maya that thou dost seek after, by the three worlds is
left over after use.
Saith Kabir : Attach thyself to the Lord[3] of the universe,
Truly unattached. (2) (8)

Ini Maya Jagadīsh Gusāīn Tumrei charan bisārei

Lord, Master to the Universe ! Maya of your feet
has made *us* forgetful.
If not a particle of love[4] is aroused, what may poor
mortals[5] do ? (I-Pause)
Cursed be the body, cursed wealth, cursed Maya;
Cursed be clever thinking and understanding.
Lord ! keep Maya under strict control, by your Word bound. (1)
What good cultivation, what trade[6] ?
All is a false show and illusion.
Saith Kabir : Those involved therein in the end are ruined,[7]
At last comes to them death. (2) (9)

Sarīr sarovar bhītarei āchhai kamal anūp

In the pool of the self is found a unique lotus—
The Supreme Light, the Supreme Being,
without feature or form. (1)
My self ! to the Lord be devoted; discard illusion—
The Lord is true life of the universe. (I-Pause)
Nothing while coming *into the world* is visible, nothing while going :
All that is born, even there ends,
As leaves of water-weeds. (2)
Knowing Maya to be false, seeking joy in poise,
have we discarded it.
Saith Kabir : From your heart the Lord you serve. (3) (10)

1. (These are the Yogi's equipment).
2. Implies various kinds of Yogis and other ascetic orders.
3. Keshav, an attributive name of Vishnu, implying God.
4. Devotion is implied.
5. Human beings.
6. Implies various occupations.
7. (The sense is spiritual).

Janam maran kā bhramu gaiyā Gobind liv lāgī

Gone is illusion of birth and death, as is devotion
to the Lord inspired.
While yet living, into the cosmic void are we absorbed.
As by the Master's teaching is *the consciousness*
aroused. (I-Pause)
From brass arises sound, then into brass is reabsorbed.
Listen Brahmin.' as is brass broken,
Where does the sound disappear ? (1)
In the world, amalgam of Three Qualities,[1]
have I beheld arising
In each being the Divine Light.
Then was absorbed the realization,
Whereby in my being became I a recluse. (2)
As the self by *light of* the self I realized,
Is my light into Divine Light absorbed.
Saith Kabir : Now have I realized the Lord,
In whom is my heart's faith fixed. (3) (11)

Charan kamal jā kai ridai basahi so janu kiun dolai Dev

Lord ! how may one be shaken in whose heart
Are lodged the Divine lotus feet ?
Know Him to be possessed of all joys and the
Nine Treasures,[2]
As serenely Divine laudation he chants. (Pause)
Such wisdom comes when in all creation the Lord
such aware beholds.
And undoes the knot of hypocrisy;
Ever[3] from Maya the mind he restrains
And scales in hand, weighs the self. (1)
Wherever he goes, joy he attains; Maya shakes him not.
Saith Kabir ; In faith is my mind fixed,
And in Divine love by the Lord is absorbed. (2) (12)

---

1. Trikuti is interpreted as Three Qualities as well as the state wherein distinctions based on material considerations prevail. as in knowledge, the knower and object of knowledge which in the mystic vision disappear.

Note : At the end of each line occurs Deva (Lord, Divine Being) which is in the form of an invocation.

2. (See Glossary).
3. Time and again.

In the Measure Bilaval—Composition of the Venerable Bhakta Namdev
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Saphal janamu mo kau Guru kīnā

The Master my life[1] has made fruitful :
Forgetting suffering, in joy am I absorbed. (1) P. 858
The Master collyrium of Enlightenment to me has granted.
Life without *devotion to* the Name Divine is worthless. (I-Pause)
Namdev through remembrance of God realization has attained :
His life in the Life of the Universe[2] merged. (2) (1)

In the Measure Bilaval—Composition of Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Dāridu dekhi sabh ko hasai aisī dashā hamārī

Everyone beholding my destitution *at me* mocks,
Such is my state.
Now by your grace the eighteen miraculous powers3
In my power lie.[4] (1)
Lord annuller of transmigration ! Thou
knowest I am as nothing;
All creatures under Thy shelther lie—
All their objectives Thou dost fulfil. (I- Pause)
Those seeking shelter with Thee of *burden of sins* are relieved
High and low from you from the world,
House of bondage,[5] find liberation. (2)
Saith Ravidas : What good lengthening the
inexpressible *Divine* discourse ?
Thou art only as Thyself—by what simile
to express Thee ? (3) (1)

Jih kul sādhu baishnau hoi

The family in which *is born* a holy saint[6],
Without distinction of high caste or low, poverty or wealth,
Its pure fragrance over the world is spread.[7] (I-Pause)

---

1. Birth, incarnation.
2. (Attributive name of God).
3. (These are believed to be attained through Yoga praxis,
4. On my palm.
5. *A laj* is interpreted also as 'shameless' but the sense given above appears to be more appropriate.
6. Baishno (Vaishnava), implies one characterized by purity of life.
7. Known.

Be one Brahmin, Vaishya,Sudras, Khatri.
Scavenger or of the condemned castes
Or one impure in mind[1]—
By engaging in devotion to the Lord is purified;
Liberated himself, such a one liberates his forebears on
the paternal and maternal side.[2] (1)
Blessed such a village, such a spot, such a family and tribe.
Whoever has quaffed the pure elixir, other tastes discards—
Absorbed in its delight, poison of *wordly pleasures* casts off. (2)
Brahmin scholar,[3] hero, monarch bearing umbrella—
None equals in greatness the devotee.
In the world he abides
As water weeds that live close to the water, *yet untouched by it.*
Saith Ravidas : Such alone fruitfully live.[4] (3) (2)

In the Measure Bilaval—Composition of Sadhna

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nrip kanyā kai kāranai iku bhaiyā bhekhdhārī

For *Love of* a king's daughter *a man* disguised himself *as Vishnu*[5] :
Of this man, lust-seeker, self-seeker, You saved the honour. (1)
Enlightener of the world ! what merit is yours if our
retribution of deeds leave us not ?
Why seek shelter with the tiger if a jackal[6]
is to grip us ? (I-Pause)
The Chatrik for lack of a drop suffers.
If after its life is gone, even the ocean be found, what good ? (2)
Tired, without poise is my life—
How may I delay *supplicating Thee ?*
If after drowning comes the boat, who will then ride it ? (3)
Nothing am I, no pride is mine; nothing is mine.
On this occasion save the honour of Sadhna, The servant. (4) (1)

---

1. Mlechha (an opprobrious word applied to Muslims).
2. Both sides.
3. Pandit.
4. Are born.
5. (This is a puranic legend).
6. Symbolizes retribution of deeds.

RAGA GAUND

In the Name of the Sole Supreme Being, Reality Eternal, P-859
Creator, Immanent Presence, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent,
Realized by the Preceptor's Grace

In the Measure Gaund—Composition of Shri Guru Ram, Das
Quartests
SCORE 1

Je mani chitti ās rakhehṇ Hari ūpari tā mana chindei anek anek phal pāī

Should any with heart and consciousness in the Lord repose hope,
Fulfilled are innumerable of his heart's desires.[1]
The Lord knows all that in the mind occurs;
Not a sesame grain of anyone's endeavours does He let go waste.
My self ! repose hope in the Lord, who in all Creator
is pervasive. (1)
My self ! in the Lord of the universe, Master of the world,
repose hope.
Hope reposed in other than the Lord,
Proves fruitless, vain (I-Pause)
Repose not hope in Maya attachment, and family that is
visible to the eye—
Lest in hope of these you make waste of life.
Nothing in the hand of these lies;
Poor creatures, nothing in their power lies.
My mind ! in the Divine Beloved repose hope,
Who shall save you, and save all your family. (2)
Shouldst thou repose hope in Maya,
Beware lest Thou think it will stand thee in good stead :
Hope reposed in Maya from duality arises,
That being unreal, in an instant is shattered.

1. Innumerable fruits he obtains.

My mind ! repose hope in the holy Beloved,
Who all thy endeavour shall reward. (3)
Lord ! all *our* hope and desire by Thee is *controlled* :
One desires as Thou dost prompt. P. 860
Lord ! Nothing in the hand of anyone lies—
Thus has the holy Preceptor enlightened me.
To Thee is known what Thy servant, Nanak desires :
By the sight of the Lord he feels fulfilled. (4) (1)

Aisā Hari sevīai nit dhiyāīai jo khin mehn kil-vikh sabhi karei bināsā

Serve the Lord, ever on Him meditate,
Who in an instant all sins annuls.
Should we discarding the Lord, our hope in another fix,
All our endeavour by the Lord is turned fruitless.
My self ! serve the Lord, donor of joy,
Whose service all joy brings. (1)
My self ! in the Lord repose hope.
Wherever we go, is the Lord by us :
The Lord His servants' honour protects. (I-Pause)
Should we narrate to another the state of *our woes*,
His own tale of manifold troubles he narrates :
Your tale of woes to the Lord narrate,
Who in an instant your suffering shall annul.
Discarding the Lord and telling your story of woes to others.
To the mind only brings shame. (2)
My self ! in the world members of one's family, friends,
brothers that you behold,
All for self-interest resort to you.
Without self-interest they approach you not.
My self ! day and night serve the Lord,
Who in suffering and joy shall benefit thee. (3)
My self ! why repose trust in that which at the end we cannont keep ?
Contemplate the Lord as by the Master guided—
At the end shall He liberate those contemplating Him with love.
Saith Nanak : Devotees of God ! ever the Name repeat—
Herein lies true assurance of liberation. (4) (2)

Hari simrat sadā hoe anandu sukhu antari shānti sītal manu apnā

By contemplation of the Lord comes bliss and joy
everlasting in the heart,
And the mind gets peace and poise.
As *objects* by power of the sun *of Maya* intensely burn,

At sight of the moon, the Master, vanishes all their heat.
My self ! ever on the Name Divine meditate and utter it.
Serve the Lord who in all spots shall thy saviour be. (I-Pause)
My self ! contemplate the Lord, repository of all treasures;
By the Master's guidance seek the Divine jewel.
Those meditating on the Lord attain Him—
Touch[1] the feet of such servants of God. (2)
By realization of the holy Word attain joy in the Lord.
Such are noble devotees, greater than the great.
The Lord Himself exalts such a servant— P. 861
None a sesame grain of *his greatness* can diminish. (3)
My self ! ever on Him with folded hands meditate,
From whom comes all joy.
Lord ! to Nanak Thy servant grant in charity
That in my heart ever abide the feet Divine. (4) (3)

Jitne Shāh pātishāh umrāv sikdār chaudharī sabhi mithyā jhūthu bhāu dūjā jāṇu

Know all kings, monarchs, nobles, officials and headmen,
To be *full of* falsehood and feelings of duality.
My self ! Contemplate the Lord eternal, ever immutable, changeless—
Thus of Him be approved. (1)
My self ! contemplate ever the Name Divine, your succourer[2].
None has greater power than one that by the Master's guidance.
The Divine Mansion attains. (I-Pause)
My self ! all these possessed of wealth and high lineage,
lords of estates that thou dost behold,
Shall be shattered as frail Kasumbha[3] dye.
My self ! ever serve the eternal, immaculate Lord,
Whereby at the Court Divine honour to Thee may come. (2)
Four are the castes—Brahmin, Khatri, Sudra and Vaishya;
Four the stages[4] of life—
Out of these whoever on the Lord meditates, is superior.
As the poor castor-plant growing close to sandalwood,
In holy company even the fallen became approved *of God*. (3)
Highest and purest of all is one in whose heart is lodged the Lord.

1. Lit. Rub, caress.
2. Dībān (Divān) a high official to whom the aggrieved could carry complaints.
3. A flower with reddish washable dye.
4. These are the period of receiving education, being a householder, retiring from worldly concerns and being a recluse.

Nanak, servant of God washes the feet of such devotees
As being low-caste, yet serve the Lord. (4) (4)

Hari antarjāmī sabhtai vartai jehā Hari karāe tehā ko karaīyai

The Lord, to whom the inner self is known,
everywhere is pervasive :
Each acts as by Him prompted.
My self ! ever serve the Lord who from all *impediments*
shall grant thee protection. (1)
My self ! ever contemplate the Lord, ever *His name* utter.
None other than the Lord can take away life or grant it—
So why pine ? (I-Pause)
The Lord creating the visible cosmos, His light in it placed.
The Lord is the Sole replicant, the Sole maker
of call to creation—
The Master, perfectly-endowed, *vision of* the Sole Divine
Being has shown. (2)
The Lord is with us, within and without—
Say, what from Him can you conceal ?
Serve the Lord without guile—
Thus, my self ! all joys shall you attain. (3)
Supreme over all is He under whose power lies all :
My self ! ever on Him meditate.
Saith Nanak, servant of God : The Lord is ever by thee;
Ever on Him meditate.
Thus shall He grant thee liberation. (4) (5)

Hari darshan kau merā manu bahu taptai jiuṇ trikhāvant binu nīr

For a sight of the Lord my heart yearns, as one thirsty
without water. (1)
My heart with arrow of love is struck.
The Lord alone my affliction knows, the suffering of
my heart. (I-Pause)
He who discourses to me of the Divine Beloved, P. 862
Is *alone* my loving brother, my true brother. (2)
Sister-friends[1] ! in unison express the Lord's merits.
With poised understanding by the Master granted. (3)
Lord ! fulfil your servant Nanak's desire;
By sight of the Lord alone shall my mind[2] get peace. (4) (6)

---

1. Symbol for fellow-seekers.
2. Body.

In the Measure Gaund—Composition of Sri Guru Arjan Dev
Quartets
SCORE 1
In he Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sabhu kartā sabhu bhugtā

He is the Creator of all; joy in all He has.[1] (I-Pause)
The Creator is the Sole Listener, the sole viewer.
He is all that is invisible and visible;
And maker of creation and dissolution.
He is manifest and concealed. (1)
His the utterance, His the expounding.
In creation is He *manifest*, so also in death.
Unattributed is the Creator Himself as also attributed.
Such equable vision, saith Nanak, by the Master's grace comes. (2) (1)

Phākiyo mīn kapik kī niyāīṇ tūṇ urajhi rahiyo kusambhāilei

Man ! like the fish and the ape art thou caught,
In Maya's frail dye[2] entangled.
Ordained are thy steps and breaths :
By chanting Divine laudation mayst thou be saved. (1)
My self ! get realization and discard straying.
A shelter[3] even for thyself thou dost not get—
Why go to others *instructing them* ? . (I-Pause)
Like the elephant drawn by pleasure of lust,
Art thou involved with thy family.
Man's life is like birds that come together and are scattered—
Immutability by meditation on the Lord in holy company comes. (2)
Man is like the fish destroyed through pleasure of the palate—
Thoughtless creature, by greed ruined.
So art thou subordinate to the five foes.[4]
How may come release ? By falling under God's shelter. (3)
Lord, shatterer of suffering of the humble, show grace—
All creatures are Thine.
Prayeth Nanak : May I get in charity Thy sight everlastingly, in company of Thy humble servants. (4) (2)

1. Lit. Partakes of.
2. Kasumbha.
3. Place to live.
4. The five sources of evil are implied.

In the Measure Gaund—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jīya prān kīye jine sāj

Thoughtless man[1] ! He who created life and breath,
And exalting clay, His light into it placed;
He who granted all articles of food for consumption—
Whither goest thou, discarding Him ? (1)
In service to the Supreme Being engage thyself.
By the Master's *guidance* is realized the immaculate
Divine Being. (I-Pause)
He who created numerous hues,[2]
And in the twinkling of an eye *makes* creation and dissolution;
He whose state and extent beyond expression lies—
My self ! ever on Him meditate. (2)
The Divine Master, immune from birth and death, immutable—
Endless His merits, beyond count;
With rubies of the Name[3] are His stores full; P. 863
Of all beings[4] the sustainer. (3)
His name the Eternal Being :
By chanting His Name for an instant are millions of sins annulled.
His devotees' childhood playmate[5] friend.
Saith Nanak : He is life's prop and beloved of our heart. (4) (1.3)

Nām sangi kīno biohāru

With the Name lies our commerce;
The Name is prop of the self.
The Name of the conscious self has given shelter.
By utterance of the Name are annulled millions of sins. (1)
The Lord His Name, sole capital to us has granted
Meditation in the Master's company is my mind's object
of worship. (I-Pause)
The Name is capital of my life;
Ever is the Name our companion, everywhere by our side.

1. This invocation occurs in the last line of this stanza.
2. Implies forms of creation.
3. Implies devotion.
4. Vessels.
5. (An expression of deep love).

The Name is dear to my heart.
On water and land the Name have I beheld pervasive. (2)
By *devotion to* the Name at the Portal Divine the
face grows radiant;
By *devotion to* the Name are all related generations saved.
By *devotion to* the Name are our objectives fulfilled.
With the Name has my heart formed attachment. (3)
Be *devotion to* the Name have we become fearless;
Be *devotion to* the Name from transmigration freed.
The Master, perfectly-endowed, to the Lord, repository of merit,
has united us.
Saith Nanak : In equable joy have we found lodgement. (4) (2.4)

Nimānei kau jo deto mānu

Ever I bow to the Lord,[1]
Who honours the humble,
And to all that are hungry, grants boons;
He who in the frightful womb gives protection. (1)
On the Lord so attributed in *depth of* your self meditate,
Who within and without, everywhere is succourer. (I-Pause)
Beggar[2] and king are to Him alike;
He in the ant and the elephant is *equally* pervasive;
With none else holding counsel,
By His own will accomplishes all. (2)
None His extent knows—
Himself the sole immaculate Being.
Himself is He *all* forms, Himself the formless,
Of all beings[3] the sustainer. (3)
Be *devotion to* the Name are His devotees dyed red;
His devotees lauding Him ever are in bliss.
In joy of the Name are they ever fulfilled :
Nanak the feet of these servants of God touches. (4) (3.5)

Jā kai sangi ehu manu nirmalu

Those in association with whom is the heart purified,
In association with whom is *inspired* remembrance of God,
In association with whom are sins annulled,
In association with whom is the heart illumined : (1)

1. (This line stands at the end of this stanza).
2. One that is destitute.
3. Vessels.

Such of God's devotees *alone* are my friends,
In whose congregations is the Name solely chanted. (I-Pause)
Those by whose teaching is the Lord in the self lodged,
By whose instruction flee doubt and fear,
In whose abodes is chanted pure essence of Divine laudation,
Whose dust *of feet* the world yearns for; (2)
By whose association are millions of the fallen saved,
Whose prop is the Sole formless Being;
To whom the secrets of all beings are known—
Treasure of grace, immaculate Divine Being—
Such be my friends. (3)
As the Supreme Being showed grace,
Was met the compasssionate holy Master. P. 864
Nanak, day and night on the Name thou meditate.
In *devotion to* the Name Divine lies joy in equanimity
and bliss. (4) (4.6)

Guru kī mūrati mana mehn dhyānu

Meditate in your mind on the Master's image;[1]
In the Master's Word that teaching enshrines your heart's
faith fix;
By *devotion to* the Master's feet is fixed;
To the Master, *image of* the Supreme Being I ever in
reverence bow. (1)
Lest any in the world be lost in doubt :
None without the Master's *guidance* liberation finds. (I-Pause)
To one strayed has the Master shown the way;
Inspiring him to discard all else, in Divine devotion
has absorbed him,
And fear of transmigration annulled—
Beyond limit is merit of the Master, perfectly-endowed. (2)
By grace of the Master is the upturned lotus of the
heart in bloom,
And light in darkness appeared.
The Creator by *guidance of* the Master is realized.
By the Master's grace is the thoughtless
mind faith-inspired. (3)
The Master is *image of the* Creator, of the almighty.
The Master, *image of* the Supreme Being, is real, ever shall be.

1. Lit. Form.

Saith Nanak : Thus by the Lord *am I* instructed :
Brother ! none without the Master's guidance
liberation attains. (4) (5.7)

Gurū Gurū Guru kari mana mor

My mind ! repeat thou the Master's name.
For me is no *prop* other than the Master.
In the Master's shelter day and night I live :
None his bounty can efface. (1)
Know the Master and the Supreme Being to be one *in spirit*.
Whatever the Master is pleased *to wish*, is
by the Lord granted. (I-Pause)
Whoever to the Master's feet his heart has attached,
Fled is his suffering, pain and doubt.
By the Master's service is attained exaltation.
To the Master *am* I ever a sacrifice. (2)
By sight of the Master find I joy.
Fruitful is endeavour of the Master's devotee.[1]
No suffering the Master's devotee grips.
In all ten directions is the Master's devotee[1] pre-eminent. (3)
Beyond expression is the Master's greatness.
All-pervasive is the Master, *image of* the Supreme Being.
Saith Nanak : The heart of whoever has perfect good fortune,
To the Master's feet is attached. (4) (6.8)

Guru merī pūjā Guru Gobindu

The Master is my *object of* worship; He to me is the Lord.*
The Master is the Supreme Being, Lord of glory, *being His image*.
The Master is the Divine Being, inaccessible,
of impenetrable mystery.
All worship in serving at the Master's feet lies. (1)
No place of shelter is for me other than the Master.
Day after day the Master's name I repeat *in prayer*. (I-Pause)
The Master is my source of enlightenment,
the object of meditation centred in my heart.
The Master is the Lord, the Supreme glorious Being.
With folded hands under the Master's shelter I abide.
None else, other than the Master is my *succourer*. (2)

---

1. Servant.

**Note* : In the above hymn is expressed the mystical doctrine of the identity of spirit between the Divinely-inspired Master (Guru) and God.

The Master is the ship carrying beings across the ocean of existence.
By the Master's sevice comes release from Yama.
In the darkness is the Master's Word the light.
In association with the Master are all saved.[1] (3)
By great good fortune is met the Master, prefectly-endowed.
By ervice to the Master is warded off[2] affliction of suffering.
Inviolable is *power of* the Master's Word.
Nanak is my Guru; Nanak and the Lord
in spirit are the same. (7.9) P. 865

Rāma Rāma sangi kari biohār

With the Lord carry on thy commerce;
The Lord *alone* is sustainer of life.
Sing thou laudation of the Lord.
The Lord immanent in all, is all-pervasive. (1)
Devotees of God ! in unison utter the Lord's Name.
This is the purest, perfect doing. (I-Pause)
Garner treasure of wealth of the Name.
God's Name your sustenance make.
May God's Name never be forgotten :
The Master in his grace this *to us* has revealed. (2)
The Lord is ever our succourer.
With the Lord in devotion be engaged.
By utterance of the Name Divine are *we* purified.
And are sins of multiple births shed. (3)
Contemplation of the Lord's Name transmigration annuls.
Utterance of the Lord's Name takes *one* across the *ocean of* existence.
Highest of all is the light of God.
Nanak, servant of God, night and day
His name repeats. (4) (8.10)

Un kau khasami kīnī thāk-hārei

Those *five evils* has the Lord suppressed,
And from His servant's company torn them apart.
The abode of God's devotee they find not;
God's servants therefore, in unison sing paeans of joy. (1)
Five are *the evils* overlording[3] all creation;
But of God's devotees are they slaves.[4] (I-Pause)

1. Swim across.
2. Does not afflict.
3. Sikdar = Shiqdar, and executive official.
4. Drawers of water.

From the world they collect tribute,
But to God's devotee make obeisance.
The reprobate[1] they rob in dishonour,
But of the holy they wash the feet, rubbing them *clean*. (2)
The five *evils* are the sons of one mother[2] born;
By the processes of birth[3] into the world they came.
With the three qualities[4] are they absorbed.
Those discarding them at an exalted station abide. (3)
In His grace *the Lord* His servants has extricated.
The evils are warded off by Him who is their creator.
Saith Nanak : Devotion to the Lord is noblest of all.
Without devotion all suffer ignominy. (4) (9.11)

Kali kalesh mitei Hari-Nāeṇ

By *devotion to* the Name Divine are all afflictions ended;
Shattered is suffering, and joy *in heart* has taken abode.
By uttering the Name are we fulfilled.
By grace of the holy all boons[5] have we received. (1)
By utterance of the Lord's *Name* are devotees liberated,[6]
And *their* sins of multiple births cast off. (I-Pause)
As the Master's feet in heart we lodged,
Across the ocean of fire were we taken.
Gone is the malady of transmigration,
And *the mind* in spontaneous absorption in the Lord fixed. (2)
In all spots is pervasive one Sole Lord,
To whom is known the inner self of each being.
Whomsoever in grace He so enlightens,
Day and night[7] the Name Divine utters. (3) P. 866
Any within whom abides the Lord,
Has his heart illumined.
With devotional fervour laud the Lord,
And uttering the *Name of* the Supreme Being
find liberation.[8] (4) (10.12)

---

1. Sakta.
2. Implies Maya.
3. (There are four reorganized process of birth. Of these here *utbhuj*, birth by atmospheric influence is mentioned).
4. See Glossary.
5. Have obtained all fruit.
6. Gone across the ocean.
7. All eight pahars.
8. Swim across.

Gur ke charan kamal namaskāri

At the Master's lotus feet make obeisance;
From the body cast out lust and wrath.
Be you dust *of feet* of all.
The Lord, pervasive in all in each have we realized. (1)
In this wise contemplate the Lord :
The Lord's is our body, wealth and life. (I-Pause)
Day and night laud the Lord.
Such is the real objective of life and breath,
Discarding pride. know the Lord is with you.
By grace of the holy, in the Lord your heart dye. (2)
Realize Him who made thee.
Thus at the Divine Portal shalt thou be honoured.
Body and mind purified, bliss shall you attain,
As by the tongue the Lord's name you utter. (3)
Lord compassionate to the humble, show grace.
My heart for dust *of feet* of the holy yearns.
Lord ! in your grace this boon grant,
That Nanak in *devotion to* the Name Divine find life. (4) (11.13)

Dhūp dīp sevā Gopāl

Burning of incense, *lighting* temple-lamps and serving the Lord
In making obeisance innumerable times to the Creator lies.
Discarding all else, the Lord's shelter have we taken.
As by our great good fortune is the Master grown gracious. (1)
Day and night Divine laudation sing.
Our body. wealth and life is the Lord's. (I-Pause)
In contemplation of the Lord's merits have we found bliss.
And realized the Supreme Being, the *true* Saviour.
In His grace His devotees in service *to Himself* has He engaged,
And effacing their affliction of transmigration,
to Himself has united them. (2)
This alone is true ritual performance and essence
of enlightenment :
In holy company utter the Name Divine.
By the ship of the Lord's feet go across the acean of *existence*—
The Lord almighty is known our inner state. (3)
In His grace has He saved us.
Fled are the five frightful minions of evil.
As the Creator to Nanak's aid has come,
His life on a throw of dice shall not be forfeited. (4) (12.14)

Kari kirpā sukh anand karei

By Divine grace joy and bliss have we attained.
The Master, Divinely-inspired has saved us.
Compassionate and gracious is the Lord,
Saviour of all creatures born. (1)
Lord compassionate to the humble, to Thy shelter have we come.
Contemplating the Supreme Being are we ever in bliss. (1-Pause)
The Lord gracious alone is real, no other—
In all beings pervasive.
His servant in this world and the next He exalts.
Lord ! to purify the fallen is your law.[1] (2)
Millions of medicines in contemplating the Lord lie.
All magical rites and incantations in devotion
to the Lord of Bliss lie.
By meditation on the Lord are effaced maladies and sorrows,
And desires of heart fulfilled. (3)
Almighty, accomplishing all, gracious— P. 867
In His lofty contemplation lie all treasures.
Saith Nanak : The Lord Himself has saved us;
Ever the Sole Lord's Name we utter. (4) (13.15)

Harī Hari Nām japuh mere mīt

Friend ! the Name Divine constantly utter,
That your mind be purified;
All calamities haunting your mind and body be warded off,
And all suffering and darkness of ignorance vanish. (1)
By chanting Divine laudation is crossed the flux of existence :
By great good fortune is attained the Supreme
Being without limit. (1-Pause)
Whoever sings praise of the Lord,
Yama, agent of death dare not touch him
Such a one's coming into the world is approved :
Thy *true* Lord by the Master's guidance realize. (2)
By grace of the holy does man Divine laudation chant,
And are lust, wrath and *maya*-intoxication annuled.
Know the Lord of Glory ever to be by you—
This by the holy[2] teaching of the Master,
perfectly-edowed comes. (3)

---

1. Bird (Wird. Ar.) Law, customary practice.
2. Perfect.

By earning *devotion to* the Lord, of this have we garnered treasures.
By contact with the Master are all objectives fulfilled.
Nanak's heart to the Divine feet is attached. (4) (14.16)

Bhav sāgar bohith Hari-charaṇ

The ship across the sea of existence are the Divine feet.
By contemplation of the Name comes not death again.
By contemplation of Divine merits is not seen Yama's path.
By lofty *Divine* contemplation are the five
minions of evil suppressed. (1)
Lord perfection incarnate, to your shelter have we come.
To your creature give succour by strength of your arm, (1-Pause)
Simritis, Shastras, Vedas and Puranas,[1]
All on the Supreme Being discourse.
Yogis, celibates, Vaishnavas and those of the Ramdas[2] order,
Of the enternal Lord no estimate can form. (2)
Shiva and the other gods wail in yearning,
Yet the *Lord* inaccessible, of profound mystery
They realize not as much as a sesam-grain.
This by loving devotion comes, to whomsoever this by
Divine grace is granted.
Rare and few are such in the world. (3)
Without merit am I, devoid of good qualities.
All treasures in Thy glance *of grace* lie,
The humble Nanak seeks *solely* to serve Thee.
Lord ! in your grace grant *him* this *favour*. (4) (15.17)
Says the Lord :

Sant kā līyā dharti bidāroun̩

One cursed by God's devotees shall I tear off from earth;
The traducer of the holy from the sky shall I cast off.
The holy close to myself I cherish.
The holy in an instant, in the clap of hand I save. (1)
The true devotee is one winning the Lord's approval.
The devotee and the Lord in the same
task are engaged. (1-Pause)
The Lord the holy with His own hand shelters.
With the holy day and night He abides.

1. These are Scriptures in the Brahminical (Hindu) tradition.
2. A religious order, Bairagīs.

With each breath the holy He cherishes,
The traducer of the holy of worldy glory is deprived. (2)
The holy let none traduce :
Whoever traduces them, must fall.
Against one under the Lord's protection,
The whole world in vain may try. (3)
In the Lord have we reposed faith.
Life and body is all His substance.
Nanak with this faith is inspired : P. 868
The egoists *ever* are losers, the God-directed
ever victorious. (4) (16.18)

Nāmu niranjanu nīri Narāyaṇ

God's immaculate Name is like water,
Whose utterance by the tongue takes away sins. (I-Pause)
In all *beings* is the Lord pervasive.[1]
In each being is th Lord's illumination.
By utterance of the Lord's Name man enters not hell.
By service of the Lord are all objectives attained. (1)
The Lord is sustainer of the mind;
The Lord is the ship across flux of the world.
By utterance of the Lord's Name Yama's *minions* flee.
The Lord's *Name* crushes teeth[2] of the witch *maya*. (2)
The Lord is ever the conferrer of liberation.
By *devotion to* the Lord have *we felt* joy and bliss.
The Lord His glory has manifested.
The Lord is the devotee's mother and father. (3)
In holy company is repeated the Lord's Name,
Where constantly the Name Divine is sung.
This object unknowable by contact with the Master is attained.
Nanak, servant of God, the Lord's shelter has taken. (4) (17.19)

Jā kau rākhai rākhaṇhāru

Whoever by the Divine succourer is protected,
The Creator lends him His support. (I-Pause)
Such a one in the mother's womb by fire is not touched;
Such a one by lust, wrath, avarice and attachment is not gripped.
Whoever in holy company the formless Lord's Name repeats,
Ashes on his traducer's face are thrown. (1)

---

1. Lodged.
2. In idiom, inflicts a crushing defeat.

The Devine protective spell is the devotee's armour—
Such a one by minions *of evil* and evil-doers is not touched.
Whoever entertains pride is ruined.
The Lord Himself is shelter of the humble. (2)
The servant that with the Divine Monarch takes shelter,
The Lord saves him, clasping him to His bosom.[1]
Should any entertain much pride,
In an instant in the dust in ignominy is scattered. (3)
The Eternal Lord is real and ever shall be
Ever to Him am I a sacrifice.
In His grace His servant has He saved.
The Lord is sustainer of Nanak's life (4) (18.20)

Achraj kathā mahā anūp

This is a wonderful, unique discourse :
The living self is image of the Supreme Being. (I-Pause)
It is neither old nor a child;[2]
Neither suffers it pain, nor in Yama's snare is caught.
It is not shattered nor dies.
In all time is it pervasive. (1)
It feels not heat or cold;
Neither friend nor foe it has.
It feels not joy or sorrow :
All is its own; all might to it belongs. (2)
It neither has father nor mother;
Beyond limits of matter has it ever existed.
Of sin and goodness it feels not the touch—
In each being ever lying awake. (3)
The Three Qualities the power of Maya have created;
She is shadow of the Lord—
The Lord is beyond Maya-delusion, indestructible, of profound mystery, compassionate; P. 869
Compassionate to the humble, ever gracious,
Unknowable His state and extent :
Nanak to Him is a sacrifice. (4) (19.21)

Santan kai balihārai jāoṇ

To the holy may I be a sacrifice.
In unison with the holy Divine laudation I sing.

1. Neck.
2. (According to one interpretation these qualities uptill the third stanza apply to the Lord, the Creator.)

By grace of the holy are all sins annulled.
By great good fortune have we come under shelter of the holy. (1)
By contemplation of the Lord no impediments come.
By the Master's grace is the Lord contemplated. (I-Pause)
Whenever the Supreme Being is gracious,
Does He make man dust *of feet* of the holy.
Then do lust and wrath leave the body,
And the jewel Name in the mind is lodged. (2)
Fruitful and approved is the life of such a one.
Know the Supreme Being to be close *to you.*
With loving devotion should one in Divine laudation engage;
Then is awakened *the mind* since multiple births asleep. (3)
The Lord's lotus feet are the devotee's prop.
The Lord's Name I contemplate—this is the true bargain.
Lord! pray Thy servant's objective fulfil,
That Nanak in dust of feet of the holy find joy. (4) (20.22.6.28)

In the Measure Gaund—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

Score 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kari namaskār pūrei gurudev

To the Master, Divinely-inspired, perfectly-endowed bow—
The Master, of sight fulfilling desires, by whose service are objectives achieved,
Image of controller of the inner self, of the supreme creator of the cosmic order;
Day and night in joy of the Name dyed. (1)
The Master, image of Lord of the Universe,
Succourer of His servants. (I-Pause)
Kings, monarchs, nobles with faith has He invested;
Arrogant evil-doers has He destroyed, left to rot.
The calumniator by a malady of the mouth[1] is afflicted.
The Master by the whole world is hailed. (2)
In supreme joy is heart of the holy,
As the Master, Divinely-inspired, master of glory they contemplate.

Note : In this hymn the Preceptor is identified in spirit with the Supreme Being, who has inspired him.

1. Implies his inclination to calumny of others.

Thou the ocean, we swans *disporting on* Thee—
Within you lie pearls and rubies.
In giving you entertain not the least[1] hesitation;
We receiving it are in eternal bliss. (2)
We the children, you our father, putting milk in our mouth.
We are playful, petted;
You eternal store of merit. (3)
Supremely perfect are you; with you are we fulfilled.
Perfectly merged into you are we :
Saith Nanak : Inexpressible is this state. (4) (6)

Kar kari tāl pakhāwaju nainuh māthai wajeh rabābā

Our hands are the cymbals, our eyes the pair of drums,
In our head[2] is played the rebeck.
In our ears is blown the sweet flute; our tongue raises the tune.
The mind in dance-movement indulges,
adding the tinkling bells. (1)
This is the Divine dance-
All this bedecked spectacle the gracious
Divine Viewer witnesses. (I-Pause)
The whole earth is the stage; overhead is the sky the canopy.
The mediator air unites all; all from water are born.
Of five elements is this figure fashioned;
By its previous deeds is it *to others* joined. (2)
Moon and sun are the lamps fixed, placed in all four directions.
The ten senses[3] are the dancing girls, the five senses the chorus—
All in one troupe combined.
All display their art separately, each making a different utterance. (3)
In each home day and night is such dance enacted.
In each being is sounded the trumpet;
One *the Lord* engages in dance, another in gyration,
others caught in transmigration become dust.
Saith Nanak : Nevermore shall he dance who the Master,
perfectly-endowed has contacted. (4) (7)

Oankār ek dhuni ekai rāgu alāpai P. 885

The devout singer's tune centres only in the Sole Supreme
Being, and to His melody gives voice.

---

1. As much as a sesame grain.
2. Forehead.
3. These are the sources of knowledge.

Note : As in the preceeding hymn, this one too draws its imagery from popular religious mimes called Ras, involving ritual dancing to propitiate Krishna.

The Creator alone knows of it, for what lies in the
creature's thinking ?
His state and extent to Himself known;
Himself the treasure He fills. (3)
The mind an ambrosial joy has tasted, P. 884
That has filled me.
Saith Nanak : By seeking the Master's shelter
Is my desire fulfilled. (4) (4)

Angīkāru kīyā Prabhi apnai bairī saglei sādhei

The Lord to His bosom has clasped me, and all
my foes[1] eliminated :
The foes[1] that the world have robbed, has He bound. (1)
Lord ! The holy Preceptor to me is *giver of bliss*, the Lord :
By uttering Thy Name and reposing faith in Thee
Have I enjoyed delights similar to rulership,
Indulgence in pleasures and delectation. (I-Pause)
Nothing other than God crosses my mind—
As over my head stands *the Lord*, my succourer.
Lord ! one that in the Name finds His prop,
Ever is above need. (2)
As the Lord, provider of bliss has been met,
have we attained perfection—
No lack now remains.
The Supreme state, the substance, the Essence,
have we attained,
That nowhere will depart, deserting us. (3)
Lord eternal, inaccessible, beyond limit,
Inexpressible art Thou.
Saith Nanak : Immeasurable, fathomless, unshaken is our Master,
the Lord. (4) (5)

Tūṇ dānā Tūṇ abichalu Tūṅhī Tūṇ jāti merī pātī

Thou art all-wise, eternal;
Thou my pride of caste—pride and honour.
Thou ever art unshaken firm-fixed; so what torment
can *touch us*. ? (1)
Thou art alone and sole;
Thou the sole monarch.
By Thy grace have we attained joy. (I-Pause)

1. The five sources of evil are implied.

By contact with the Master is the path broadened,
And spontaneously comes union with the Lord.
Blessed are those who in Kali-Yuga to the Lord have attained—
Nanak, servant of God to such is a sacrifice. (4) (2)

Āwat harkh na jāwat dūkha neh biyāpai mana roganī

As comes *anything* to us, pleasure we feel not; as *it goes*, no sorrow,
Nor is the mind by such malady gripped.
By union with the Master, perfectly-endowed have we
found perennial joy;
Gone is *pain of* separation. (1)
Thus is the heart to *the Lord* united.
Should attachment, sorrow, maladies and conventional
feelings not grip,
Does one experience joy in God. (I-Pause)
Such a one in heaven, in the mortal world and in the
nether regions
By detachment from the world abides pure.
Obedient *to the Lord*, joy ever he experiences—
Everywhere beholding the Lord, *repository of* merit. (2)
The holy Preceptor, *master of true* Yoga has his station where
abides the Lord,
Immortal, unknowable—
There *reaches not* Shiva and Shakti, water or air,
Nor forms of creation. (3)
This body, mind, substance—all is the Lord's—
What *power* have I to count the Lord's merits ?
Saith Nanak : The master the *thought of* mine and
thine has eliminated,
And water with water is mingled. (4) (3)

Trai guṇa rahat rahai nirārī sādhik siddha na jānai

In the holy Preceptor's treasure is the chamber *full of* jewels,
Filled with amrita,
That apart from the Three Qualities[1] abides :
Siddhas and Yoga-practitioners know not of it. (1)
Beyond expression is its wonder—
Brother ! beyond knowing by senses is this object. (I-Pause)
Beyond computation its value, so how may one express it ?
In utterance can it not be contained—
Whoever beholds it alone has realization of it. (2)

1. See Glossary.

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
SCORE I
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kirpā karuh dīn ke dātei merā guṇu avaguṇu na bīchāruh koī

Lord bestower of bounty on the humble ! in your grace
·Reckon not my merits and demerits.
Lord ! what good washing clay ? Such is man's state. (1)
My self ! in service to the holy Preceptor lies bliss :
Thereby are all desires fulfilled, and no malady
thereafter grips. (I-Pause)
Unbaked vessels[1] has He embellished and endowed,
Within *them* His light made pervasive.
As recorded by the Creator in primal time,
such are the deeds by us performed. (2)
Mind and body have we reckoned ours—
Thereby is caused transmigration.
He who bestowed them to mind is not brought;
In attachment to these is blind man involved. (3) P. 883
The Lord's illimitable Mansion[2] to the Creator alone is known.
To the Lord may I be devoted, His laudation sing:
Nanak is your slave. (4) (1)

Pawuh charṇā tali ūpari āwuh aisī sev kamāwuh

Render devotion[3] this wise : fall under feet *of all*, thus rise :
Know all to be better than yourself—
Thus will you attain bliss at the Divine Portal. (1)
Devotees of God ! narrate such discourse :
For an instant utter the Master's word,
Whereby are gods, men and deities made holy. (I-Pause)
Discarding all show, in house of poise be settled—
Call no one liar.
By contact with the Lord the Nine Treasures[4] attain—
Thus the Essence you churn out. (2)
Discard doubt; by the Master's guidance your heart *to God* attach;
Brother ! The nature of the self contemplate.
Know the Lord to be near you, present by you—
To whom to do evil ? (3)

---

1. Symbol for the human body.
2. The Divine Reality, Essence.
3. Service.
4. See Glossary.

Blessed is our good fortune that to the
Master's shelter we have come :
By union with Master the Divine sight have
we obtained. (2)
Nothing else do I view or know—
In contemplating the Lord is my mind engaged.
Those without the Name go about the world shamelessly[1].
In absolute ignominy involved[2]. (3)
Lord, life of the world, grant me life
As the Name in my heart I have lodged.
Saith Nanak : Perfectly-endowed is the Master—
In unison with the holy Preceptor on the
Name have I meditated. (4) (5)

Satiguru dātā waddā wad-purakhu hai jitu miliyai Hari ur-dhārei

The holy Preceptor is supremely bountiful, supreme person,
By union with whom is the Lord in mind borne.
The Master, perfectly-endowed, gift of life has conferred,
As the ambrosial Name Divine in mind is contemplated. (1)
Lord ! the Master the Name Divine in heart has lodged
As from the Master is the *Lord's* discourse listened to,
is it pleasing—
Blessed is our good fortune. (I-Pause)
The thirty-three crore deities[3] meditating on
Him find not His extent :
Such from their hearts seek pleasure womankind;
With hands outstretched seek they miraculous powers[4] (2)
Utter the Lord's supreme laudation—
By the Master's guidance in heart cherish it.
By supreme good fortune comes utterance of the *Lord's Name*,
Who takes *the seeker* across the *ocean of existence*. (3)
The Lord's devotee is close to Him, the Lord
close to *the devotee*—
The Lord keeps clasping him to His bosom.[5]
Saith Nanak : The Lord is father and mother—
We children by the Lord are cherished. (4) (6.18)

---

1. In idiom, with nose chopped off.
2. Lit. Their nose in bits is chopped off.
3. The traditional number of deities.
4. Riddhi.
5. Lit. neck.

Life of the World ! Supreme Bestower ! show me grace
That at the feet of the holy I fall.
Saith Nanak : My head would I cut off and place on the path,
For God's devotee on it to arrive. (4) (3)

Je wadbhāg hovehn̤ wad merei jana mildiyān̤ dhill na lāīyai

Should I with great fortune be endowed,
would union with the holy come without delay.
God's devotees are pools, holy reservoirs of amrita.
In whom by good fortune one takes bath. (1)
Lord ! in service to God's devotees engage me.
God's devotee may I serve with *drawing water*,
waving of fan, grinding of grain ;
Rubbing his feet *their* dust on my forehead may I rub. (I-Pause)
Exalted, supremely lofty are God's devotees—
By the holy Preceptor's grace comes union with them.
None is high as the holy Preceptor.
By whose contact is inspired meditation on
the Supreme Being[1]. (2)
Those seeking the holy Preceptor's shelter to
the Lord have attained—
The Lord their honour has saved.
Some *out of* self-interest to the Master make resort[2].
In a false pose of absorption as the crane. (3)
Company of the low is like the crane's and crow's,
Wherein at carcasses and offal[3] one pecks.
Prayeth Nanak : Lord ! to holy company unite me;
In holy company does one turn swan[4]. (4) (4)

Satiguru dayā karuh Hari meluh merei Prītam prān̤ Hari-rāiyā P. 882

Holy Preceptor ! in your grace to the Beloved of life,
Divine King unite me.
I turning handmaid, the Master's feet shall touch,
Who the Lord's way, His path has pointed. (1)
Lord ! the Name Divine to my heart is pleasing,
No friend other than the Lord have I,
Who to me is father, mother and companion. (I-Pause)
Without the Divine Beloved rests not my life for a moment—
Without His sight, mother ! death grips it.

1. Purakh (Purusha).
2. Come and sit by.
3. Also, evil.
4. Symbol for the pure self.

Cast out is impurity of foul thinking, P. 881
And in holy company true understanding obtained. (1)
Devotees of God by the Master's guidance the Name Divine utter.
Whoever listens to it, utters it, is liberated
And by utterance of the Name Divine embellished. (I-Pause)
Should good fortune on man's face and forehead be inscribed,
The Lord with His devotees grants him contact.
Lord ! in your grace grant sight of the holy,
Whereby may penury[1] and suffering be banished. (2)
Noble are God's devotees, men of God—
To the unfortunate they look not pleasing.
As those of lofty spirit the Name Divine utter,
Their traducers feel stung *as by a snake*. (3)
Cursed are the traducers to whom God's devotees, His companions,
Are not pleasing.
Such are God's thieves, God-deniers,[2] of black visages[3]
To whom the Master's exaltation is not pleasing. (4)
Lord ! in your grace save us, we humble ones
that shelter with you have sought.
Lord ! we are children, you our father ;
In your grace unite to yourself your servant Nanak. (5) (2)

Hari ke sakhā sādh jana nīkei tin ūpar hāth watāvai

Devotees are the Lord's holy companions,
Over whom He extends His hand *of benediction*.
The God-directed, the holy are the Lord's favourites—
In His grace *to Himself* united. (1)
Lord ! with God's devotees grant me union; this pleases my heart.
Delectable, ambrosial is joy in God.
That in company of the holy into the mouth is poured. (I-Pause)
The Lord's devotees, God's servants are exalted—
Whoever meets them, exalted station attains.
Should the Lord be so pleased
Would I be handmaid of God's slaves' slaves. (2)
Supremely fortunate are God's servants that serve Him
With heart, mind and body in His love absorbed.
One babbling much without *true* devotion,
Is a liar —by falsehood, false his reward. (3)

1. Used symbolically.
2. With faces turned away from God.
3. Used symbolically.

Rare *though* is the devotee by the Master's
guidance contemplating the Name. (5)
In all ages is the Name supreme;
This a rare devotee blessed by the Master's guidance realizes.
On the Lord's Name a rare devotee meditates.
Saith Nanak : In all Ages comes exaltation by
devotion to the Name. (6) (1)

In the Measure Ramkali—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Je wadbhāg hoveh wadbhāgī tāṇ Hari Hari Nāmu dhiyāwai

Should man by good luck be supremely fortunate,
In meditation on the Name Divine he engages.
By contemplation of the Name, joy he obtains.
And in the Name Divine is absorbed. (1)
Creature of God ! ever by the Master's guidance
in devotion be engaged.
Thereby shall thy heart be illumined and deep absorption come,
And by the Master's teaching in the Name Divine
shall *the seeker be* merged. (1-Pause)
With diamonds, jewels and pearls is the ocean *of the self filled*;
Whoever has good fortune on his forehead writ,
By the Master's teaching extracts these. (2)
Diamonds, jewels and rubies is the Name Divine,
That the Master has shown, placed on his palm.
Egoists unfortunate of this are deprived[1]—
A million behind a straw lies hidden. (3)
Should good fortune on forehead since primal
time be inscribed,
Does the Master engage *the seeker* in service to himself.
Saith Nanak : Blessed is one obtaining
these diamonds and jewels—
By the Master's guidance attaining the Lord. (4) (1)

Rāma-janāṇ mili bhaiyā anandā Hari nīkī kathā sunāe

Devotees of God bliss in unison have obtained.
As the Lord's holy[2] discourse *to them* is narrated.

1. Do not obtain this.
2. Pure.

Let the mind wear earrings of seeking
the Divine Master's shelter.
Saith Nanak : Through devotion does the
devotee find liberation[1]. (4) (11)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 880

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sati-jugi sacchu kaḥai sabhu koī

In Sati-Yuga[2] all spoke truth;
By the Master's guidance in each home was devotion practised.
In Sati-Yuga[2], Righteousness stood on four legs—
The truth of this a rare one may realize by
the Master's guidance. (1)
In all Four Ages exaltation from the holy Name comes :
Whoever to the Name is devoted, finds liberation.
Without the Master's guidance devotion to
the Name comes not. (I-Pause)
In the Treta[3] Age one of Dharma's powers was lopped off;
Thereby spread false show *of religion* :
God was viewed as being remote.
By the Master's guidance come true
understanding and realization .
As the Name in the self is lodged, comes bliss. (2)
In Dwapar[4] Dharma's two legs only were left :
Then only one God-guided could
inspire devotion to the Name. (3)
In Kali-Yuga[5] Dharma had one power left;
On one leg it moved, with increase of Maya-attachment.
Maya-attachment is great darkness.
By the holy Preceptor's contact comes devotion to the Name
That liberation brings. (4)
In all ages is pervasive the One Eternal Divine Being.
In all creation is immanent holy Truth, none other.
From holy laudation *of God* comes true bliss,

1. Swims across.
2. The first of the four Ages, when all practised righteousness (Dharma).
3. The Second Age.
4. The Third age.
5. The last age, of sin (the present).

By guidance of the Master has holy truth pervaded me,
And to the primal Teacher, immanent Lord have I attained. (2)
The Master's Word is the holy Note[1] and Divine Knowledge,[2]
Whereby is the mind in the Lord absorbed.
Therein are comprehended all holy bathing-spots,
fasts and austerities.
By union with the Master does the Lord grant liberation, (3)
As vanishes egoism, is fear lifted,
And the devotee to the Master's feet is attached.
The holy Preceptor *our* doubt has lifted.
Saith Nanak : By the holy Word
comes union with the Lord. (4) (10)

Chhādanu bhojanu māngatu bhāgai

The mendicant runs about begging for clothes and food.
Here by tormenting hunger oppressed,
in the hereafter too suffering pain.
The Master's teaching has he not grasped,
And has by foul thinking lost grace.
Rare is the person by the Master's
teaching attaining devotion. (1)
The *true* Yogi's praxis is in the abode of serenity to abide;
By an equable gaze to view all,
And by the charity of love,
And the holy word to be fulfilled. (I-Pause)
Five are the oxen[3] drawing the cart of the self.
In the strength given by God lies its excellence.
As is broken the axis of *God-given strength*, is the cart upturned,
And its wooden frame amid its load gets scattered. (2)
Yogi ! the Master's Word contemplate;
Treat suffering and joy, grief and sorrow and separation alike.
Let thy food be the holy Name,
realized by contemplation of the Master's Word.
By contemplation of the formless Lord shall the body's
wall from collapsing be immune. (3)
One girding the loin cloth of poise from bondage shall be freed.
By guidance of the Master's Word shall lust
and wrath be annulled[4].

---

1. Nād.
2. Veda.
3. The five sources of knowledge.
4. Be robbed.

My discourse of the Lord and of the Portal
By Thee is inspired. (4) (8)

Sāgar mehn būnd būnd mehn sāgaru kavaṇu bujhai bidhi jāṇai

In the drop is contained the ocean, the ocean in the drop—
Who will unravel this ?
The Lord who this system understands,
The wonders of creation makes and contemplates;
Himself their essence realizes. (1)
Rare is the person having such realization. P. 879
Thereby comes liberation and *attaining* the supreme state. (I-Pause)
In the day is *quality of* night, in the night *light of* the sun;
Such also is the relationship of heat and cold.
None else His state and extent knows—
Without guidance of the Master comes not such realization. (2)
Try to this unravel, thou who art enlightened on God :
In the male is the female *element*, in the female the male.
By the tune *of holy music is induced* meditation;
By meditaion comes realization—
Such is the inexpressible secret of the Divinely-enlightened. (3)
In the self is Divine light, in His light abides the self—
Then the five[1] *sources of knowledge* live in unison like
disciples of one master.
Nanak is ever a sacrifice to such as in the sole Divine Word
are absorbed. (4) (9)

Jā Hari Prabhi kirpā dhārī

As the Lord assumed grace,
Egoism within us He destroyed.
Such a servant *alone* is loved of God
As by *guidance of* the Masters' Word
contemplation undertakes. (1)
Such a servant of God pleases the Lord
As day and night practising devotion, unmindful of cavilling[2]
Divine laudation sings. (I-Pause)
As is struck tune of *the hymn*, has arisen the
reverberation of unstruck music.
Thereby is my heart in joy in God absorbed.

---

1. Panch, also interpreted as the elect of God.
2. Of feeling ashamed at the world's cavilling.

Within thee is the fire of desire—restrain it.
Thus will the lamp incessantly within thee burn. (1)
Float on water such a lamp[1]
Whereby all enlightenment mayst thou attain. (I-Pause)
Holy[2] consciousness for *such a lamp* shall be the clay—
Fashioned thus, shall the Lord[3] approve it.
On the wheel of good actions mould it.
Here and in the hereafter shall it stand by thee. (2)
As the Lord shows grace,
Rare ones by the Master's guidance realization have.
Within such a one is the lamp's *flame* unshaken,
Sunk neither in water nor put out.
Such a lamp float thou on water. (3)
This lamp shall neither shake in wind, nor be put out.
Thereby shall be visible the illuminated *Divine* throne.
Khatris, Brahmins, Shudras and Vaishyas,
Despite thousands of calculations, its value cannot find.
Rare are those that such a lamp light.
Saith Nanak, to liberation[4] these attain. (4) (7)

Tudh noṇ nivaṇu mannaṇu Terā Nāuṇ

Putting faith in Thy Name is Thy true worship.
Offering of truth gets a place to sit *by Thee*.
Should one supplicate for truth and content,
Does the Lord listening to it, offer a seat by His side. (1)
Saith Nanak : At the Portal of the holy Eternal
Is none considered worthless. (I-Pause)
Thy grace and Thy boons is the treasures attained by *man*;
For Thy gifts is the beggar's heart full of enthusiasm.
Thereby into the heart[5] is put devotion,
Whose worth from primal time is determined. (2)
He who raised creation, alone does everything—
His value by Himself determined.
As by the Master's guidance is the Divine monarch manifested,
Nothing is *seen* to be born or to die. (3)
The world for the beggar shows contempt—no respect to
beggars is shown.

1. (This is a ceremonial).
2. Good.
3. He.
4. Swim across.
5. Vessel, beggar's bowl.

Nanak gives utterance to the ambrosial word.
Listen Machhindra ! such is the mark of the recluse :
Amid desires should his life pass without desire.
Saith Nanak : Verily must then he attain the Creator. (3)
Nanak humbly expounds this secret text :
Thus will the creature[1] to the Creator[2] be united.
The Master's teaching should be his medicine[3] and food : P. 878
Such a practitioner shall attain knowledge of the
six systems of philosophy[4]. (5)

Ham dolat beṛī pāp bharī hai pawaṇu lagai matu jāi

A boat laden with sins am I—
beware lest shaken by the wind it sink.
Lord attainment incarnate ! to have sight of Thee
Have we approached Thee—
Inevitably *to us* grant exaltation. (1)
Master, saviour ! save us.
Grant us perfect devotion to the Eternal—
To Thee am I a sacrifice. (I-Pause)
True Siddhas, Yoga-practitioners,
Yogis and itinerant mendicants are those
That on the Sole conferrer of attainments have meditated.
Those getting realization[5] touch the Lord's feet
And attain union[6]. (2)
Lord ! I know not the *way of* repetition of texts,
austerity, self-restraint or ritual—
Thy Name solely I utter.
Saith Nanak : As the Master,
image of the Supreme Being was met,
By the holy Word were all doubts set at rest. (3) (6)

Suratī surati ralāīyai etu

To the Master of enlightenment join *your* consciousness
in a manner
That the body may become a raft to cross *the ocean of existence.*

---

1 Disciple.
2. Master.
3. Also wine certain Yogi sects induced ecstasy through liquor).
4. That is the Shastras. (Also may imply the Six ascetic sects).
5. The Word.
6. Make attainment.

Note : The image of earthenware lamps floated on water by the Hindu women folk is sustained in this hymn.

Thus is crossed the ocean.
And man may die to life.[1] (Second Pause) (4) (3)

Surati shabdu sākhī merī singnīn bājai loku suṇei

Absorption in the word and *the Master's* teaching is my horn;[2]
The world listens to it as it makes sound.
My begging-bowl and pouch is to beg charity of the Name. (1)
Friend ! know, Lord of the universe[3] is ever awake.
The true Lord of earth[3] is He who the earth sustains;
In an instant creation He raises. (I-Pause)
Life-breath by water and air is bound;
Sun and moon are made the great lamps.
To die and to live has He given the earth *to man*—
All these boons has *man* forgotten. (2)
Siddhas, Yoga-practitioners, Yogis,
wandering mendicants and *Muhammadan* Pirs—
As I meet any such, God's laudation I utter :
Thus shall my mind serve *Him*. (3)
Paper and salt in company with *ghee* remain untouched by water;
So does the lotus.
Saith Nanak, servant of God : Thus do God's devotees
also mingle *with mankind*—
What harm can Yama do to them ? (4) (4)

Suṇi Machhindrā Nānaku bolai

Listen, Machhindra[4], to Nanak's discourse.
The true yogi should control the
five passions and not shake therein.
By such praxis of Yoga,
Shall man be liberated himself and liberate his forebears. (1)
He is the true recluse who such wisdom acquires.
Day and night in complete absorption would he
remain immersed. (I-Pause)
His begging should be loving devotion and living in fear of God.
By invaluable content should he feel fulfilled.
His cushion should be becoming the very image of meditation.
In the Name eternal should his mind be completely absorbed. (2)

1. See note 1 ante.
2. Yogis blow a deer-horn for prayer.
3. Gorakh, the founder of hatha-yoga. Gorakh literally means Lord of the Universe.
4. Name of a Yogi, the Guru's interlocutor.

Surab joti Terī pasari rahi

In all *creation* is spread Thy light :
Wherever I look, the mighty Lord[1] I behold. (1)
Lord ! pray end life's desires.
In the dark well of Maya is *my* heart fixed. (I-Pause)
As in the body He is lodged, so also is He outside.[2]
The Lord cherishes those ever in mind bearing them. (2)
Himself is He near, Himself far,
Himself all-pervasive.
By contact with the holy Preceptor is darkness lifted. P. 877
Wherever I look, is the *Lord* pervasive. (3)
Doubt within, Maya outside
Strikes the eyes like arrows.
Saith Nanak, God's slave of slaves, in humility :
Creature ! much suffering shalt thou have. (4) (2)

Jitu dari waseh kavanu daru kahīyai darāṇ bhitari daru kavanu lahai

What is the door called where your abode is ?
Who to that door of all doors attains ?
Would someone tell me of the door.
In whose quest detached from the world I wander. (1)
How to cross the ocean ?
Impossible it is to die to life[3]. (I-Pause)
Suffering's is the door, wrath its door-keeper;
Desire and anxiety are the door-panels fixed in it.
Amid moat of maya-water[4] is this house built—
The Lord abides therein settled on the immutable cushion. (2)
Numerous are your names, yet unknowable is your extent—
None like to you, Lord.
Forbidden it is to voice *one's suffering*, proper it is to keep the utterance to oneself.
The Lord knows all and does everything *as he thinks best*. (3)
When desire and anxiety *assail the mind*,
how may man utter *God's* Sole Name ?
Saith Nanak : By living desireless among desires comes union with the Sole Lord. (4)

---

1. Narhari = Vishnu's man-lion incarnation.
2. Lit. Why is He not apprehended outside ?
3. Lit. Die while living. (This is an expression of man's helplessness in transcending his lower nature. The answer is at the end.
4. The water of desire is meant.

RAGA RAMKALI

In the Measure Ramkali—Composition of Sri Guru Nanak Dev P. 876

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal;
Creator; Immanent Presence;
Without Fear; Without Rancour; Timeless Form; Unincarnated;
Self-existent; Realized by the holy Preceptor's grace.

Koī paṛhtā sahsākritā koī Paṛhai Purānā

One studies Sanskrit[1] *texts*, another Puranas;
Another still on the rosary repeats the Name,
fixing his meditation.
Never at any time know I aught else;
The Sole Name I realize. (1)
Lord ! I know not what my *end* shall be.
Master ! thoughtless, ignorant that I am,
to Thy shelter am I come—
In your grace my honour save. (1-Pause)
Sometimes the self ascends high, at other times to
nether regions descends.
The greedy self, unstable, all four directions scours. (2)
With death recorded in our destiny into
the region of the *world* have we come;
Yet, mother ! our life's possesions are we expanding.
Others depart; this, Lord we see.
A blazing fire is approaching. (3)
None is another's friend, brother, father or mother.[2]
Saith Nanak in humility : Shouldst Thou grant
devotion to the Name,
That alone at the end shall our helper be. (4) (1)

1. Sahaskrit may also imply the Prakrits.
2. (The implication is, these leave us at some time.)

As has arisen enlightenment, has illumination come.
In His grace worms *like us* has He made His servants.
Saith Ravi Das : Now is assuaged our thirst.[1]
As uttering the Lord's Name, Him we serve. (4) (1)

Je ohu athsath tīrath nhāvai

Should anyone bathe at sixty-eight holy spots;
And the twelve stone-figures[2] worship;
Should make wells and tanks—
With utterance of calumny all this is wasted. (1)
How can calumniator of the holy be saved ?
Know, in hell must he inevitably fall. (I-Pause)
Should anyone bathe at Kurukshetra during the *solar* eclipse;
Should give away in charity his wife with all her bedecking;
Should he listen to all the Simritis[3]—
With utterance of calumny, no merit to him attaches. (2)
Should any offer endless food to the holy;
Should give away gifts of land, and erect fine temples;
Should he neglecting his own affairs, accomplish those of other—
With utterance of calumny into numerous
births must he wander. (3)
People of the world ! Why utter calumny of others ?
The calumniator gets all exposed.
The calumniator's end after much thinking have we determined,
Saith Ravi Das : The sinner to hell goes. (4) (2.11.7.2)

(Total 49 hymns)*

1. Used symbolically.
2. (These may be the twelve famous Shiva-lingams or the twelve figures of deities).
3. Codes of Brahminical law.

* Note in the original.

With a rod he broke her leg—so limping[1]
she was sttepping on. (1)
Brahmin ! your Shiva I saw riding the white bull :
In Parbati's home was food cooked; her child he killed.[2] (2)
Brahmin ! I also saw your Ram Chander:[3] P. 875
Entering into conflict with Ravana, his wife[4] he lost. (3)
The Hindu is blind of both eyes, the Muhammandan of one.
The God-enlightened are wiser than either.
The Hindu worships in the temple of deities,
the Mohammandan in the mosque.
Nama has worshipped Him who is contained.
Neither by the temple nor the mosque. (4) (3.7)

In the Measure Gaund—Composition of the Venerable Ravi Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mukand Mukand japuh sanṣār

Listen world ! the Name of the Lord,
conferrer of liberation[5] repeat
Without the Lord[6] shall this body be ruined.
The Lord alone is *Mukand*, conferrer of liberation,
The same *Mukand* is our father and mother. (1)
Living and dying, as *Mukand* he contemplates,
His servant ever is in bliss. (I-Pause)
Mukand is our very life.
By repeating *Mukand's name* is our forehead marked
with Divine approval.
One is the state of dispassion to the world alone serves the Lord.
The Lord to the weak is wealth. (2)
As *Mukand* confers favours,
What can the world do to us ?
With our caste effaced,[7] His court have we entered :
Lord ! Thou alone in each age art liberator. (3)

1. (Because of the fourth line not being complete).
2. This is a Puranic myth.
3. Rama, hero of the Ramayana.
4. Sita is meant.
5. Mukand, (Mukand, an attributive name of Krishna, implying God, is repeated several times in this hymn).
6. Mukand.
7. (This Bhakta was of a low-case, cobbler).

By uttering the Lord's Name was Putana[1] saved :
Who was child-murderess, full of guile.
By contemplation of the Lord was saved Draupadi;[2]
And saved was Gautam's wife[3] turned stone. (3)
Nama makes supplication to the Lord,
Who destroyed Kesi[4] and Kamsa,[5]
And to Kali granted the boon of life :
By utterance of whose Name is turned away
fear and suffering. (4) (1.5)

Bhairon bhūt sītalā dhāvai

Whoever runs after Bhairon,[6] goblins or
the goddess of small-pox,[7]
Mounted on an ass,[8] kicks dust. (1)
Lord ! Thee solely do I adopt,
And other deities *give away* in exchange, (1-Pause)
Anyone offering worship to Shiva by repeating his name,
Shall riding a bull, play on a hand-drum.[9] (2)
Whoever, worships the Great Mother.[10]
Shall though man, be incarnated as woman. (3)
Thou who art known as the Primal Goddess[11]—
Where art hidden at the time of granting liberation ? (4)
Friend ! by the Master's guidance grasp at the Name Divine.
States Nama[12] humbly : This too is Gita's teaching, (5) (2.6)

Āju Nāmei Bīthalu dekhiyā mūrakh ko samajhāū re

Today Nama has beheld the Lord[13]—how this to the ignorant
I shall explain. (Pause).
Listen Brahmin ! your Gayatri[14] was grazing in Lodha's field.

---

1. A witch-murderess sent to poison the infant Krishna by her suck.
2. Drupad's daughter, wife of the Pandavas, whose honour was saved by Krishna as she called on him in her affliction.
3. Ahalya, who sinned with the moon-god.
4. A Rakshsa, who took the figure of a horse.
5. Krishna's tyrant uncle, destroyed by him.
6. An incarnation of Shiva, terrible in shape, controlling goblins and evil spirits.
7. Sitala.
8. (The ass is Sitala's mount).
9. (This is how Shiva is figured).
10. Implies Durga, the goddess or Devi with numerous names.
11. An attributive name of Durga.
12. Short for Namdev.
13. Bithal, See note to hymn 3 *ante*.
14. A sacred Brahminical text, of three and a half lines.

As Dhruva[1] and Narada[2] *in devotion* have you fixed,
Pray fix me thus too for a while.
Many by support of Thy Name are saved—
Such is Nama's[3] firm thinking (2) (3)

Mohe lāgatī tālābelī P. 874

Restless am I, as the cow left alone without the calf. (1)
As writhes the fish without water.
Even thus without the Nāme Divine is Nama helpless. (I-Pause)
As the cow's calf loosed *to her*.
Sucks at the udder, gulping butter; (2)
In such ecstasy[4] has Namdev attained the Lord.
By contact with the Master has he realized the Inaccessible. (3)
As the philanderer passionately desires another's wife,
Such is Nama's love for the Lord. (4)
As in naked sunshine burn *creatures*.
Thus is poor Nana[5] without the Name Divine. (5) (4)

In the Measure Gaund—Composition of the Venerable Namdev
SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Hari karat mitei sabhi bharmā

By utterance of the Lord's *Name* are all doubts dispelled.
Utter the Lord's Name—this is the noblest religious practice.
By utterance of the Name Divine are effaced
disabilities of caste and family.[6]
The Lord is as stick to the blind. (1)
To the Lord I bow, to the Lord make obeisance.
In uttering the Lord's Name is not *felt* Yama's terror. (I-Pause)
The Lord took Harnakasha's[7] life;
To Ajamal[8] gave place in heaven.
Coaching the parrot did Ganika[9] find liberation.
The Lord of such merits is the pupil of my eye. (2)

---

1. The saint turned pole-star.
2. Brahma's son.
3. Short for Namdev.
4. In the original this is implied.
5. See note *ante* on this.
6. (This Bhakta came of Chhīpā caste reckoned low. Chhīpā = Dyer, tailor).
7. The demon-king, Prahlad's father.
8. A sinful Brahmin saved by uttering the Lord's Name in his last moments.
9. A courtesan.

None of these equals laudation of the Name Divine[1].
My sluggish mind !
contemplate with devotion on the Lord. (I-Pause)
Offering rice-balls[2] at Gaya;
Living in Varanasi on Assi[3] bank,
Reciting the four Vedas from memory; (2)
Performance of all religious rites,
Discoursing on religious philosophy and strict control of senses;
Engaging in performance the six ritual acts;[4] (3)
Engaging in discoursing of dialogue between Shiva and Shakti[5]—
My self : discard all distinctive *rituals*—
The Lord contemplate ever.
To the Name be devoted, whereby the ocean of
exitstence thou mayst cross. (4) (1)

Nād bhramei jaise mirgāe

As is the deer attracted by sound *made by the hunter.*
Gives up life but turns not its attention away; (1)
Even thus do I behold the Lord.
Discarding the Lord, nowhere else do I turn my mind. (I-Pause)
As the heron keeps watch over fish;
As the goldsmith fashioning ornaments watches for *gold*; (2)
As the voluptuary looks at other's womenfolk,
As the gambler casting cowrie-shells takes them away (3)
Even thus, wherever I look, the Lord I behold.
Nama[6] ever on the Lord's feet meditates. (4) (2)

Mo kau tāri lei Rāmā tāri lei

Lord ! Save me, save me[7] !
Ignorant that I am, I know not swimming—
Father, Lord[8] ! give me prop of Thy arm. (I-Pause)
By the wisdom taught by the Master,
In an instant man turns into god.
Though born of man, heaven have I conquered—
Such is the medicine that *from the Master* I have received. (1)

---

1. The classical name of Allahabad, where the famous Tribeni is situated.
2. Pind = Sweet rice-balls.
3. A rivulet, tributary of the Ganga.
4. These relate to the prescribed duties of the various orders.
5. (This dialogue is believed to be the origin of Tantras—*agam* and *nigam*).
6. Short for Namdev.
7. Take me across the ocean.
8. Bithal, (lit. one squatting on a brick) a name of Vishnu, here symbolizing God.

The true whore-master is one that the
market *of the self* improves,
And the five impure impulses instructs,
Who realizes devotion of the Master of the world[1].
Such a whoremaster we acknowledge as Precepter. (3)
The true thief is one that is above calumny,
And to control the senses the Name repeats.
One with such qualities, saith Kabir,
We hail as Master divinely-inspired, and all-wise. (4) (7.10)

Dhannu Gopāl dhannu Gurudev P. 873

Hail the Lord; Hail the Master, Divinely-inspired.
Hail holy food, that makes starved lotuses[2] bloom.
Hail the devotees who this have realized :
Such with the Lord have attained union. (1)
From the Primal Supreme Being comes food.
By consuming[3] food, contemplate the Name. (I-Pause)
Contemplate the Name; praised be food.
Mingled with water, nobly it tastes.
Any person that discards food,
in the three worlds forfeits respect. (2)
Those discarding food, practise hypocrisy.
Such are neither *like* married women, nor widows.
The world over are they reputed as milk consumers;[4]
But in secret substantial qualities *of food* consume. (3)
Without grain does not the season grow plentiful.
By discarding of food is not attained union with the Lord.
Saith Kabir : Thus have I realized—
Hail food, whereby our faith in the Lord is fixed. (4) (8.11)

In the Measure Gaund—Compositon of the Venerable Namdev

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ashumedh jagne

Horse-sacrifices,[5]
Giving away in charity valuables equal to oneself in weight.
Bathing at holy Paryag : (1)

1. Nine Continents.
2. Symbol for heart.
3. Enjoying.
4. (Certain sects enjoin upon their followers to abjure cereals and to live solely on milk).
5. A great sacrificial rite of the ancient Aryans.

Jaise mandar mehn balhar nā thāhrai

As *without* the middle beam would an edifice not stand;
So without *devotion* to the Name how may man
get liberation[1] ?
Without the pitcher stays not water;
So, without *guidane* of the holy is man's state lamentable. (1)
I would burn one remembering not God.
Who in this field of the world in his body and
ego is absorbed.[2] (I-Pause)
As without the ploughman is the field not sown,
As without thread are not beads strung,
As without the twist is not a knot made firm,
So without *guidance of* the holy is man's state lamentable. (2)
As without mother and father is not *born* a child.
As without water are not clothes washed.
As without a horse is no riding possible.
So without *guidance of* the holy is not attained
the court Divine. (3)
As without a musical instrument is not dancing done.
As the abandoned woman leaving husband is dishonoured.
So saith Kabir, make the Sole Lord your own :
One that is God-directed,
never into transmigration falls. (4) (6.9)

Kūtan soi jo mana kau kūtai

The true procuror is one pounding[3] the ego :
By pounding the ego comes escape from Yama.
After pounding the ego should it to the touchstone be put.
By such pounding[4] is attained liberation. (1)
What does the world express by procuror ?
In different tongues has it to be considered. (I-Pause)
The true dancer is one dancing with the heart,
With falsehood not satisfied, in truth absorbed.
To the mind should the tune be played.
Of such a heart is God Himself the cherisher. (2)

---

1. Swim across.
2. Also rendered as : I would burn one remembering no God, who in this field in body and mind is pervasive.

Note : Herein by figures drawn from the world of frivolity spiritual instruction is imparted.

3. In *Kūtan* (n) and *Kūtai* (vb) there is a pun.
4. Here a double sense is yielded by *kūtan*—Procuror and pounding.

Wife to all beings. (l-Pause)
The gold chain decorating the wedded woman's neck,
To God's devotee is poison, but the world at its sight is delighted.
A harlot, she displays herself[1] bedecked,
But cursed by the holy wanders along helpless. (2)
The devotee of God shuns[2] her, she follows him,
Afraid of the curse *pronounced* by the Master's grace.
She is life-prop of the reprobate[3].
But to us she appears a blood-thirsty vampire. (3)
Her secret we realized
As in grace the master, Divinely inspired met us.
Saith Kabir, Now is she cast out *by us*.
And to the world's sash clung. (4) (4.7)

Grih shobhā jā kai re nānhi P. 872

From the house of one without glow *of* wealth—
Wayfarers depart unfed—
With minds dissatisfied they go away.
Thus are the poor without wealth held to blame. (1)
The wedded woman *Maya* is praised and considered holy.
For whom the minds even of great recluses are restless. (l-Pause)
This wedded woman is daughter of a curmudgeon.
That discarding God's servant, with the whole world goes to bed.
At the court of the holy stands she in *obedience*.
Praying, thy shelter I seek; pray save me. (2)
This wedded woman is of great beauty possessed;
With ankle-bells tinkling.
With man she *abides* while he be alive.
Else soon leaves him in *hurry* unclad.[4] (3)
This wedded woman the three worlds[5] has possessed.
The eighteen Puranas and bathing-spots have joy of her.
Brahma, Vishnu and Shiva has she pierced.
Great kings and monarchs has she wounded. (4)
This wedded woman is without limit or restraint;
To the five puckish[6] senses is she attached.
As of the five puckish senses is the earthenware pot smashed—
Thus, saith Kabir, by the Master's grace are we released. (5) (5.8)

---

1. Sits.
2. Runs away from.
3. Sakta.
4. (This is to emphasize her hurried departure.)
5. Lit. Abodes.
6. Narad in the original, implying clever devices.

By grace of the Master have I found the path,
Whereby are annulled birth and death.
Saith Kabir : Immortal, of the Divine essence is it,
Like ink on paper that erased cannot be. (4) (2.5)
Complained Kabir's mother :

Tūtei tāgei nikhutī pāni

Broken is the yarn, dried up the starch :
At our door are glistening *bare* reeds.
Scattered are hair of the carding comb.[1]
Death appears to haunt this mendicant. (1)
These mendicants have wasted all our property.
As more and more mendicants come and go,
are we fed up. (I-Pause)
The beam and the shuttle has he forgotten;
In God's Name is his heart absorbed.
While the children[2] have nothing to eat,
These close-shaved mendicants daily eat their fill. (2)
One or two are in the house; another one or two are
arriving and on the way.
We sleep on straw, they on cots.
They caress their heads, religious books tied to their waist.
We get only parched grain to munch, while they get bread. (3)
In the end will our mendicant and these will be one.[3]
Saith Kabir : Know, these close-shaven ones are the shelter
of the drowning[4].
Saith Kabir : Listen thou Loi, purblind, uninstructed in faith.
To these mendicants be devoted;
With them seek shelter. (4) (3.6)

Khasamu marai tau nāri na rowai

As dies her Lord, the woman, *wealth* weaps not.
Another becomes her custodian.
Her custodian gets ruined—
In the hereafter *for him* is hell, here indulgence in pleasures. (1)
Wealth is *a wife* of everlasting wedding bliss,
beloved of the world—

1. This is a description of Kabir's indifference to his weaver's occupation.
2. Daughters and sons.
3. That is, he will leave house and home to join their order.
4. Also, what support to the drowning can they give ?

The elephant[1] violently was goaded in the head.
The elephant ran *away* trumpeting—
Declaring, to this *prostrate* figure am I a sacrifice. (1)
Lord ! in you alone lies my strength.
The Kazi was urging the *mahout to* goad on
the elephant. (I-Pause)
Threatening *mahout* ! I shall cut thee to pieces :
Goad and drive the elephant.
The elephant moved not, and went into meditation.
In his heart was lodged the Lord. (2)
The people quaried : What offence has this holy man done,
That in bonds he is thrown to the elephant ?
The elephant, picking up the bundle, made obeisance to it—
The Kazi purblind, realized not this. (3)
Three times was this tried fully,
But his hard heart still was not softened. P. 871
Saith Kabir : The Lord is my *guardian*.
In absorption in Him[2] lies His servant's life. (4) (1.4)

nā ehu mānasu nā ehu deo

Neither is *the self*[3] human not divine,
Neither celibate nor Shiva-worshipper.
It is neither a Yogi nor a recluse,
Neither the mother of any nor anyone's child. (1)
Who abides in this temple of *the body* ?
None His extent knows. (I-Pause)
It is neither a householder nor one indifferent to worldly concerns;
Neither a ruler nor a beggar.
Neither has it a body nor has a grain of blood[4].
Neither a Brahmin nor a Shudra.[5] (2)
It neither is one given to austerities nor a Muslim holy man[6].
Neither is it born nor seem to die.
Whoever wails over its death,
Only his respect forfeits. (3)

Note : This brief narrative tells the story of Kabir's persecution by religious bigots.

1. (Kabir was sentenced to be trampled under foot by an elephant. Another interpretation : The elephant violently on the earth struck its head.
2. The fourth state (turiya).
3. This.
4. Also, is not blood-stained.
5. Carpenter.
6. Shekh. Also, an anchorite.

Talking with such, leads to the evil of *wrath*.
Should you be silent, what can the poor fellow do ? (3)
Saith Kabir : an empty vessel makes noise.
On that is full, unshaken remains. (4) (1)

Narū marai naru kāmi na āwai

When man dies, of little use is he.
An animal dead, is useful in ten *different* ways; (1)
What know I of the consequences[1] of my deeds ?
What, friend ![2] do I know ? (I-Pause)
Our bones burn as a bundle of faggots.
The hair burns as a sheaf of hay. (2)
Saith Kabir : Man is awakened only then,
When Yama's rod on his head falls. (3) (2)

Ākāshi gaganu pātāli gaganu hai chahun disi gaganu rahāilei

In the upper world and the nether world is pervasive the
Divine Universal consciousness;[3]
In all ten directions abides the Divine Universal consciousness.[3]
The Divine Universal consciousness,[3] essence of bliss,
Supreme Being eternal,
Even when our life's vessel breaks, vanishes not. (1)
The state of detachment arisen within impels me
To learn whence the living self comes, where it goes. (I-Paurs)
Of five elements is the body made—
By whom are these elements made ?
You say the self is bound by its deed—
Who placed the self under power of deeds ? (2)
The self[4] is in the Lord, the Lord in the Self[4]—
In all *creation* does He abide.
Saith Kabir : Devotion to the Name Divine shall I not forsake—
In God's will[5] let all happen as it may happen. (3) (3)

In the Measure Gaund—Composition of the Venerable Kabir

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bhujā bāndhi bhilā kari dāriyo

Hands pinioned, in a bundle was I thrown down.

---

1. State.
2. Baba.
3. Gagan : Lit. Sky. Implied sense, universal, pervasive Divine mind.
4. Body.
5. Sahje (spontaneously).

Of the holy congregation are faces made radiant.
The calumniator all shelter has lost. (3)
God's servant with each breath lauds.
The Master, image of the Supreme Being, above need.
In his shelter are all fears effaced.
The calumniators all are destroyed, thrown down to the earth. (4)
Let no one calumniate God's servant :
Whoever in it indulges, to suffering must come.
Day and night[1] God's servant on the Sole Supreme
Being meditates—
So, Yama approaches him not. (5)
God's servant is without rancour; the calumniator pride-filled,
God's servant wishes them well; calumniators to
evil courses take.
By the Master's teaching on the Divine Preceptor
have we meditated.
God's devotee is saved; the calumniator into hell cast. (6)
Listen, my noble, beloved friend,
To the holy Word that at the Divine Portal is pervasive.
As are man's deeds, so is his attainment.
The root of the proud inevitably must be destroyed. (7)
Thou, holy Preceptor, art shelter of the shelterless.
In Thy grace save Thy servant's honour.
Saith Nanak : To the Master am I a sacrifice,
By whose contemplation is my honour exalted. (8) (1.29)

In the Measure Gaund—Composition of Bhaktas P. 870

By the Venerable Kabir

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sant milai kichhu sunīyai kahīyai

Should a God's devotee be met, *with him* enter into a dialogue.
Should a person of bad ways be met, better maintain silence. (1)
Friend[2]! *with a devotee* what should one speak ?
That by which the Name Divine would be repeated. (I-Pause)
One conversing with the holy does good to others.
Speaking to an ignorant person is meaningless utterance. (2)

1. All eight pahars.
2. Baba.

This one sole melody He raises; of one sole
Supreme Being granting vision,
Who is solely pervasive in the universe.
On Him alone is the singer's mind fixed, Him solely he serves—
By the Master's guidance realized (1)
Shouldst thou be such a chorister, art thou good,
Sing thou laudation of the Lord all-pervasive.
Discard Maya's concerns and interests. (I-Pause)
The five noble qualities, such as content,
should he make his instruments,
And with these produce the seven notes.
His instruments and melody discarding of pride and aggressiveness,[1]
Straight[2] his foot-movements.
Be his gyration cessation of transmigration;[3]
To one sole Word should he cling. (2)
Be His mime realization of Divine immanence;
His sound of ankle-bells, discarding of pining;
His emotional acting joy in poise—
With such dancing does one not take birth again. (3)
Should any win the Lord's pleasure,
Would he be one among millions such music to perform,
Saith Nanak : With holy company seek shelter,
Where solely is such music performed. (4) (8)

Koī bolai Rāma Rāma Koī Khudāe

Some utter His name as Rama,[4] others as Khuda;[5]
Some serve the Lord of the universe,[6] others Allah. (1)
Gracious Lord almighty,
Compassionate,[7] show grace. (I-Pause)
Some bathe at *Hindu* holy spots, others perform Haj;
Some perform pūjā,[8] others bow their heads in *namāz*.[9] (2)
Some study Vedas, others the Koran;
Some wear blue,[10] others white.[11] (3)

1. Power.
2. Implies following the straight path of godliness.
3. Here is a pun on pheri and pher, each implying gyration, moving in a circle.
4. These are the Hindus.
5. These are the Muslims.
6. Gosain, one of the Hindu attributive names of God.
7. Karim and Rahim (both Ar.) occur in this couplet, signifying the Gurū's broad tolerance and goodwill towards Islam.
8. The Hindu worship.
9. The Muslim prayer.
10. These are the Muslims.
11. These are certain Hindu sects.

Some are called Muhammadans, others Hindus.
Some seek bihisht[1] others swarga.[2] (4)
Saith Nanak : Whoever the Divine will realizes,
The Lord's mystery has understood. (5) (9)

Pavanai mehṇ pavan samāiyā

At death is air mingled with air,
Light into Light merges.
Dust from dust becomes indistinguishable :
On what does wailing for the dead rest ? (1)
Man ! who do you think has died ?
Thou enlightened one ! consider : This is the
Divine wonder. (I-Pause)
No tidings of the hereafter come.
The mourner too *one day* shall depart.
Man in bonds of illusion and attachment is bound.
In dream are the blind babbling. (2)
This is the Creator's enacted show.
Beings by God's illimitable Ordinance come and go.
Neither does one die, nor is mortal.
The self dies not; mortality touches it not. (3)
The self is not what you conceive it to be.
To one who has realization of *this* am I a sacrifice.
Saith Nanak : The Master our illusion has lifted :
None ever dies nor in transmigration is caught. (4) (10)

Japi Gobindu Gopāl lālu

Repeat thou Name of the Lord, preserver of the universe
Divine Beloved.
Bring to mind the Name Divine.
Then shalt thou by mighty death be not
consumed. (I-Pause) P.886
After wandering over millions of briths *in this life* have I arrived,
And by great good fortune to holy company have attained. (1)
Without guidance of the Master, perfectly-endowed,
comes not liberation.
The patriarch[3] Nanak this after contemplation declares. (2) (11)

1. The Muslim heaven.
2. The Hindu heaven.
3. Baba (father, grandfather). is an honorific applied to respected elders. It has become customary so to designate Guru Nanak Dev. Here it is applied by Guru Arjan Dev to himself, in a state of Divine abandon.

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāri pukārehn nā tūn māneh

In what the four *Vedas* proclaim hast thou reposed no faith;
The six *Shastras* too the same truth expound.
The eighteen *Puranas* too to the Sole Lord have given expression.
Yogi ! still the Divine mystery hast thou not realized. (1)
Playing is a unique harp,
Yet Yogi ! in thy intoxication art thou indifferent to it. (I- Pause)
In the first *Yuga*[1] was set up the settlement of righteousness.
In Treta appeared a crack.
In Dwapar did half of it vanish.
In the last age was seen only one of *its feet*. (2)
On one string are all beads strung,
Yet are the knots and strands differing.
As is the rosary moved, manifold pleasure its *sight* gives.
As is pulled the string, *beads* in their place fall. (3)
In all four ages is one same cloister[2] *for God.*
In this are inaccessible spots and numerous windows.[3]
After long search at the *Divine Portal* have I arrived.
Then Nanak, seeker of union, to his true Mansion at home[4]
has attained. (4)
Thus plays the unique harp.
Listening to it, does the Yogi now find
it delectable. (I-Second Pause) (1.12)

Tāgā kari kai lāī thiglī

The bodily frame with threads[5] is patched;
Veins and arteries the thread and bones the needle.
Of water is the staff.[6]
Yogi ! then of what art thou so proud ? (1)
The Lord[7] day and night contemplate.
The quilt shall last only two days. (I-Pause)

---

1. In this stanza the four ages figures (See Glossary).
2. The human self is implied.
3. Senses and desires.
4. That is, without the praxis of hatha.
5. Implies veins and arteries.
6. (Yogis carry a staff with them).
7. Nath = the Yogic name for the Supreme Being.

Rubbing ashes thick *over the limbs*, in absorption art thou seated.
Of thoughts of mine and thine the earrings thou dost wear.
In begging for food art thou unsatiated.
Leaving the Lord from others dost beg—
aren't of this ashamed ? (2)
Yogi ! on the cushion of the restless mind art thou seated.
Blowing the horn still art thou dejected.
Of the Divine Preserver,[1] Master hast thou no realization.
Thereby in transmigration art thou involved. (3)
Whoever has the Lord's grace,
To him is addressed our supplication—the Master,[2]
preserver of the world.
Whoever has made the Name his quilt and robes,
Saith Nanak, servant of God, in the *Supreme Being*,
is firmly merged. (4)
Thus, by contemplation of the Lord day and night,
Is attained the Divine Master, preserver
of the world, (I-second Pause) (2.13)

Karan karāwan soī

The Lord[3] is sole cause of all that happens,
No other is visible.
The Lord is wise, knowing—
By contact with the Master have I enjoyed bliss. (1)
Friend ! such is the delectable joy in God,
That a rare one alone by the Master's
guidance has experienced. (I-Puase)
The Name Divine is the pure light, amrita,
Which quaffing, of desire is one relieved, P. 887
Joy-cooled are thereby body and mind, their fire[4] assuaged,
And while engaged in worldly pursuits, to one is
manifested the Divine incarnation of joy. (2)
What *to Thee* shall I dedicate ? All is Thine.
To Thee may I ever be a sacrifice million-fold.
My body, mind and the lving frame hast thou made,
And by the Master's grace this lowly one exalted. (3)

1. Gorakh = Lit. Preserve of the world, was the founder of hatha-yoga, the word also implies the Supreme Being.
2. Here implies the Guru.
3. He.
4. Used symbolically.

Opening the door, into the Mansion hast called *me*,
And shown Thy true manifestation.
Saith Nanak : Shattered is the veil.
Thine am I, Thou in my mind lodged. (4) (3.14)

Sevaku lāiyo apunī sev

The Master Divinely-inspired in his servant's mouth
amrita of the Name has poured,
And in his service engaged him,
All *his* anxiety has he annulled—
To the Master *with such merit* am I a sacrifice. (1)
The holy Preceptor our objectives has fulfilled;
Resounded are trumpets of unstruck music. (I-Pause)
Deep and profound is repute of the Lord.
Whomsoever in His grace poise He grants,
The bonds of whosoever the Divine Monarch snaps,
Nevermore enters birth. (2)
Within whomsoever Himself has He manifested,
Never any suffering or agony feels.
Into his lappet falls a ruby and a jewel :
Along with his family does such a one find liberation. (3)
Such a one neither doubt nor duality feels.
The sole immaculate Lord he worships.
Wherever then I look, the gracious *Lord* I behold.
Saith Nanak : With the Lord, source of
joy have I found union. (4) (4.15)

Tan te chhutakī apanī dhārī

From my mind[1] is dropped egoism by it assumed;
And the Lord's command delectable is rendered.
All that He does, now to my mind appears sweet—
Thereafter such wonder with my eyes have I beheld. (1)
Now I realize, gone is my affliction.
Ended is my thirst,[2] annulled acquisitiveness,
By instruction of the Master, perfectly-endowed. (I-Pause)
In his grace has the master in his shelter kept me.
The Master to the Lord's feet has attached me.
As fully is the mind put in poise.

1. Body.
2. Used Symbolically.

The Master and the Supreme Being transcendent have
I realized to be one *in spirit*. (2)
Of all the Lord's creation am I servant :
Within all is the Lord's lodgement.
None to me is evil-doer or foe.
With all now in unison I step as brother. (3)
On whomsoever the Lord joy has conferred.
Nevermore into suffering falls.
Himself of all is He cherisher.
Nanak in joy of the Lord is dyed. (4) (5.16)

Mukh te parhtā tīkā sahit

With his[1] tongue does he study scriptures with their gloss,
Yet in his heart is not perfected discipline of *devotion* to the Lord.
By his sermons others he *seeks* to confirm *faith in the holy texts*,
Yet to his own preaching is he indifferent.[2] (1)
Brahmin ! the Vedas contemplate,
Cast off the wrath in thy mind. (1-Pause)
In frond of him has he placed the Vishne stone;[3]
Yet is his mind in ten directions moving. P. 888
Drawing the paste-mark, at the feet of the stone he falls;
To impress the world falsely[4] he acts. (2)
The six-fold ritual[5] and the act of cleansing bowels[6] *he performs*,
Yet in the homes of the prosperous the scriptures he recites.[7]
Telling beads of the rosary, yet wealth he seeks.
Friend ! none by such devices liberation has found. (3)
The true Brahmin is one who the Master's Word lives.
From Maya of three qualities is he released.
Devotion to the Name Divine equals study of the four Vedas.
Saith Nanak : Fall thou under shelter of the Lord. (4) (6.17)

Koti bighan nahīṇ āwaeh neri

Whoever has the Creator's grace,
A million impediments touch him not;
Maya of numberless forms is his handmaid;
Numberless sins are his slaves. (1)

---

1. (As clarified below, refers to the Brahmin posing piety).
2. Does not follow.
3. Shaligram.
4. Blindly.
5. The Brahminical ritual is implied.
6. Dhoti , an act in hatha-yoga praxis.
7. That is, on hire.

Whoever has the Lord for helper,
Numberless of his endeavours find fulfilment. (I-Pause)
Should the Creator be preserver, what is the creature's
power to harm ?
Even an ant the whole world[1] can conquer.
Endless His glory— how far may it be recounted ?
To His feet am I a sacrifice. (2)
Whoever by the Lord is exalted,
In recitation of texts, austerities and meditation engages,
Performs charities of various kinds;
And in Kali Yuga is his devotion alone approved. (3)
By joining holy company came illumination,
Joy in poise and fulfilment of desires.
This assurance the Master, perfectly-endowed has given,
To whom is Nanak a humble slave.[2] (4) (7.18)

Doshu nā dījai kāhū log

Lay not on anyone else the blame;
One consumes what one has earned.[3]
By one's own actions is one bound.
By involvement in Maya-concerns comes transmigration. (1)
Such is the realization of the holy :
By teaching of the Master, perfectly-endowed,
has come this illumination. (I-Pause)
The body, wealth, woman all are a Maya-show.
Man's steeds, elephants, all are evanescent.
Pleasures of kingship, delights of beauty-all are false.
Without *devotion to* the Name all shall turn to dust. (2)
Those lost in doubt are vainly proud.
Know, all this expanse[4] *with you* shall not go.
Involved in sorrow and joy has the body turned old.
Thus is the reprobate's[5] life passed. (3)
In Kali-yuga is the Name Divine life-giving.[6]
This treasure with the holy[7] lies.

---

1. Abode, shpere.
2. Slave of slaves.
3. That is, man's reward is according to his deeds.
4. Show of things, objects, paraphernalia.
5. Sakta.
6. Amrita.
7. That is, the Guru.

Saith Nanak : Whoever has pleasure of the Master,
Divinely-inspired,
In each being the Lord beholds. (4) (8.19)

Panch shabad teh pūran nād

In the holy congregation[1] are heard the full note of
five sounds of music;[2]
There is played the unstruck melody, unique, wonder-working.
God's devotees, *absorbed in* the immaculate Supreme Being,
Are there disporting. (1)
There is joy-in-poise, abode of bliss.
Those seated in company of the holy
From maladies, grief and transmigration are exempt. (I-Pause)
There the Name solely is contemplated.
Rare are those that such poise obtain :
Love their food, Divine laudation their sustenance. P.889
Beyond computation is *greatness of* that immutable station. (2)
One that is there shakes not, nor in various directions runs.
A rare one by the master's grace this station attains.
There is neither doubt or fear nor attachment or Maya snare.
In unshaken absorption in the gracious Lord they abide. (3)
Unknowable His extent;
Himself is He hidden, Himself the *visible* expanse.
Whoever joy in the Lord has tasted,
Saith Nanak, Wondrous, beyond expression is *his praise*. (9.20)

Bhetai sangi Pār-Brahmu chitti āiyā

By joining holy congregation came the Supreme
Being into *our* consciousness.
By holy company was content put in *our* mind.
At feet of the holy rests my forehead.
Numerous times to God's devotees make I obeisance. (1)
My self to God's devotees is a sacrifice,
Under whose shelter joy I have attained.
In their grace have they saved me. (I-Pause)
Feet of the holy may I wash and their wash sip.
By sight of the holy find I life.
My mind's hope in the holy is fixed.
God's devotees my holy substance are. (2)

---

1. There.
2. Used symboically for spiritual ecstasy.

God's devotees my *faults* have covered;
By grace of the holy feel I no pain.
By the gracious Lord is company of the holy granted me.
The holy my succourers are and gracious *to me* have turned. (3)
Illumined is my understanding, intellect and realization.
The Lord profound, mighty, repository of merit
Cherisher of all beings
In holy company, saith Nanak, have I beheld
and felt blessed. (4) (10.21)

Terai kāji na grihu rāju mālu

Home, royal authority, wealth—none of these to thee is any good.
Nor is the mighty snare of maya-poison any good to thee.
Know thy loved ones and friends all to be *figures of* deception:
The Name Divine alone shall accompany thee. (1)
Friend ! chant laudation of the Name Divine
By contemplation of the Lord shall thy honour be saved.
By contemplation of the Lord is Yama rendered powerless. (I-Pause)
Other than *devotion to* the Lord are other concerns worthless :
Gold, silver, copper[1] are as *dust*
Repeat the Master's Word—thereby shall thy mind be joyful.
In this world and the next shall thy face *thus* be radiant. (2)
Our forebears that did these to exhaustion,
Maya-concerns no way have completed.
Of the rare one that the Name Divine utters,
Are the objectives fulfilled. (3)
To God's devotees is the Name the prop.
God's devotees endless life have won,
Whatever God's devotee does, is approved
To such is Nanak, servant of God, a sacrifice. (4) (11.22)

Sinchehi darabu dehi dukhu logu

The wealth that thou dost hoard, causing affliction to people,
To thee shall not be any good; others shall put it to use;
In blind pride dost thou act :
In the hearafter in Yama's thongs shalt thou be bound. (1)
Thoughtless man ! discard envy of others.
In this world shalt thou live for a night[2] only.
Thou who art maya-intoxicated, inevitably must depart :
To a dream art thou attached. (I-Pause)

---

1. Dām= a small copper coin, a farthing.
2. Used metaphorically for life's brief space.

In childhood art thou a blind infant.
In fullness of youth in foul[1] deeds art thou involved. P. 890
In the third stage dost hoard wealth,
When grown old , in regrets must thou desert *it all.* (2)
After a long time hast thou obtained the
Human incarnation, hard to get,
Deprived of the Name to dust is it turned.
Worse it is than beast's, goblin's and thoughtless creature's,
In not realizing Him who fashioned it. (3)
Creator, Lord, cherisher of the earth,
Thou who art compassionate to the humble, ever gracious,
To my supplication listen !
You alone from bonds grant freedom.
In your grace grant union to Nanak, in the
world that is blind. (4) (12.23)

Kari sanjogu banāī kāchhi

By great devices[2] is the structure *of the body* made.
Man *like* a child to it is attached.
Man cherishes and ever embellishes it,
Yet at the end must it depart. (1)
Man ! all other than the Name is false.
Those attached to other than the Lord,
all by Maya are deluded. (I-Pause)
By bathing at holy spots is not washed off impurity;
Ritual deeds all are tricks of egoism.
By pleasing the world is liberation not attained.
Those without the Name lamenting shall depart. (2)
Without the Name Divine is not shattered the veil of *illusion.*
This after study of Shastras and Simritis *is learnt.*
Such alone contemplate the Name as by Him are so inspired.
These all their objectives attain and are joy-absorbed. (3)
Divine Saviour ! save us in your will.
All joys in Thy hand lie.
Lord ! as Thou dost prompt, we engage ourselves.
Saith Nanak : To the Lord is known secret
of the inner self (4) (13.24)

---

1. Foul smelling.
2. Implies ingenious planning.

Jo kichhu karai soī sukhu jānā

In all He does have we known our happiness *to lie*.
The thoughtless mind in company of the holy faith has acquired.
From shaking is it stopped, and found poise;
Putting faith in truth, in the holy Eternal absorbed. (1)
Gone are suffering and maladies.
By entering company of the supremely holy[1] to the Lord's
command have we become obedient. (I-Pause)
The mind now is holiest of all, purified completely.
All that the *Lord* does, appears good.
Wherever He keeps us, is spot of liberation.[2]
Whatever utterance He inspires, is the holy Name. (2)
Wherever the holy place their feet, is equivalent to
sixty-eight bathing-spots.
Wherever the Name is uttered, is Paradise.
In having sight of the holy lie all joys.
In their company is ever chanted laudation of the Lord. (3)
In each being[3] is He manifest—
The gracious Being, of visible glory.
Opened is the door, fled far are doubts.
As Nanak the Master, perfectly-endowed
has contacted. (4) (14.25)

Koti jāp tāp bisrām

As by guidance of the Preceptor the Name in the heart is lodged,
Merit of performance of millions of holy recitations
and austerities in it are lodged.
To it come miraculous powers, realization,
perfection, godly realization,
And joy of endless[4] delectation of objects of beauty. (I)
Beyond expression is the greatness and value
of the Name Divine. (I-Pause)
Any in whose heart is lodged the Name Divine
Is a true hero, poised and of perfect wisdom; P. 891
In perfect poise absorbed, deep and profound,
Ever liberated, successful everlastingly. (2)

1. Refers to the Guru.
2. Implies Baikunth (Paradise).
3. Vessel.
4. Innumerable.

Any in whose mind is lodged the Name
With all joys and bliss is endowed, free from maladies;
Viewing all existence equably, perfectly emancipated,
From transmigration liberated, free from shaking. (3)
As by the Master's guidance is contemplated the Lord,
Compassionate to the humble is all anxiety gone.
The Master on Nanak *blessing of* the Name has conferred,
And *exhorted him* to serve the holy, in
their tasks to engage. (4) (15.26)

Bīj mantru Hari kīrtanu gāo

Chant the basic spell of Divine laudation.
Whereby in the here after the shelterless shelter will obtain.
Touch the feet of the master, perfectly-endowed
Whereby the self, asleep for multiple births
may get awakened. (1)
As is chanted *name* of the Lord,
By the Master's grace in the heart is it lodged,
And is the ocean of existence crossed. (I-Pause)
My mind ! on the eternal treasure of the Name meditate.
Thus shall Maya-veils be lifted.
Quaff the Master's Word, delectable amrita,
Whereby may thy mind be purified. (2)
After great search and study came this conclusion :
Without devotion to the Lord no liberation can come.
As is the Lord in holy company contemplated in devotion,
Are mind and body in Divine love dyed. (3)
Clever cogitation and devices discard;
Without *devotion to* the Name is no resting-place found.
As has the Lord shown compassion,
Nanak in Him has found his prop. (4) (16.27)

Sant kai sangi Rāma-rang kel

In company of the holy comes disporting in joy in God,
And in the hereafter is Yama's encountering avoided.
Shattered is egoistic thinking,
And foul understanding completely destroyed. (1)
Brahmin, chant laudation of the Name Divine.
No good in ritual acts lies—
In weal reach thy *true* home.[1] (I-Pause)

1. Imples resting in God.

The treasure of Divine laudation have *we* found,
And are all our objectives fulfilled.
Gone is suffering and joy entered our home[1] :
By grace of the holy is lotus *of the heart* abloom. (2)
Anyone that in charity jewel of the Name has obtained,
To him have come all treasures.[2]
By perfection of *realization* has content come :
Why should such a one wander about begging[3] ? (3)
By listening to Divine discourse comes purity;
By uttering it is found the supreme state.
Whoever has lodged it in heart, is approved *of God*.
Saith Nanak : Brother ! such are the exalted ones. (4) (17.28)

Gahu kari pakrī na āyee hāthi

Firmly was Maya[4] grasped, yet was it not gripped,
Despite attachment *to it*, *man* has it not accompanied.
Saith Nanak :When discarded, has it fallen at *our feet*. (1)
Listen to the pure view of the holy :
Without *devotion to* the Name Divine comes not liberation;
By contact with the Master, perfectly-endowed,
is man saved. (1-Pause)
When someone gives *Maya* honour and regard, P. 892
Is she full of self-esteem;
When someone's mind from her is turned away,
Then she as a maid-servant serves him. (2)
To begin with does she wear a pleasing aspect, later deceives.
In no single spot has she stable stay.
Numerous universes has she deluded;
But God's devotees to pieces have *torn* her. (3)
Whoever seeks *her*, unsatisfied remains.
One attached to her, nothing attains.
Whoever discarding her, into holy company goes,
Saith Nanak. liberation finds. (4) (18.29)

Ātam-Rāmu sarab mehn pekhu

The Lord immanent in all thou behold.
The Sole Lord fully pervades all.

1. (The self or mind).
2. Used symbolically.
3. Implies wandering after false creeds.
4. Implies matter as well as wealth here.

This valuable jewel know in thy heart to lie.
Thy own substance shouldst thou realize. (1)
By grace of the holy quaff amrita.
By great good fortune is this attained—
What knows the tongue of its taste ? (I-Pause)
Why is one listening to eighteen Puranas and the Vedas still deaf ?
With million *blazes of* light is he still in darkness.
Like an animal to fodder is he attached :
Whomsoever illumination the Lord does not grant.
By what device realization may attain ? (2)
The Lord all-knowing knows all.
Completely[1] is He with *His* devotees.
In bloom of heart the Lord's *praise* they sing.
Saith Nanak : Yama approaches not such. (3) (19.30)

Dīno Nāmu kīyo pavitu

By granting *devotion to* the Name has He made *us* pure.
Divine wealth is *our* capital; For those without
hope is it *bringer of* wealth.
By attaching *ourselves* to service to the Lord
are our bonds snapped.
In devotion to the Lord have we sung Diving laudation. (1)
Sounded is unstruck music;
As God's devotees, cherished by the holy Preceptor
In great joy sing Divine laudation. (I-Pause)
Now is primal good fortune made fruitful;
And awakened is *the self* asleep for multiple births.
In holy company is ended decline,
And body and mind in joy in God is dyed. (2)
Without our service and endeavour[2]
Has the compassionate Divine saviour saved *us*
In His grace has the Lord shown compassion,
And me, sinking in suffering has He extricated. (3)
Listening to *Divine laudation* is may heart yearing-filled,
Day and night Divine laudation to sing.
By constantly singing Divine laudation the Supreme
state have *we* attained.
By the Master's grace is Nanak *in the Lord* absorbed. (4) (20.31)

---

1. In warp and woof.
2. (This is an expression of grace).

Kaudī badalai tiyāgai ratanu

Man for a cowrie-shell a jewel discards.[1]
What he has to leave, he endeavours after;
What is worthless He garners.
Maya-deluded, a crooked path he takes. (1)
Unfortunate man, no shame has thou :
In thy mind hast thou not contemplated
The *Divine* Ocean of bliss, the Lord
perfection incarnate. (I-Pause)
Bitter-tasting *to him* is amrita, sweet is Poison—
Such is the reprobate's[2] state that with our eyes we have beheld.
To falsehood, deceit and pride is he attached.
Listening to the Name is *to him* like scorpion's sting. (2) P. 893
For wealth is he ever anxiety-ridden—
The egoist never Divine laudation utters.
Stupid man ! he forms not attachment
To the Lord above fear, formless, benevolent. (3)
Lord ! eternal King over all kings;
Above desire, supreme monarch !
Man involved in attachment, in bonds of delusion entangled,
Saith Nanak, by Thy grace alone liberation finds. (4) (21.32)

Rayṇi dinasu japou Hair-Nāum

Night and day the Name Divine contemplate.
Thereby at the Divine Portal in the hereafter
shall you obtain a place.
Ever shall you be joy-filled, grief-stricken never.
Never shall malady of egoism grip you. (1)
Devotees of God ! seek out those enlightened on
the Lord, the Supreme Being.
In ecstasy of wonder would man thus fall—
By contemplation of the Lord does man
attain liberation. (I-Pause)
Deeply consider[3] all thinking :
Nothing other than *devotion to* the Name, liberation can grant.
No devices shall accompany man—
By devotion to the Lord is crossed the ocean of existence. (2)

1. (Cowrie-shell and jewel used symbolically).
2. Sakta.
3. Lit. Calculate.

By washing the body goes not impurity *of mind*.
Thus grip egoism and deceits of duality.
Whoever takes medicine of Divine *devotion*.
Are all his maladies cured. (3)
Supreme Being compassionate, show grace.
Lord ! from my mind be away never.
May I turn dust of feet of Thy servant—
Lord ! fulfil *this* desire of Nanak. (4) (22.33)

Teri sarani pūrei Gurudev

Divine Master, perfection incarnate,
With Thee we seek shelter.
None other than Thee is *our succourer*.
Thou art almighty Supreme Being, perfection incarnate.
Such alone on Thee meditate as have perfect good fortune.[1] (1)
Lord ! conferrer of liberation[2] is Thy Name.
Thy sole shelter has my mind grasped—
No shelter other than Thee is for me. (I-Pause)
In uttering Thy Name find I life,
Whereby in the hereafter at the Portal Divine
A place I may find;
My suffering and darkness from my mind be lifted;
Shattered be foul thinking and *the self* in the
Name Divine be absorbed. (2)
In the Divine lotus feet is my love fixed,
Which is the tradition of purity *taught* by the Master,
perfectly endowed.
Fled is fear; the Lord above fear in the mind is lodged.
The tongue the ambrosial Name ever utters. (3)
Snapped are nooses of millions of births;
Attained is gain and profit of the Name Eternal.
In this inexhaustible treasure occurs no decrease.
Saith Nanak : At the Divine Portal devotees
in splendour shine. (4) (23 34)

Ratan jawehar Nām

The Name is diamonds and jewels,
Source of purity, content, enlightenment;

---

1. God fortune made by deeds (Karmas) of previous births is implied.
2. Swimming across.

Treasure of bliss, poise and compassion—
To God's devotees consigned. (1)
This treasure of Lord.
As expended, no decrease knows;
Is without end, of unknowable extent. (1-Pause)
Singing Divine laudation is a gem invaluable,
Source of bliss, store of merit,
Capital of the equable untruck Word—
With God's devotees lies its key. (2)
These in absorption in the cosmic void rest; P. 894
In the Supreme Being solely their abode.
With His devotee the Lord holds dialogue.
In that state occurs neither joy nor sorrow,
nor birth or death. (3)
Whoever by Divine grace is this granted,
In holy congregation the Divine wealth receives.
Supreme Being compassionate ! such is Nanak's supplication :
May devotion to the Lord *ever* be my doing,
the Lord be my substance. (4) (24.35)

Mahimā na jāneh Bed

Vedas know not of *the Lord's* glory ;
Nor does Brahma[1] His mystery realize.
Incarnations His extent know not—
The Lord is supreme, transcendent, limitless. (1)
His state He Himself *alone* knows—
Others only on hearsay state it. (1-Pause)
Shiva knows not His secret.
Gods to exhaustion have sought after it.
Goddesses His mystery have not realized.
Supreme over all is the transcendent Diving Being,
Unknowable. (2)
At His pleasure He disports.
Himself makes separation, Himself union[2] grants.
Some are straying, some to devotion attached—
Of His doing Himself granting realization. (3)
Listen to the true narrative[3] of the holy,
Who utter what with their eyes they have beheld.

1. The first in the Hindu trinity.
2. (Separation and union of the self with the Absolute are implied).
3. Also interpreted as 'teaching'.

Nanak's Lord His own master is,
Above touch of good and evil. (4) (25.36)

Kichhahū kāju na kīyo jāni

Nothing with wisdom have *we* done;
Without awareness, understanding and realization *are we*—
Unendowed with repeating of holy texts, austerity,
nobility of conduct or religious observance.
I know not anything of sacred actions.[1] (1)
Beloved Lord, Divine Master !
Other than Thee none *our cherisher is* :
Even though full of errors, still are we Thine. (I-Pause)
Neither have we power to effect miracles,
nor light of realization,
In village of evil passions and maladies abiding.
Sole Doer of all, Lord!
My mind in Thee finds its prop. (2)
Listening to this find I life and poise,
That Thy Name is annuller of suffering.
Thou art Provider of endless number of beings.
Such alone have Thy realization as by Thee so guided. (3)
All creation in Thee its hope reposes.
All to the Lord, repository of merit make supplication.
Nanak, Thy servant, to Thee is a sacrifice.
The Lord beyond limit, ever is gracious. (4) (26.37)

Rākhanhār dayāl

Gracious Divine saviour !
Within an instant of thought millions of *sojourns*
into existence dost Thou annul.
All creation devotedly *to Thee* makes supplication ;
With the Lord, by the Master's teaching[2]
received comes union. (1)
The Lord is bestower of boons on creation.
The Lord, perfection incarnate, in each being[3]
is pervasive. (I-Pause)
As the mind His shelter has taken,
From bonds is it freed.

1. Ritual actions are implied.
2. Mant=Mantra (spell).
3. Vessel.

By contemplating the Supreme Bliss[1] incarnate from the heart,
Has joy entered *our* heart. (2)
The Lord's shelter is the saviour.
Image of eternal life is *devotion to* the Lord's feet. P. 895
Of His devotees' life is He the prop—
Higher than the highest, beyond extent. (3)
Pure is the understanding whereby is the Lord contemplated :
This in His grace He grants to whomsoever He pleases.
In the Name Divine lies joy, poise and bliss.
Nanak by union with the Master, the
Name has repeated. (4) (27.38)

Sagal siyānap chhādi

All clever devices discard.
Making thyself His slave serve the Lord.
Whoever effaces completely his ego,
His heart's desire obtains. (1)
To the Master be devotedly attentive :
Then shall thy hopes and desires be fulfilled,
And all treasures from the Master shalt thou obtain. (I-Pause)
Recognize not any other.
The holy Preceptor is *image of* the immaculate Lord.
Know him not to be human :
Through humility shall come honour from Him. (2)
Grasp shelter with the Master, *image of* the Divine Being.
All other *Manner of* hope discard.
Beg for treasure of the Name Divine;
Then at the Divine portal shalt obtain honour. (3)
Repeat spell[2] of the Master's teaching[3]—
This alone is essence of devotion.
As has the holy preceptor shown grace
Has Nanak, servant of God, attained bliss. (4) (28.39)

Hovai soī bhal mānu

Know all that happens to be good.
Thy pride discard.
Day and night sing Divine laudation—
This is life's perfect achievement. (1)

---

1. A periphrastic expression of idea of the Divine Being.
2. Mant, Mantra.
3. Word.

By contemplating the Lord through guidance
of the holy[1] attain bliss.
All clever devices and suppleness of thinking discard—
The holy spell[2] repeat. (I-Pause)
Within thy self repose hope solely in the Lord.
Repeat the Lord's Name immaculate.
At the Master's feet make obeisance,
That the ocean of existence thou cross. (2)
To the Divine Bestower's boons
No limit or extent may be fixed.
He in whose abode lie all treasures
Is the ultimate saviour. (3)
Nanak treasure of the immaculate Name has obtained.
Whoever utters it, liberation attains.
Saith Nanak : This by grace is obtained. (4) (29.40)

Dulabh deh sawāri

Enoble *thy* human birth, hard to attain,
That at the Divine Portal be thou not disappointed.
Thereby in this world and the next shalt thou be exalted,
And at the end will this obtain thee liberation. (1)
Sing the Lord's laudation.
On the wondrous Divine Being meditate,
That in this world and the next bliss thou shouldst attain. (I-Pause)
In all states[3] the Lord contemplate.
Thereby shall all thy affliction be annulled.[4]
All foes shall turn friends,
And thy heart be purified. (2)
This of all actions is the noblest;
The holiest among creeds.
By contemplating the Lord shalt thou be saved,
And burdens of multiple births be cast off. (3)
Fulfilled shall thy hopes be,
And Yama's noose be snapped.
To the Master's teaching give ear :
Thus, saith Nanak, comes absorption in serene joy. (4) (30.41)

---

1. Implies the Guru.
2. Implies the Guru's teaching.
3. Rising and while sitting.
4. Shattered.

Jis kī tis kī kari mānu

Acknowledge Him whose is the substance, P. 896
And thy pride cast off.
Whomsoever Thou[1] dost *cherish*, all are for him.
In devoted supplication to Him lies joy everlasting. (1)
Ignorant man ! why wander about in doubt ?
Nothing other than the Name is any good—
Many through acquisitiveness[2] into regrets fall. (I-Pause)
To all that the Lord does, submit.
Without such submission is *the body* into the dust mingled.
To find His will sweet,
Rare spirits by the Master's grace are inspired. (2)
He that is above need, unknowable —
Him, my self ! day and night contemplate.
Shattered are sufferings of any whose mind He enters—
In this world and the next will *thus* thy face be radiant. (3)
Many[3] by chanting His praise are saved—
Beyond count and estimate of value they lie.
Sinking iron in company of the holy is made to swim.
This by His special grace is granted. (4) (31.42)

Mana māhen jāpi Bhagavantu

With your heart's *devotion* contemplate the Lord—
This spell[4] the Master, perfectly-endowed has taught.
Thus shall be effaced all fear and terror,[5]
And all hopes fulfilled. (1)
Fruitful is service to the Divine Master.
Of the Lord unknowable, of mystery impenetrable,
Inexpressible is the value. (I-Pause)
Himself is He Almighty.
My Self ! Him ever contemplate ;
Ever serve Him.
Friend ! thus shalt thou attain truth and joy in poise. (2)
Of immense worth[6] is the Lord.
In an instant making and unmaking.

1. God is herein apostrophized.
2. Crying 'mine, mine'.
3. Who and who ?
4. Mant=Mantra (holy spell).
5. Fear of Yama's chastizement is implied.
6. lit. Of Immense weight.

None other than He is real :
He is His servant's protector. (3)
Lord ! in your grace to my prayer lend ear;
To Thy servant grant Thy sight.
May Nanak continue repeating the text,[1]
Whose glory is highest above all. (4) (32.43)

Birthā bharvāsā lok

Worthless is *placing* reliance on the world.
Lord ! Thy Shelter alone *I seek*.
All other hope have I discarded,
As spontaneously[2] the Lord,
store of merit I have encountered. (1)
My self ! on the Sole Name *Divine* meditate.
My self ! sing Divine laudation,
that thy objectives be fulfilled. (I-Pause)
Solely almighty are you.
With the Lord's lotus feet *I seek* shelter.
With devotion of heart and body on the Lord have I meditated.
Thereby is manifested the Lord, incarnation of bliss. (2)
Ever His shelter *I seek*,
Who of all beings is creator.
Treasures in contemplation of the Lord lie,
Who is the saviour ultimately. (3)
Be you dust of *feet of* all.
Efface egoism : thus shall you find union.
Ever on the Name meditate.
Saith Nanak : Thereby are all objectives fulfilled. (4) (33.44)

Kāran karan karīm

Almighty, gracious,
Cherisher of the universe, compassionate;
Allah inaccessible, of unknown extent;
His own Master, beyond computation. (1)
To the Supreme Being, Lord of felicity,
Lord of the universe, P. 897

1. Jāp=a text prescribed or selected for constant repetition and contemplation.
2. Without thought.

Note : In this hymn occur a number of attributive names of God, some of which are drawn from the Muslim tradition, indicative of the holy Guru's universal goodwill. This attitude is given definitive expression in the last line where Allah (Muslim name of God) and Par-Brahm (the transcendent Supreme Being in the Hindu tradition) are declared identical.

The Creator all-pervasive.
I make obeisance.[1] (I-Pause)
Divine[2] Lord of the universe, life of the world,
Shatterer of fear,
Controller of senses, Lord of the universe,
Ever-perfect, donor of liberation,
In my heart I supplicate. (2)
Thou the sole benign Lord,
Inspirer of the holy.[3]
He the ruler of the heart, beyond scriptures,[4]
Makes call *to the seeker.* (3)
Lord puissant[5] and compassionate,
All-pervasive, prop of all hearts;
Immanent in all, iu all spots residing.
Thy marvellous play beyond comprehension. (4)
Lord-Creator ! show Thy grace and mercy;
Grant gift of devotion and obedience *to Thee.*
Saith Nanak : The Master my illusion has shattered.
Identieal are Allah and Par-Brahm.[6] (5) (34.45)

Koti janam kei binasei pāp

Shattered are sins of millions of births.
By contemplation of the Lord no affliction touches.
As in the mind are lodged the Master's lotus feet,
From the self are fled mighty evils. (1)
Thou creature of God ! sing the Lord's praise,
The holy discourse beyond expression,
Whose perfection brings merging of *the self's*
light into the Divine Light. (I-Pause)
Gone is all thirst and hunger,[7]
As by grace of the holy is the Eternal contemplated.
Night and day to serve the Lord
Is the mark of union with Him. (2)

1. Onamo from the Sanskrit.
2. Madho is thus rendered in emphasis. It is one of the periphrastic name of Vishnu, symbolizing the Supreme Being.
3. Here three Islamic orders of holy men (Pir, Paighanbar, Sheikh) are mentioned.
4. Koran, Kateb = (Kitab) Kitāb (book) too in the theological context implies and Koran.
5. Narhari = the Man-Lion incarnation of Vishnu.
6. (These terms explicated in the opening note).
7. Used symbolically for desire.

As is the Lord grown gracious,
Effaced are all our entanglements.
By sight of the Master have we entered bliss.
Fruitful is our former, primal good fortune,[1]
As by our tongue ever the Lord's praise we chant. (3)
The Lord's devotees ever are approved *of Him*;
On their forehead the holy bear mark of *His grace*.
Should anyone attain dust of *feet of* the holy,
Saith Nanak, the Supreme state[2] would he *enter*. (4) (35.46)

Dashan kau jāīyai kurbānu

To sight of *the Master* may I be sacrifice.
In thy heart on the Master's lotus feet meditate.
Dust of feet of the holy to your forehead apply—
Thereby shall vanish impurity of foul thinking
of multiple births : (1)
The holy, by whose contact is effaced pride,
The Supreme Being's vision becomes manifest,
And the Lord's perfection of grace is attained. (I-Pause)
To exalt the Master is to contemplate the Name Divine.
By devotion to the Master sing ever Divne laudation.
By the absorption inspired by the Master,
know the Lord to be near.
In the Master's teaching your full faith repose.[3] (2)
By absorbing the Master's teaching joy and suffering become alike :
Never do *then* afflict thirst and hunger.
The mind enters content, and by the Master's
teaching feels fulfilled.
By contemplation of the Lord are all blemishes[4] covered. (3)
The Master is *image* of the Lord, Master of the universe.
The Master is bestowers of *bliss*, compassionate, liberator.
Whoever has his heart to the Master's feet attached,
Saith Nanak, servant of God, perfect
is his good fortune. (4) (36.47)

Kisu bharvāsai bichreh bhavan

By whose reliance dost thou move about in *this* abode ? P. 898
Forgetful, thoughtless man ! who is thy helper ?

1. Karma (action) implying good fortune made by good actions of pervious births.
2. Implies liberation.
3. Believe to be true.
4. Curtain, screen (implies blemishes that are sought to be concealed).

God who is thy helper, His truth[1] thou dost not realize.
The five robbers[2] dost thou take to be *thy* friends. (1)
Friend ! serve the house whereby thou mayst be saved.
Day and night Divine laudation contemplate;
To holy congregation attach thy heart's love. (I-Pause)
Thy life in pride and disputation is passed.
With pleasures of passions art thou never satiated.
In wandering[3] hast thou undergone terrible suffering.
Maya that is impassable hast *thou found* hard to cross. (2)
In worthless tasks art thou involved.
Know, thou shalt consume only what thou sowest.
No saviour is there, other *than God.*
By His grace alone mayst thou be saved. (3)
Lord ! purifier of the fallen is your[4] Name.
This pray grant in charity to your servant.
In your grace Lord, grant me *the exalted* state.[5]
Nanak Thy shelter has grasped. (4) (37.48)

Ih lokei sukhu pāiyā

In this world have I found joy,
And no encounter with the celestial judge[6] has occurred.
Exalted is the Divine portal :
Thereafter one falls not again into the womb.[7] (1)
In their grace the Name Divine have they imparted—
By fortunate conjunction[8] primally made has
this union come about. (I-Pause)
My heart to the Master's feet is attached.
Blessed is this auspicious conjunction.
Dust of feet of the holy my forehead has touched;
Thereby have all my sins and suffering vanished. (2)
By devoted service to the holy
Does man purity of heart acquire.
Sight of God's servant, bringer of blessings have I beheld,
And acquired the Name Divine, within each heing[9] lodged. (3)

1. State.
2. The five sources of evil are implied.
3. Transmigration is implied.
4. Thy.
5. Liberation is implied.
6. Dharmaraja.
7. That is, is rid of transmigration.
8. Refers to astrological conjunction of auspicious stars.
9. Vessel.

Effaced are all torments and afflictions,
As in *the Lord* from whom we emanated, are we absorbed.
Manifested is the Lord of the universe, of unique merit.
Saith Nanak : He is the Lord perfection
incarnate, donor of liberation. (4) (38.49)

Gaū kau chārei sārdūlu

The lion of *pride* now takes the kine of *senses* to pasture;
A cowrie-shell[1] at a million is evaluated.
The goat of *true understanding* by elephant of the
gross mind is cherished :
Should the Lord cast a glance of grace. (1)
Beloved Lord, treasure of grace !
Beyond expressing by me are Thy innumerable[2] merits. (I-Pause)
The cat of desire now touches not the flesh of
senses, though visible;
The terrible butcher *wrath* now has cast off the knife,
The Lord Creator in *our* heart is settled :
Thus is snapped snare of fish of *the self.* (2)
Shrivelled wood of the self now is turned green and red in bloom;
High sandy mounds with lotus of unique quality
have blossomed forth;
The holy Preceptor, Divinely-inspired, *our* fire has assuaged,
And this servant in his service *engaged.* (3)
The Lord saves even the ungrateful,
And is ever gracious.
Ever to the holy is He aidant.
Nanak with *His* lotus feet has taken shelter. (4) (39.50)

Panch singh rākhei Prabhi māri

Teh Lord the five tigers *of evil passions* has destroyed; P. 899
The ten she-wolves *of senses* has he eliminated.
Whirlpool of the three *qualities* is stilled.
In holy company are ended whirlings in transmigration. (1)
In contemplation of the Lord find I life.
The eternally holy Lord, bestower of liberation,
In His grace His servant has saved. (I-Pause)
Mountains of sins like straw are burnt away,

Note : In this hymn some images expressive of spiritual states are employed.

1. Refers to the self in the unregenerate state.
2. Many.

As uttering the Name at the Lord's feet *we* have worshipped.
The Lord, embodiment of joy in all spots is manifest.
By absorption in loving devotion is experienced joy. (2)
The ocean of existence is crossed as a calf's hoof-print;
No sorrow of suffering is now felt.
The ocean *of the Lord* in the vessel *of the self* is contained :
Nothing for the Creator, is impossible.[1] (3)
As from Thee am I alienated, into the nether regions feel I *fallen*.
By Thy glance of grace therefrom extricated.
Doing evil and good lies not in our power.
Nanak with great delectation Divine laudation sings. (4) (40.51)

Nā tanu terā na manu tohe

Neither is *Thy* body thine, nor *thy* mind :
By Maya-attachment in illusion art thou caught.
Man with her disports as lamb with the dam sheep;
All unknown the snare of death entangles and drags him. (1)
My self ! with lotus of the Divine feet take shelter.
Repeat the Name Divine, the companion and succourer;
Thus by the Master's guidance shalt thou
attain wealth of truth. (I-Pause)
Deeds imperfectly-planned now are completed.
Those intoxicated with lust and wrath ever into pining are caught.
Man for his own self does evil—
Know, thoughtless one, not a title with thee shall go. (2)
Man practising fraud, of Many tricks is aware;
For petty gains in exhausting labour engages.[2]
He who has given *all this*, he totally forgets.
By involvement in false greed, suffering goes not. (3)
By grace of the Supreme Being
Does the mind turn dust of *feet of* the holy.
One by the Divine lotus hand attached *by God* to Himself,[3]
Saith Nanak, in eternal Truth is absorbed. (4) (41.52)

Rājā Rāma kī Sharṇāe

With the Divine Monarch have we taken shelter.
While singing Divine praise are we made free from fear;
In holy congregation is removed our suffering. (I-Pause)

1. Strange, unusual.
2. Throws dust over his head.
3. To His lappet.

In the mind of whomsoever the Lord abides,
Sees never the impassable ocean of existence.
By repeating with tongue the Name Divine
Are all objectives fulfilled. (1)
Whoever by the Master is granted protection,
Into anxiety need not fall.
Gone is his obligation to be born and to die;
To the Master perfectly-endowed am I a sacrifice. (2)
By contact with the Master, Divinely-inspired am I in bliss—
His sight comes to whomsoever grace he shows.
To whosover the Supreme Being grace shows,
In holy company the ocean of existence crosses. (3)
Beloved saints of God ! quaff amrita—
At the eternal court shall your faces be radiant.
Such by discarding evils experience bliss.
Saith Nanak : By contemplation of the Lord
the ocean of existence they cross, (4) (42.53)

Īndhan te baisantaru bhāgai P. 900

Fire from fuel flees;
Water *surrounding* earth from ten directions yet leaves it alone.
Of the Divine tree the roots are above; the head[1] beneath,
In the individual being[2] is visible the Divine ocean : (1)
Such is the Lord's might.
For an instant is he not put out of His devotee's mind—
My self ! day and night contemplate Him. (I-Pause)
First was milk in the mother's breast[3] *thick* as butter,
Then it became *thin* milk
The infant that lay in impurity of the womb,
Has become pure as soap.[4]
The *self* above fear is in fear of terrors of the world.
Maya that is unreal, draws to itself *the self* that is real. (2)
What is truly existent[5] is invisible, what is unreal is visible,
All these are the Lord's marvels.
Delusive Maya deludes the self that is above guile.

Note : In this hymn spiritual truths are expressed in the form of a riddle.
1. Implies branches, i.e. creation.
2. Vessel.
3. Also rendered as : Impurity of mother's milk has made the *Infant life* pure as soap.
4. Sabun (Soap, Ar.) is used elsewhere also in Gurubani.
5. That is, the self.

The self, destitute of *the Name* in worldliness is
again and again involved. (3)
In holy company discourse *of the Lord.*
Simiritis, Shastras, Vedas and Puranas declare,
Saith Nanak : Whoever discourses of the Supreme Being,
Alone liberation attains. (4) (43.54)

Jo tisu bhāvai so thīyā

All happens as He wills.
Ever *seek we* the Lord's shelter; no other *shelter*
is there than the Lord. (I-Pause)
Progeny, wife, wealth—nothing of these lasts *with man*
Man swallowing poisonous Maya-drug is deluded;
At the end departs the world, leaving wealth and
mansion behind. (1)
By much slander of others falls he in great ignominy.
And by his actions into births is involved.
Deeds of former lives leave him not :
Thereby terrible Yama's minions grip him. (2)
Falsehood he utters, but acts contrarily.
His thirst unquenched, again and again he dies.[1]
By slandering the holy arises in him an incurabe malady;
His body shattered by terrible death. (3)
He by His grace has created and cherished the holy,
Who are the true victors.
Saith Nanak, servant of God : The Supreme Lord in His grace,
To His bosom clasping, has cherished them. (4) (44.55)

Aisā pūrā Gurudeo Sahāī

The Divine Master, perfection incarnate, is a helper,
Whose contemplation goes waste never. (I-Pause)
From His sight comes bliss;
Dust of His feet Yama's snare snaps.
His lotus feet in my heart are lodged :
Thereby are all my objectives fulfilled. (1)
Whomsoever the Lord cherishes,
Though a destitute, by Him is owned up.
Saviour of the fallen, treasure of grace—
Ever to Him am I a sacrifice. (2)

1. *Haiya* appears to be a transfiguration of hatah (Skt. killed). Another rendering of the last part of the line—'This is great shame', if Haiya is interpreted as 'shame' (Ar.).

To whomsoever the holy spell[1] He grants,
Evil courses discards, his pride annulled.
In holy congregation on the sole Lord meditate :
Shattered are sins by devotion to the holy Name. (3)
The Divine Master is immanent in all—
Repository of Merit, in each being[2] pervasive.
Lord ! I cherish *fervent* hope Thy sight to have.
Nanak ever this holy supplication contemplates. (4) (45.56)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev P. 901

Duos

Score 2

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gāwuh Rāma ke guṇa gīt

Sing ever lays of Divine laudation.
Friend ! By utterance of the Name is attained the Supreme Bliss,
And transmigration annuled. (I-Pause)
By chanting *Divine* laudation comes illumination,
And lodgement at the Divine lotus feet found. (1)
In holy congregation comes liberation.
Saith Nanak : *Thereby* does *the self* cross the
ocean of existence. (2) (1.57)

Guru pūrā merā Guru pūrā

Perfectly-endowed is the Master.
By contemplation of the Name Divine comes everlasting joy,
And malady of falsehood entirely annulled. (I-Pause)
Make devoted supplication to the soul eternal Lord,
By seeking whose shelter is attained joy everlasting. (1)
With hunger for the Name *Divine* comes joyful sleep.
By contemplation of the Lord is all suffering annulled. (2)
Brothers ! find you joy in poise,
As the Master, perfectly-endowed all *our* anxiety
has effaced. (3)
Day and night[3] the Divine text[4] repeat.
Saith Nanak : Himself *our* protector has He become. (4) (2.58)

---

1. Mant = Mantra, refers to the holy Word.
2. Vessel.
3. All eight pahars.
4. Japa.

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
In recurring rhythm (Partāl)
SCORE 3
In the name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nar-narah namaskāram

To the Supreme among mighty Beings[1] I make obeisance—
Immanent in water, on land, over the earth and sky,
The Sole Supreme Being. (I-Pause)
To Him I *bow* takes away life, who cherishes, and
again and again raises creation,
Who has no abode nor takes sustenance. (1)
Profound, supremely poised, of the Name precious as jewels,
Supremely lofty, of unknowable extent;
Disporting ever, of invaluable merit—
To Him is Nanak a sacrifice. (2) (1.59)

Rūp rang sugandh bhog tiyāgi chalei Māyā chhalei Kanik Kaminī

Beings deluded by gold and woman,
After enjoyment of beauty, *the world's* colourful variety and
fragrant *pleasurers, ultimately* depart. (I-Pause)
On viewing stores of wealth running into
thousands of millions and even a hundred fold that[2]
Is man's mind confidence-filled.
Yet these go not with him. (1)
In Progeny, wife, brothers, friends is man involved,
Caught in delusion— yet are all these like tree—shadows.[3]
Saith Nanak : In shelther of the *Divine* lotus feet and
reservance for the holy.
Lies joy. (2) (2.60)

In the Measure Ramkali—Composition of Sri Guru Tegh Bahadur
Triptychs
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Re mana oti lehu Hari-Nāmā

My self with the Name Divine take shelter,
By whose contemplation foul thinking flees,

1. Lit. *Supreme* male among the males.
2. Here are mentioned *Arb*, a thousands million and *kharb*, a hundred *arb*.
3. That is evanescent.

And *the self* the state of liberation[1] attains. (I-Pause)
Know such a person to be fortunate as Divine laudation chants.
Such a one shedding sins of multiple birth,
to heaven departs. (1) P. 902
At the last moment did Ajamal[2] think of the Divine Lord :
Thereby the state sought by supreme Yogis
in a moment he attained. (2)
The elephant[3] no merit had nor learning;
What ritual piety did he perform ?
Saith Nanak : Behold the Lord's law of grace[4]—
The gift of fearlessness[5] was to him granted. (3) (1)

Sādho kaun jugati abi kījai

Holy friends ! what device should now be employed,
Whereby may foul thinking flee, and the mind
to devotion to the Lord be attuned ? (I-Pause)
In Maya is the mind entangled, acquiring not enlightenment.
What is that Name by whose contemplation
the world the state of release attains ? (1)
As the holy became gracious, this secret they imparted :
One singing Divine laudation may be reckoned
to perform all acts of piety. (2)
Whoever even for an instant the Name Divine
puissant[6] in heart lodges,
Saith Nanak : his fear of Yama effaced,
His life ennobled, (3) (2)

Prānī Nārāyan sudhi leh

Thou creature of God ! contemplate the Lord.
Each instant night and day is thy time of life running out,
And thy life going waste. (I-Pause)
Thy youth in evil courses hast thou wasted,
thy childhood in ignorance,
Now in old age still art thou thoughtless—
In what foul thinking art thou involved ? (1)

---

1. Nirbana (Nirvana).
2. A Brahmin of Kannauj, a sinner who 'by uttering 'Narayan' (God) at the last moment, which was his son's name, got liberation.
3. The elephant released from the grip of the crab on supplication to the Lord, is a well-known Puranic story.
4. Bird (Ar, Wird).
5. Freedom from fear of Yama's retribution is implied.
6. Nara (Male): implied meaning, mighty, puissant.

Why hast thou put out of mind
The Lord who on thee the human incarnation has bestowed ?
For an instant hast thou not sung of Him,
By whose remembrance to man comes liberation. (2)
Why be intoxicated with wealth ?
This no one shall accompany.
Nanak exhorts thee to contemplate the Lord, fulfilled of desires[1]
Who at the last thy helper shall be. (3) (3.81)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
In the name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Soī chandu charheh se tārei soī dinīyaru tapat rahai

The same moon rises *now*, the same stars *appear*,
the same sun blazes;
The self-same earth is now, the same breeze blowing :
The effect of *Kali*-Yuga must be on minds:
Not on places. (1)
Eliminate desire in life.
Know this to be the sign of *Kali*-Yuga,
That the aggressor therein finds approval. (I-Pause)
Kali Yuga is not heard of as having descended upon any land,
Nor as sitting near a sacred bathing-spot.
Nor is it heard of as being close to someone dispensing charity,
Or settled in a house that it has built. (2)
Signs of *Kali* Yuga are, that anyone *resolving* to do good declines,
Austerities are not properly performed,
And any contemplating the Name Divine gets a bad Name. (3)
Anyone in a position of authority[3] meets dishonour—
Subordinates *of him* have no fear.
As the chief is put in chains, at the hands of
his servants is he ruined.[4] (4)
Utter Divine laudation now that *Kali*-Yuga has arrived. P. 903
Piety[5] *appropriate* to the other three Yugas now is cancelled;

---

1. Chintamani= a stone all whose possessor's desires are fulfilled.
2. Burns.
3. Sikdar (Shiqdar = astate official).
4. Dies.
5. Justice.

Now is liberation attained, should the Lord grant
inclination to Divine laudation. (I-Pause)
In the distressful *Kali Yuga* the shariat law is operative,
And the Kazi is exalted as a deity.[1]
Of Brahma's Vedas the Atharva[2] reigns supreme;
Now by actions is achieved repute. (5)
How is worship possible without faith, self-restraint without purity,
And assuming the sacred thread without continence ?
Bathe ritually as much as you may,draw paste-mark—
Know, without truth no purity can come. (6)
In Kali-Yuga are Koran and the Mohammadan
scriptures approved;
Discarded are Hindu sacred books and Brahmins.
Saith Nanak : Now God's *approved* name is Rahman.[3]
Know the Lord to be one and the same
despite differences of names. (7)
Saith Nanak : By *devotion to* the Name comes
exaltation; no nobler deed is there.
Should anyone that is provided,[4] go out still to beg.[5]
Whould he be open to blame. (8) (1)

Jagu parbadheh maṛī badhāweh

The false ascetic while instructing the world,
his own body[6] embellishes—
How while discarding poise, may he attain the truth ?
One caught in possessiveness and attachment and
attraction towards woman,
Is neither an ascetic nor a householder. (1)
Yogi ! settle in poise; thus shall malady of dualism flee :
Begging from door to door don't you feel shame ? (I-Pause)
Man may sing *songs of devotion*, but without
contemplating the self,
How may his burning agony be assuaged ?
Should man with devotion of heart to the
Master's Word be attached,
Serene contemplation shall his alms-food be. (2)

1. Krishna.
2. The last and fourth Veda, 'dark' in its teachings.
3. Compassionate (Ar.) This name occurs in the Koran.
4. Implies the immanence of God in all beings.
5. That is, worship deities other than God.
6. Room, house (used metaphorically).

Should man smearing limbs with ashes practise hyprocrisy,
Caught in Maya-attachment, Yama's chastizement shall he suffer.
Broken is thy *heart's* begging-blow; into it pours
not charity *of love*.
Such a one caught in bonds, in transmigration is caught. (3)
Such a one not restraining lust, yet is reputed as continent :
Caught in grip of three qualities worldly substance he begs.
Devoid of compassion, is he without light of enlightenment,
And caught in various[1] snares, sinks. (4)
With show of his *patched* quilt a false disguise he assumes,
And like a juggler enacts false mimes.
Within the fire of anxiety consumes him :
How without good fortunes[2] may he swim across ? (5)
On ears he wears earrings of glass,
But without enlightenment no liberation is attained.
Attracted by pleasures of palate[3] and senses,
Is he an animal, the records of earlier deeds uneffaced abide. (6)
Householders[4] and also Yogis in three qualities are caught—
By contemplation of theWord would their
sorrowful state be ended.
By the holy Word comes purity and truth—
Such a Yogi performs *true* Yoga-praxis. (7)
Lord ! with Thee lie the Nine Treasures;[5] thou art almighty;
Thou dost make and unmake and all happesn as by Thee willed.
One that practises continence, truth and self-restraint,
And bears a truthful mind,
Saith Nanak, is a true Yogi, friends of the three worlds. (8) (2)

Khatu matu dehī manu bairāgī

In the body bearing the six lotuses[6] *abides*
the mind that is an ascetic;
Within that is aroused tune of absorption in the holy Word.
As rises the unstruck music, is my mind in it absorbed,
And by *guidance of* the Master's teaching in the
holy Name is fixed in faith. (1)

---

1. All.
2. Fortune made by deeds of previous births is implied.
3. Tongue.
4. The world (that is , the lay world).
5. See Glossary.
6. These are the six ganglions according to hatha-yoga which the Kundalini by praxis may penetrate.

Listen, man ! by devotion to God comes joy :
By the Master's guidance God's *Name* tastes sweet,
And absorption in the Name Divine comes about. (I-Pause) P. 904
Such absorption by stopping Maya-attachment comes.
By contact with the holy Preceptor comes about union *with God.*
By absorption in the Divine jewel, invaluable gem
In poise is mind put. (2)
Thereby is man immune from malady of
egoism and acquisitiveness.
By devotion to God is Yama's fear fled.
Brutal Yama would not grip me,
As the Name immaculate in the heart *shines* in glory. (3)
By contemplation of the Wrod are we turned
devotees of the Formless;
As is aroused holy[1] wisdom, cast off is foul understanding.
By absorption in God constantly are we awake—
Turned jivan-mukta,[2] within the self have
we achieved the supreme state. (4)
In the cave of the pure *self* unpolluted *by maya* we abide.
The five robbers[2] by *power of* the holy Word are destroyed.
In shaking of mind to alien homes we go not,
And constantly in the state of poise remain absorbed. (5)
One awakened *in mind* by the Master's teaching is the
true anchorite;
Ever from the world detached, to the Divine Essence joined.
The World in Maya-sleep dies and in transmigration is involved.
None realization wihtout the Master's guidance attains. (6)
In such state day and night rings unstruck *mystic* music.
By the Master's guidance is realized mystery[4] of the Eternal.
By the holy Word comes this realization,
And the Divine Being immaculate is *beheld* solely pervasive. (7)
The mind in absorption in the cosmic void is involved,
And by discarding egoism and avarice, of the Sole Lord
has realization.
As the disciple in the Master's *teaching* puts faith,
Saith Nanak, effacing duality, in the Supreme Being
is absorbed. (8) (3)

1. Wisdom imparted by the Master.
2. One liberated while still living.
3. The five sources of evil are implied.
4. State.

Sāhā gaṉeh na kareh bīchāṟu

Let man not think of auspicious days and such thoughts entertain.
The sole Supreme Being is higher than *considerations* of
auspicious days.
Whoever the Master has contacted, alone this practice
understands.
By the Master's guidance alone comes realization of the
Divine Ordinance. (1)
Brahmin ! utter not falsehood; state what is true.
With egoism gone, is the Divine truth in the self realized. (1-Pause)
The astrologer by calculations casts the horoscope.
This he studies and reads out, but of Divine truth[1] is ignorant.
Supreme over all is contemplation of the Master's Word.
Nothing else do I utter—all that is ashes. (2)
One may take ritual baths, wash oneself and worship stones,
But without absorption in the Lord remains foul.
By casting off of egoism comes union with the Divine essence.[2]
By contemplation of God is life emancipated and
fulfilment comes. (3)
The scholar studies disputation and contemplates
not the Scriptures[3]—
How may any sinking himself, save his forebears?
Rare is the person realizing in each being the Supreme Lord :
Such realization by contact with the Master comes. (4)
By calculations of merit of rituals is the self by agony
of doubt gripped.
By taking shelter with the Master *alone* comes joy.
After involvement in sin, to *the Lord's* shelter am I come.
In consequence of deeds of earlier births
The Master, Divinely-inspired have I contacted. (5)
Without seeking shelter with the Master is the Lord not attained.
By being lost in doubts comes involvement in transmigration.
Such a one bound at Yama's door dies in vain—
His heart devoid of the Name ; of non *attachment* to way
of the Word. (6)
Some are known as Brahmin priests and scholars[4]—

1. Essence.
2. Substance, reality.
3. Veda.
4. (Pāndhā, Pandit, Mishar are here mentioned).

These dyed in duality, from the Divine Mansion remain away.
Whoever by the Master's grace gets prop of the Name, P. 905
Is one among millions, a man of incalculable *merit*. (7)
Inauspicious, auspicious and holy *occasions*[1] from the
Lord alone arise—
This, thou who art seeking enlightenment, by the Master's
guidance realize.
Rare are those that by the Master's guidance the sole Lord
have realized—
Their transmigration annulled, *in the Lord* are they absorbed. (8)
Those that the Sole Lord in heart bear,
Are of all merits possessed, and have the right contemplation.
Whoever by the Master's instruction acts,
Saith Nanak, in Divine truth is wholly absorbed. (9) (4)

Hathu nigrahu kari kāyā chhījai

By restraints of hatha does the body decline;
By fasts and austerities is the mind left hardened[2] :
Nothing equals *devotion to* the Name Divine. (1)
My self ! in holy congregation serve the Master :
Thus shall not brutal Yama seek you;
Nor *Maya the* she-serpent sting.
Quaff elixir of joy in God. (I-Pause)
The world studies for disputation, and through
music seeks to attract others.
Abiding in Maya-poison in *grip of* three
qualities is it born and dies.
Without *devotion to* the Name Divine it undergoes suffering. (2)
His breath the Yoga-practitioner draws upward,
And by the lion-pose reaches the tenth door.
He practices bowel-rotation and the six-fold
Yoga-praxis[3] undertakes :
Without *devotion to* the Name Divine is all breathing in vain. (3)
Man should assuage the five fires of *passion* within;
With robbers abiding within, how may holy joy come ?
Let man turning Godwards subdue fort of the self. (4)

1. This refers back to the opening line of this hymn, which sets the theme.
2. Is not softened.
3. These are six actions to control breath and to keep the bowels clean. (See Glossary).

With impurity within may one wander over holy bathing-spots—
With the mind impure, what purification *is possible* ?
All happens as in previous deeds recorded—why blame any ? (5)
By starvation[1] may one torture the body :
Without enlightenment by the Master given, content comes not.
Egoists are born, again and again take birth and die. (6)
By guidance of the Master should one join company of the holy.
Should the mind to the Lord be attuned,
occurs not transmigration.
Without *devotion to* the Name Divine, what
good ritual actions ? (7)
Let the mind, noisy rodent be cast aside :
The ultimate service lies in contemplating the Lord.
Lord ! show grace that to Nanak *gift of* the
Name may come. (8) (5)

Antari utbhuju awaru na koī

Within the *Divine might* lies *origin* of creation, none other.
All that can be described, from the Lord emanates.
In all ages is the holy Lord manifest.
From none else comes creation and destruction. (1)
Deep and profound is the Lord—
Whoever contemplates Him joy obtains;
By *devotion to* the Name Divine Yama's barb strikes not. (1-Pause)
The divine jewel is an invaluable gem.
The holy Lord is eternal, incalculable.
Holy the tongue uttering Him, holy its sound.
Within the self abides the holy Eternal—no guile in this. (2)
Some live in forests and mountains—
Forgetful of the Name, burning in pride.
Without *devotion to* the Name what other
enlightenment and devotion is possible ?
The God-directed at the holy Portal are honoured. (3)
Anyone indulging in hatha-Yoga and its pride
attains not *the Lord*;
He may recite holy texts and to others declaim these; P. 906
May wander over holy bathing spots—yet his
mind's malady goes not :

---

1. That is, prolonged fasting.
2. Expressed.

Without the holy Name how may he attain joy ? (4)
With all efforts, yet passion[1] he would not be able to restrain.
With mind unstable, into hell would he be cast.
Bound in Yama's demesne chastizement would he receive.
Without *devotion to* the Name would the self be ever burning. (5)
Numerous Sidhas, Yoga-practitioners, sages and deities—
By restraints of hatha with attaining secret of
the self are not fulfilled.
Should such after contemplating the holy Word
take to service of the Master,
Would have mind and body purified, and be shorn of pride. (6)
The holy Name by grace is attained.
Under your shelter spontaneously may I abide.
By you is inpired loving devotion.
By guidance of the Master the Name Divine I utter. (7)
With egoism and pride gone, is the heart drenched in devotion :
This by falsehood and fraud is not achieved.
Without prop of the Master's Word no abiding
place[2] is for man.
Saith Nanak : By the Master's guidance
the essence contemplate. (8) (6)

Jiuṇ āiyā tiuṇ jāweh baurei jiuṇ janamei tiuṇ maraṇu bhaiyā

Madman ! as art thou born, so must thou depart;
As surely as has been thy birth, so must thy death be.
As great as the pleasures enjoyed by thee shall thy suffering be—
Forgetful of the Name, into the ocean of
existence art thou fallen, (1)
At sight of thy body and wealth art thou pride-filled.
With gold and woman is thy attachment increased;
Why in forgetfulness of the Name into
illusion art thou fallen, (I-Pause)
Continence, chastity, restraint and noble
conduct hast thou not maintained—
In this goblin-like frame hast thou become *insensitive* as wood—
Good deeds, charity, holy bathing or self-restraint
hast thou not done;
Devoid of holy company, fruitless has been thy birth (2)

1. (The carnal fluid).
2. Home and Portal.

In grip of avarice, of the Name art thou forgetful;
In meaningless actions is thy life wasted.
As Yama gripping thee by the hair throws thee down,
Struck unconscious, into death's mouth must thou fall. (3)
Day and night in calumny and envy of others caught;
Thy heart devoid of *devotion to* the Name and compassion for all—
Without *listening to* the Master's Word shalt thou not
attain liberation and honour;
Devoid of devotion to the Name; into hell must thou fall. (4)
In an instant like a juggler dost thou change disguise—
Into attachment and sin sunk.
Seeing material[1] expanse in various directions,
In Maya-attachment art thou involved. (5)
Much evil-doing hast thou expanded; devoid of absorption in the
holy Word,
Into illusion art thou fallen.
In the great malady of egoism art thou gripped—
Learn *true* wisdom of the Master, whereby shall this
malady go. (6)
The reprobate,[2] on beholding approach of pleasure
and substance
In his mind is pride-filled.
He whose is this body and wealth must claim it back—
By this is thy mind with doubt and pain filled. (7)
Nothing at the end shall accompany *man*; know,
all that is visible is by His grace.
The Lord, primal Being, of immeasurable extent—
By harbouring His Name in the heart does one swim across
the ocean of existence. (8)
To whom those wailing over the dead seek to carry their voice ?
The departed one into the terrible ocean of existence is fallen.
The materialist[2] viewing wealth, house, mansions,
into snare of worthless actions is fallen. (9)
As sent by Him we came; and depart at His call. P. 907
He does as be His will;
Should He be gracious, in His grace He pardons us. (10)
I seek company of those tasting of elixir of joy in God.

---

1. Of Maya (also implies wealth here).
2. Sakta.

As from the Master are attained miraculous powers,
fulfilment, enlightenment.
The boon of liberation *with us* has sought shelter[1]. (11)
By the Master's guidance have we felt sorrow and joy
to be alike,
And from joy and sorrow are detached.
By suppressing egoism by the Master's guidance,
is attained the Lord :
Saith Nanak, thus in serene poise are we absorbed. (12) (7)

In the Measure Ramkali Dakhni—Composition of Sri Guru Nanak Dev

Jatu satu sanjamu sāchu driṛhāiyā sāch shabadi rasi līṇā

The Master who *in us* confirmed continence, purity,
self-restraint and truth,
In joy of the holy Word ever remains absorbed, (1)
The Master gracious ever in ecstasy of joy abides :
Day and night in devotion solely absorbed.
In sight of the Eternal fixed his faith. (I-Pause)
In the realm of super-consciousness[2] abiding,
his gaze viewing all equably,
In *joy of* the unstruck sound dyed. (2)
Girding up loin-cloth[3] of purity in the Lord solely absorbed,
His tongue[4] tasting of joy in God. (3)
The holy Guru with the Creator has found union,
And contemplating the Lord's doing in Him has fixed faith. (4)
The holy Preceptor this vision has granted :
All creation abides in the sole Creator and the One
manifest in all. (5)
Unknowable is the Lord who the lands, continents and
the world has created. (6)
From the lamp *that is the Master* is lit the lamp *in all*,
And the Divine Light spread in three worlds is
made manifest. (7)
God's seekers seated on the throne of truth in the
holy mansion[5]
In absorption beyond fear abide. (8)

1. That is, has come of itself.
2. Gagan-Mandal (The heavely sphere), a team signifying Dasam-Duār, the seat of super-consciousness.
3. (Here is a touch of the Yogic terminology, used symbolically).
4. (Palate is meant).
5. Symbol for the Divine Essence.

The Yogi[1] dispassionate towards the world has charmed us,
And *then* in each being is played the mystic harp.[2] (9)
Saith Nanak : By *guidance of* the holy Preceptor, true friend,
By *seeking* shelter with the Lord have we found
liberation. (10) (8)

Auhathi hast maṛhī gharu chhāiyā dharaṇi gagan kal dhārī

Blessed is the yogi who makes of his heart the begging-bowl,
Abides in his own self[3], *and has sight of the Lord,*
Whose might the earth and heavens props. (1)
Devotees of God ! what *vast* numbers the master by the
holy Word has saved ! (1-Pause)
Such suppressing avarice, their egoism dry up,
And in the three worlds, Lord ! your light behold. (2)
Such also by contemplation of the holy-Preceptor's word,
Suppressing desire, in their mind confine it. (3)
Their horn-pipe is their devoted absorption,
Wherein the unstruck sound they hear ringing,
And in each being[4] your light behold. (4)
Such also looking upon the visible universal expanse,
in their heart as the flute,
The Divine flame *within them have lit.* (5)
Of such *the body made of* five elements is a lamp burning
day and night,
Shedding endless pure light. (6)
He makes his sun and moon passages[5] the harp-gourd,
His body the harp,
Emitting the unique *mystic* music. (7)
Listen thus, recluse ! *of such a Yogi* the seat is in the
city of the Lord,[6]
Where the Lord unknowable, inaccessible, limitless he beholds. (8)
In the city of the body the mind is king,
And his five sources of knowledge abide therein
thought-absorbed. (9)
This king settled on his throne the holy word contemplates
And praiseworthy justice maintains. (10)

---

1. Implies the Guru.
2. (Another term from the Yoga-tradition, used symbolically).
3. That is. does not wander about in wild places in search after spiritual light.
4. Vessel.
5. The passages Pingala and Ida.
6. Shiv-Nagari, in the Yogic parlance the seat of super-consciousness.

What *pain* can poor death and birth inflict on him, P. 908
Who suppressing the ego is dead while living ? (11)
For him the trinity of the Brahma, Vishnu and Shiva is one almighty[1] Divine form *are comprehended.* (12)
Such a one purifying the body and contemplating the essence of self,
Swims across the ocean of existence. (13)
From service to the Master ever he obtains joy,
And within him pervades the holy Word, bringer of merit. (14)
The Lord, donor of merit, annulling his egoism and desire,
To Himself unites him. (15)
Effacing the three qualities[2] and abiding in the fourth[3]
Is his unique devotion. (16)
Scuh a one by the Master's guidance practises Yoga of the holy Word.
Realizes the self—in his heart the sole Lord abiding. (17)
Keeping the mind at rest, in the holy Word dyed,
Is the purest action, (18)
Listen thou recluse ! such a one studies not scriptures[4] for disputation or fraud,
But by the Master's guidance the holy Word contemplates. (19)
Listen thou recluse ! such a one by the Master's guidance *such* Yoga practises,
And by contemplating the holy Word practises continence and purity. (20)
Listen thou recluse ! to die in the Word, to suppress the ego,
Is true conception of Yoga-praxis. (21)
Listen thou recluse ! Maya-attachment is *source of* transmigration[5]
By *devotion to* the Word man swims himself
And to his forebears brings liberation. (22)
Listen thou recluse ! the holy Word is sun of the four Ages,
As is the Word of devotion contemplated. (23)
Listen thou recluse ! the mind by Maya is deluded;
By contemplation of the Word *therefrom* released. (24)
Himself the Lord grants liberation, to Himself unites the *seeker*,
Nanak your[6] shelter seeks. (25) (9)

---

1. Doing as He pleases.
2. See Glossary.
3. The state of absorption in the Absolute.
4. Vedas.
5. The ocean of existence.
6. (Herein the Lord is apostrophized).

In the Measure Ramkali—Composition of Sri Guru Amar Das
Octets (Ashtpadiyan)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sharmai dīyaṇ mundarāṇ kanīṇ pāe jogī khinthā kari tuṇ dayā

Yogi ! put on thy earrings of modesty,[1]
Assume the quilt[2] of compassion;
Smear thy limbs with ashes of realization of the
life and death circle—
Then mayst thou conquer the three worlds. (1)
Strum thou such a harp,
That its sound may raise the mystic music, fixing thy
mind in the Lord. (I-Pause)
Yogi ! make purity and contentment thy begging-bowl and pounch;
And receive sustenance of the Name immortal;
Make meditation thy staff,[3] and blow the horn of
absorption in *God*. (2)
Yogi ! assume thy posture on thy seat with mind firmly fixed,
Then may the wandering mind be stilled.
Shouldst thou go to beg in the city of the body,
Mayst thou get alms of the Name. (3)
Yogi ! this harp fixes thee neither in meditation,
Nor does it bring thee truth;
This harp brings not peace, nor banishes pride. (4) .
Yogi ! make fear of God and loving devotion the gourd-bowls[3]
of thy harp,
Thy body string-rod.
By obedience to the Master shall thy harp-strings make music—
Thus is desire annulled. (5)
One the Divine Ordinance realizing, with mind fixed on the
sole Supreme Being is truly a Yogi :
His doubt shattered, his mind purified—
Thus may he realize true Yoga-praxis. (6)
All that is visible shall one day be destroyed;
Fix on the Lord thy mind;

1. *Sarm*, may be the Persian *Sharm* (modesty) of *Sram* (Skt. endeavour). This term occurs also in Japuji, 28. There are differing interpretations.
2. In the present text the various articles of the Yogi's equipment are mentioned, and invested with spiritual significance, as against the ritual of the Yogic orders.
3. Carried by Yogis.

In the holy preceptor fix thy faith—
Thus may come to thee such realization. (7)
Yogi ! yoga lies not in leaving family P. 909
And wandering abroad :
In the house of the body lies the Lord's Name;
By the Master's grace seek *theirin* the Lord. (8)
Yogi ! out of clay is the world cast,
Afflicted with malady of desire for Maya;
Despite all praxis and garbs, this malady goes not. (9)
The Name Divine is the true medicine, should it in the
mind be lodged;
One obeying the Master's guidance alone,
this realization has,
And the true Yoga-praxis performs. (10)
Yogi ! hard is the Yoga-path;
By grace alone is it found.
The true Yogi is one who within and without beholds the
Sole Supreme,
And sheds his illusion. (11)
He should strum the harp that needs not touch of fingers—
Saith Nanak : Yogi ! thus mayst thou find liberation and in
holy Truth be absorbed. (12) (1-10)

Bhagati khazānā gurmukhi jātā satiguri būjhi bujhāī

By the Preceptor's guidance is the treasure-house of
devotion discovered;
This by the holy Preceptor is revealed. (1)
Devotees of God ! *The Lord* by the Preceptor's guidance
confers exaltation. (I-Pause)
Live ever in the *way of truth*; thereby shall serene joy arise,
And lust and wrath be discarded. (2)
As is egoism discarded, devotion to the Name is fixed;
In the holy Word is egoism consumed. (3)
By the *Creator* that made it, is egoism shattered—
At the end the Name Divine is our *true* friend. (4)
Behold the Creator of all, ever-present with you—
Think Him not distant. (5)
Let the devotee contemplate ever in mind the Divine Word,
With devotion on the holy Eternal fixed. (6)
In holy company is found the Name beyond all value—
By supreme good luck attained. (7)

Be not lost in doubt; serve the holy Preceptor,
And keep your mind from wandering.[1] (8)
Without *devotion to* the Name, in illusion is the creation lost,
Its life gone waste. (9)
The Yogi, in false practice involved,[2] wanders about—
By hypocrisy comes not Yoga. (10)
By meditation in the City Divine[3] and *absorbing* the holy Word
in Yoga attained. (11)
By the holy Word should he end wandering of the mind.
Thus would the Name Divine in his mind be lodged. (12)
Devotees of God ! the self is the *holy* Pool:
Let the true seeker in it with devotion immerse himself. (13)
Those in the Name immersed are truly pure—
By the holy Word is impurity shed. (14)
Man unenlightened, in the Three Qualities caught,
meditates not on the Name Divine :
Without devotion to the Name does death grip him. (15)
Brahma, Vishnu and Shiva, the Three Deities,
In delusion of Three Qualities are lost. (16)
By the Master's grace comes release from the Three states,[4]
And the self in the Fourth State[5] absorbed. (17)
Brahmins the Scriptures study and thereby enter into disputation—
To them has enlightenment not come. (18)
With poison intoxicated, in delusion lost—
To what purpose their preaching[6] ? (19)
The holy Word uttered by devotees, in all ages is pervasive. (20)
Whoever to the holy Word is devoted, the supreme
state attains, P. 910
And by the holy Word in Truth is absorbed. (21)
Should *the seeker* in the city of the body with the holy
Word make search,
Shall he find the holy Name, source of the Nine Treasures.[7] (22)
By conquest of desire is the self in the serene state absorbed,
And without utternace comes *Divine manifestation*. (23)

1. Lit. Keep your mind fixed in one place.
2. Lit. Losing the true praxis.
3. *Shiva-nagari*, in the Yogic parlance stands for the state of supreme enlightenment. Herein implies meditation on God.
4. (These are the states wherein the knower, knowledge and the object of knowledge are apprehended as distinct).
5. The state of absorption in the Absolute.
6. Lit. Brother ! to whom do they preach ?
7. See Glossary.

The eyes on beholding everything are wonder-struck,
And the mind in the Invisible is absorbed. (24)
Ever abides He invisible, immaculate :
In His Light is our light immersed. (25)
Ever laud I my Master, who the true enlightenment
has imparted. (26)
Saith Nanak in supplication : Exalted state and true honour
from devotion to the Name comes. (27) (2.11)

Hari kī pūjā dulambh hai santuh kahṇā kachhū na jāī

Devotees of God ! Hard to attain is devotion to the Lord—
Inexpressible is its glory. (1)
Devotees of God ! By the Master's guidance is attained the Lord,
in whom perfection abides :
The Master devotion to the Name inspires. (I-Pause)
Devotees of God ! all other than the Lord is impure :
What offering to bring to Him ? (2)
Devotion is inspired by the holy Lord's grace,
In the mind by lodging His will. (3)
Devotees of God ! All offer worship,
Yet the egoist finds not acceptance[1] *with the Lord*. (4)
Devotees of God ! should the self by absorption in the Word
become desireless[2] and pure—
Such worship with the Lord finds acceptance. (5)
Holy and pure are those by truth inspired,
That to the Divine[3] word are devoted. (6)
Nothing beside the Name merits worship—
The world *in mere* illusion is straying[4]. (7)
Devotees of God ! one God-directed his self realizes—
And to the Name Divine is devoted. (8)
The Lord Himself guides him to worship the Immaculate
Essence—
By devotion to the holy Word finds he acceptance. (9)
Some that worship, know not the true way;
In duality caught, gathering impurity. (10)
Only the God-directed know the way to worship,

1. Lit. Place.
2. Lit. Die.
3. Lit. The One, sole Word.
4. That is, the illusion of other worship.

And to the Divine will are obedient[1]. (11)
Devotees of God ! in obedience to the Divine will lies bliss—
At the end the Name Divine to such is a true friend. (12)
Devotees of God ! One not realizing the self only praises
falsehood. (13)
By hypocrisy release from Yama is not attained;
In ignominy he *drags* away such. (14)
Those that to the holy Word are attuned and their self realize,
Alone the supreme state attain and have the true
measure *of liberation*. (15)
Then does the self enter the state of meditation unbroken,
Its light into the Divine Light merged. (16)
By the Master's guidance *such seekers* abrorb[2] the holy Name,
And in holy company expound it. (17)
By the Master's guidance they laud the Lord, their egoism shed,
And at the holy Portal are exalted. (18)
Holy their utteranee, holy their discourse—
To the holy Name are they devoted. (19)
The Lord, annuller of fear, destroyer of evil utterly,
At the end is our true friend. (20)
Himself the universe He pervades :
Saith Nanak : From devotion to the Name comes
exaltation. (21) (3.12)

Ham kuchal kuchīl ati abhimānī mili shabdei mailu utārī

Utterly impure that we are, with vanity filled—
By attaining the holy Word is our impurity shed. (1)
Devotees of God ! by the Master's guidance, through
devotion to the Name comes liberation.
As is the holy Name in the heart lodged,
The Creator Himself exalts it. (1-Pause)
One touching the philosopher's stone is into its self P. 911
By the holy Lord's grace turned. (2)
Some that assume *false* garbs and go about with pride in their hearts,
Their lives on a *false* throw are lost. (3)
Others day after day are in devotion engaged night and day—
The Name Divine in their hearts lodged. (4)
Ever in God dyed, by serene contemplation[3] inspired,
By poised serenity is their egoism annulled. (5)

1. Lit. Lodge in mind the will.
2. Lit. Listen.
3. Original, Sahaj.

No devotion without fear of God may be performed.
By fear and love is devotion exalted. (6)
The true devotee in the holy Word,
And contemplation and realization of the essence absorbed,
His Maya-illusion consumes. (7)
Such devotion the Creator Himself inspires
And such treasure confers. (8)
Endless are His qualities, that by the holy Word
 I contemplate and laud. (9)
Banishing egoism, the Lord I contemplate,
And the Lord laud. (10)
From the Master is obtained blessing of the Name,
And treasures inexhaustible found. (11)
With His devotees is He pleased,
And by grace His might has manifested. (12)
For the holy Name they ever hunger,
And the holy Word contemplate and sing. (13)
Mind and body all is His—
Of this truth hard in the contemplation and expression. (14)
Those to the Word devoted are liberated,
And across the ocean of the world ferried. (15)
Without grace of the holy Lord none finds liberation—
Rare is one that realization and contemplation has obtained. (16)
What is recorded in primal Time is by man attained—
By union with the Lord is one's illumination[1] exalted. (17)
In devotion to the holy Name is the body in the holy Word dyed
And like pure gold shines. (18)
Such a self with amrita is filled;
This by contemplation of the holy Word is attained. (19)
Those seeking the Lord alone such blessing obtain :
Others in their pride burst and are destroyed. (20)
To the disputatious comes death;
God's devotees to service in ecstasy of devotion to the
 Master abide. (21)
The true Yogi is one that the Essence realizes,
And egoism and desire subdues. (22)
Such alone realize the holy Preceptor bountiful,
As by Your grace are visited. (23)

1. Original Shabda. (Elsewhere too this term is used in this sense in Japuji. 38. Anandu, 7).

Those serving not the holy Preceptor, in Maya absorbed,
By their egoism are drowned. (24)
While life lasts, in service be engaged—
Thus shall you to the Lord[1] attain. (25)
Ever be wakeful day and night,
For love of the Beloved Lord. (26)
May I sacrifice body and mind—
To the Master may I be a sacrifice. (27)
Those contemplating the holy word shall be liberated,
Their Maya-illusion shattered. (28)
Only those by the Lord awarkened shall wake,
By contemplation of the Master's Word. (29)
Saith Nanak : Those neglecting the Name shall be dead;
God's devotees by contemplation shall find the life
eternal. (30) (4.13)

Nāmu khazānā Guru te pāiyā tripti rahei āghāī

From the Master is the wealth of the Name obtained,
Fulfilment and satisfaction has thereby come. (1)
Devotees of God ! by the Master's guidance have we found
liberation and the supreme state :
The Sole Name of God, by the holy Master's grace in the
self is lodged. (I-Pause) P. 912
Himself is the creator and Himself the enjoyer—of all is He
provider. (2)
By His own will is He doing what pleases Him —
None other bas any power. (3)
Himself has He created all existence,
And to a task set each one. (4)
Serve Him ; thereby get joy :
By the holy Preceptor's guidance is union
with the Lord obtained. (5)
His own creator, beyond our understanding He lies. (6)
Destroyer and Resuscitator Himself, without desire
and want. (7)
Some has He made bestowers of charity, other beggars :
To devotion some He inspires. (8)
Supremely fortunate are those that none but He worship[2],
And in the holy Eternal are absorbed, (9)

1. Original, Rama Murari (name of two avatars of Vishnu, used here as in common parlance, to express the idea of God.)
2. Lit. Know.

Himself the Supreme Beauty; Himself Supreme Wisdom :
Beyond contemplation in His greatness[1]. (10)
Himself He sends suffering and joy;
Himself casts misguiding delusion. (11)
The great Bestower, by the Master's guidance is realized—
The world without the Master in blindness is gone astray. (12)
Those tasting of God this joy have experienced—
From the holy Preceptor comes such realization. (13)
Some He strikes with forgetfulness of the Name;
On others by the holy Preceptor's guidance realization
He confers. (14)
Devotees of God ! laud Him ever :
Supreme over all is His greatness. (15)
None other than He is the *true* monarch;
The cosmic order has He made on foundations of justice. (16)
Eternally holy His justice;
Rare are those obeying His Ordinance. (17)
Man ! meditate on Him ever,
Who by the Master's guidance the holy device *of devotion* has set up. (18)
Those seeking the holy Preceptor's contact[2] alone find fulfilment.
With the holy Name in the heart lodged. (19)
Holy, holy eternally :
In the holy Word His *truth* He reveals[3]. (20)
With wonder is Nanak struck on listening to Him,
beholding Him[4]—
Everywhere is the Lord pervasive. (21) (5.14)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Octets (Ashtpadiyan)

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kin hī kīyā parvirti pasārā

Some have arranged multiple[5] worldly concerns;
Some the accessories[6] of worship-offering,

1. Lit. Value.
2. Lit. Meeting.
3. Lit. His utterance through the Word He communicates.
4. Lit. Listening and beholding.
5. Expanse of.
6. Expanse.

Others praxis of bowels and Kundalini have undertaken—
I, humble one, to the Lord have made devoted supplication. (1)
Divine Beloved ! in Three my trust I repose :
I know not any other garb.[1] (1-Pause)
Some renouncing home, to forests have made resort;
Others observers of vows of silence and ascetics are designated;
Some are called devotees solely of Krishna.[2]
I, humble one with the Lord alone have sought shelter. (2)
Some have proclaimed themselves settled at holy bathing-spots;
Others renouncing food, from the world are turned away;
Some over the earth have wandered :
I, humble one, at the Divine Portal am fallen. (3)
Some claim to be of high lineage; P. 913
Some claim to have large number of helpers and associates;[3]
Some claim to have large heaps[4] of wealth :
I, humble one, in the Lord alone have my prop. (4)
Some wearing ankle-bells, make ritual dances;
Some wear rosaries indicative of vows;
Some put on paste-mark of Gopis' immolation clay[5]:
I, humble one, solely on the Lord have meditated. (5)
Some attaining miraculous powers, numerous marvels
have shown;
Some wearing various garbs much display have made;
Some magic and incantation much have practised :
I, humble one, only the Lord have served. (6)
One is styled as a learned Pandit;
Some performing six ritual acts[6], propitiate Shiva;
Some perform ritual meritorious acts :
I, humble one, with the Lord seek shelter. (7)
All ritual acts of various Yugas have I studied :
Without *devotion to* the Name is the mind not enlightened.
Saith Nanak : On joining the holy congregation
Is desire assuaged and great joy attained.[7] (8) (1)

---

1. Sectarian garb is implied.
2. Bhagauti (Bhagavat), devotee of Krishna.
3. Brothers.
4. Expanse, excess.
5. Gopi-chandan = earth of spot where Gopis (milkmaids) immolated themselves in separation from Krishna.
6. These are prescribed by the various traditions for their followers.
7. *The mind* is cooled.

Isu pānī te jini tūṃ ghariyā

He who made thee from the *seminal* fluid,
Fashioned thy body from clay;
Conferred on thee light of thought and discrimination,
And in mother's womb protected thee— (1)
Man ! that Protector *ever* shouldst thou recollect,
And banish from mind all other thoughts . (I-Pause)
He who with father and mother provided thee;
He who provided thee with brothers and sons for help;
He who provided thee with wife and friends—
That Lord keep *ever* in mind. (2)
He who granted thee invaluable air,
He who granted water above value;
He who gave thee burning fire—
My self ! ever under shelter of that Lord abide. (3)
He who granted thee thirty-six viands amrita-like,
And within *the body* made resting-places *for these*;
He who gave thee the earth to use and enclose—
Keep *ever* that Lord's feet in mind. (4)
He who gave eyes to see and ears to hear,
Hands to work and nose and tongue;
Feet to walk and the head high above all—
Myself ! worship at the feet of that Lord. (5)
He who from the impure state made thee pure,
And among all species pre-eminent—
Whether thou make *thy life* fruitful or no—
Know, success to thee by meditation on the Lord shall come. (6)
In this world and the next is His Sole Presence.
Whenever we behold is He present.
My self ! in serving Him art thou sluggish,
Whom not for an instant must thou forget. (7)
Sinful, devoid of merit that we are,
Devoid of service and *good* deeds—
The Master, ship *of our life* by good fortune was met,
And Nanak, servant of God, a stone, along with him did
swim across. (8) (2)

Kāhū bihāwehṇ rang ras rūp

Some pass *life* in delights and pleasures of beauty;
Some amid attachment to mother, father and progeny. P. 914
Some pass *life* involved in royal authority, estates and trade :
God's devotee passes *life* with prop of the Name Divine. (1)

Holy is structure of the cosmos—
One Sole *Lord* is master of all. (I-Pause)
Some pass *life* in study of scriptures[1] and disputation;
Some in tasting pleasures of palate.[2]
Some pass *life* involved in woman :
God's devotees solely in the Name Divine are absorbed. (2)
Some pass *life* in gambling;
Sone in addiction *to intoxicants*.
Some pass *life* stealing others' property :
God's servant passes *life* meditating on the Name Divine. (3)
Some pass *life* in Yoga-praxis, austerity or worship;
Some in involvement in maladies and suffering.
Some pass *life* in breath-control[3] :
God's devotee in singing Divine laudation passes *life*. (4)
Some pass *life* wandering day and night.
Some in keeping a fixed spot.
Some pass *life* in instructing children :
God's devotees pass *life* singing Divine merit (5)
Some pass life in enacting acrobatics, mimes and dances;
Some in taking others' life.
Some pass *life* in harbouring fear while seated *on throne* :
God's devotees pass *life* expressing Divine laudation. (6)
Some pass life in discussing schemes;
Some in serving *others* out of compulsion.
Some in investigating life's *unknown future*[4] pass life :
God's devotee in quaffing Divine elixir passes life. (7)
Each is engaged as *by the Lord* directed—
None is *to be reckoned* foolish or wise.
To such as in grace with devotion to the Name He blesses,
Saith Nanak, am I a sacrifice. (8) (3)

Dāvā agni raheī hari būt

As in forest-fire are some plants left standing green,
And in the mother's womb from affliction is *the infant* freed—
So the Divine Monarch by the Name Divine saves His devotees.
Whose fear *by devotion* to the Name is annulled. (1)

1. Vedas.
2. Tongue.
3. Yogic pranayam is meant.
4. This implies palmists, astrologers and occultists etc.

The Lord compassionate is Saviour in this wise :
Wherever I behold, are you the Cherisher. (I-Pause)
As by drinking of water is thirst quenched,
And by the husband's coming home is the woman delighted;
As is wealth the greedy person's life's prop—
Thus is God's devotee with the Name Divine in love. (2)
As the watchman protects the sown field.
As mother and father compassionate to the child,
As at sight of the beloved the lover *goes out to* meet—
Thus *the Lord* cherishes the devotee clasped to His bosom. (3)
As the blind man at *getting* sight is in delight,
As one dumb acquiring speech sings songs profusely;
One disabled of limb at crossing the mountain *is happy*—
Thus are all by the Name Divine saved. (4)
As by the side of fire is cold eliminated,
So are sins in holy congregation destroyed.
As by *use of* soap[1] are clothes bleached—
Thus by contemplation of the Name is annulled all
doubt and fear. (5)
As the Chakwi[2] for the sun yearns,
As the Chatrik[2] for the drop thirsts,
As the deer in the sound is absorbed—
Thus the Name Divine to God's devotees brings delight. (6) P.915
By your grace is formed devotion;
By his compassion is He into the mind brought.
That gracious *Lord* compassion has shown,
And from bondage are *we* freed. (7)
All spots with wide gaze[3] have I beheld—
None other than *He* is *sustainer.*
By grace of the Master are *we* of doubt and fear relieved;
All that Nanak beholds is marvels (8) (4)

Jiya jant sabhi pekhīyeh Prabh sagal Tumārī dhārnā

All creatures, Lord ! by you are seen to be sustained. (1)
This self by the Name Divine is saved. (I-Pause)
In an instant by His might He makes and unmakes—
All is the Creator's doing. (2)

---

1. *Sābun* (Arb. for soap) is used elsewhere also in Gurubani (Cf. Japuji 20). This is a very early use of this word in literature.
2. Name of birds, famous in romantic lore.
3. Eyes wide open.

Lust, wrath, avarice, falsehood, calumny—in company of the
holy are cast off. (3)
By contemplation of the Name is the mind purified,
And life passed in joy. (4)
Any creature seeking shelter with God's devotee,
In this *life* and the next never is discomfited. (5)
The mind's state of joy and sorrow, before you alone
is to be laid. (6)
Thou art Provider of all creation, sustaining Thy creatures. (7)
To God's devotee innumerable times, million times am
I a sacrifice. (8) (5)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
Ashtpadi (Octets)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Darshanu bhetat pāp sabhi nāsehn Hari siuṇ dei milāī

At sight *of the Preceptor* flee all sins and with the Lord *he*
brings about union. (1)
The Master, *image of* the Supreme Being is bestower of joy :
The Name Divine *in the mind* he confirms, and at the last
moment is the helper. (I-Pause)
By touching dust of *feet of* the holy to *my* face is shattered
abode of all suffering. (2)
In an instant are the fallen purified, and darkness of
ignorance lifted. (3)
With the Lord almighty has Nanak sought shelter. (4)
With snapping of *worldly* bonds is *devotion* to the lotus
feet confirmed,
And devotion to the Sole holy Word fixed. (5)
As *the Master* from the dark well of Maya-poison has
extricated *us*,
With the holy Word have we formed accord. (6)
Lifted is fear of birth and death,
And nevermore anywhere[1] we stray. (7)
The mind to elixir of the Name is devoted
And quaffing amrita, is fulfilled. (8)
In holy congregation Divine laudation have we sung,
And at the immutable station abided. (9)

1. That is, in transmigration

The Master, prefectly endowed, this perfection of wisdom
has conferred :
Nothing other than the Lord is *worthy of worship.* (10)
By great good fortune is obtained treasure of the Name,
Whereafter to hell one goes not. (11)
Not my endeavour of thought avails—
Teaching of the Master, perfectly endowed is all my
attainment. (12)
True contemplation. austerity, self-restraint and purity comes
by guidance of the Master. (13)
In the great poison of attachment to progeny and wife
The holy Preceptor *alone* grants release[1]. (14)
His creation He Himself cherishes, and to His lappet
attaches it. (15) P. 916
On the ship of truth and righteousness
Is the ocean of existence crossed. (16)
Nanak to the Lord, beyond computation and extent
Is a sacrifice. (17)
The Lord Form Eternal, Unincarnated, Self-Existent[2]
The darkness of Kali-Yuga has illumined. (18)
At sight of the controller of the inner self,
bestower *of boons* to creation
Is the self completely fulfilled. (19)
The Sole Supreme Being[3], immaculate, above fear
Over water and land is pervasive. (20)
On His devotees has He conferred boon of devotion :
Mother mine ! Nanak for the Lord[4] yearns. (21) (1.6)

Sikkhuh shabadu piyāriho janam maran kī tek

Sloka

Cherished ones ! in the holy Word receive instruction.
That over multiple births shall sustain you.
Saith Nanak : By contemplation of the Sole Lord shall *your*
face be radiant and everlasting joy come. (1)
Devotees of God ! *our* mind and body in *love of* the
Beloved Lord are dyed,
And *our* loving devotion fulfilment finds. (1)

1. Carries across the water.
2. These are phrases from Mul-Mantra. *Sambhau* is there given as *Sai-bhang.*
3. *Ekankār* (Ek Onkar)
4. Also interpreted as : Nanak yearns for the Lord, master of Maya.

Devotees of God ! the holy Preceptor our merchandize
has made profitable :
Profit of the Name Divine to *this* servant has he granted,
And all *my* thirst[1] assuaged. (I-Pause)
Devotees of God ! after long quest one jewel have I found—
Beyond expression is the Lord's worth. (2)
Devotees of God ! in the Divine lotus feet is our
contemplation fixed. (3)
Devotees of God ! with singing Divine laudation have
we become joy-filled;
By remembrance of the holy Eternal am I fulfilled. (4)
Devotees of God ! The Immanent supreme self that in all
creation is pervasive, neither has beginning nor end[2]. (5)
Devotees of God ! primal, eternal, real, everlasting is He[3],
on all creatures conferring joy. (6)
Devotees of God ! limitless is He : unknowable His limit,
in all spots pervasive (7)
Devotees of God ! The Divine Lord is my friend, companion,
substance, beauty, progeny.
Saith Nanak, To me is He father and mother. (8) (2.7)

Mana bach krami Rāma-Nāmu chitārī

By *power of* the mind, word and action the Name Divine have
I contemplated.
Saith Nanak : In the mighty terrible whirlpool,
By the Master's guidacne are we carried across. (I-Pause)
By Divine contemplation is felt joy within and without,
And are evil *tendencies* crushed. (1)
These evils by Him are removed from whom they originated,
As the Lord showed grace. (2)
Devotees of God fallen under Divine shelter have been saved;
Rotten, destroyed are the greatly arrogant. (13)
In holy company *our* reward[4] has been
In the Sole Name to seek *our* prop. (4)
None is a hero or devoid *of strength* —
In all is your light manifested. (5)

1. Symbol for desire.
2. Neither comes nor anywhere goes.
3. Words taken from Sloka following Mūl-Mantra.
4. Fruit.

Almighty, inexpressible, unknowable are you—
All-pervasive is the Lord. (6)
Lord-Creator : who may evaluate Thee ?
Without end or limit art Thou. (7)
Pray, on Nanak confer charity and exaltation of the holy Name,
And dust of feet of Thy devotees. (8) (3.8.22)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 917

Anand (u) (*Bliss*)

In the Name of the One Indivisible Supreme Being, Realized by the holy Preceptor's Grace

Anandu bhayā merī māe Satigurū maiṇ pāiyā

Mother mine ! bliss have I obtained,
By the holy Preceptor's touch.[1]
With poised mind the holy Preceptor have I found;
The mind in jubliation revels :
Fairy songsters of the jewel music have descended the holy
Word to sing.
Sing you all the Lord's Word who in the self have lodged it :
Saith Nanak : Bliss have I found, by the holy
Preceptor's touch. (1)

Ei mana meriyā tūṇ sadā rahu Hari nālei

My self ! abide ever with the Lord—
Abide with the Lord ever, who all suffering effaces.[2]
Thy succourer shall He be, and all thy purposes[3] fulfil.
The Lord, mighty to accomplish all—why art thou
forgetful of Him ?
Saith Nanak ! My self ! abide ever with the Lord. (2)

Sāchei Sāhibā kyā nāhīṇ ghari Terai

Master all-holy ! nothing in Thy Mansion is lacking;[4]
All in Thy mansion lies; those blessed by Thee obtain *Thy grace* :
Thy grace obtain those that lodge
The laudtation of Thy Name, ever in the self.
Those bearing the Name, in the mind, with the holy
Word's rich melody are blessed.
Saith Nanak : Master all holy ! nothing in Thy Mansion
is lacking[4] (3)

1. Lit. The holy Preceptor have I found.
2. Lit. Brings about forgetfulness of.
3. Lit. Tasks.
4. What is lacking in Thy house ?

Sāchā Nāmu merā ādhāro

The holy Name is my prop—
My prop the holy Name, annuller of all desire.
In serenity and joy is it in the self lodged, all desire fulfilling.
May I ever be a sacrifice to the Master in whom such powers are reposed.
Saith Nanak : Listen my devotee friends ! in the holy Word repose your love.
My prop is the holy Name. (4)

Vājei panch shabad titu ghari sabhāgai

In the blessed abode *of the self* resounds the five-fold mystic music—
In the blessed abode resounds the music that the Lord's might has filled.[1]
The Five Demons hast Thou subdued, torment of Death[2] annulled.
Those in th Primal Time by Thee blessed,
To the Lord's Name are devoted.
Saith Nanak : Joy resides in the self
Wherein resounds the mystic music. (5)

Sāchī livai binu deh nimāṇī

Poor is the body devoid of true devotion.
Devoid of devotion in the body poor,
Helpless, powerless.
Lord ! none beside Thee has power : Show Thy grace.
For the self no other shelter is;
By devotion to the Word alone is it ennobled.
Saith Nanak : Without devotion is the body poor, helpless. (6)

Ānandu ānandu sabhu ko kahai ānandu gurū te jāṇiyā

All talk of bliss; from the Master's *teaching* alone is its essence realized.
From the Master is realized eternal bliss, should he, my beloved friend ! show grace.
In his grace sins he annuls, and collyrium of enlightenment applies.
Those that through bliss have their worldly attachment. annulled, the holy Lord their utterance[3] ennobles.

1. Lit. In which the Lord in His might has assumed.
2. Lit. The thorn of death.
3. Original, Shabada (Cf. Japuji, 38).

Saith Nanak : Such is Bliss; from the Master's
teaching realized. (7)

Bābā jisu Tūṇ dehi soī janu pāwai

Our Master ! such alone *this blessing* achieve as
Thou dost favour ;
Such achieve it as by Thee are favoured—
What in their helplessness can others do ?
Some lost in illusion, stray in all directions; P. 918
Some by devotion to God's Name are exalted.
Those submitting to the Lord's will,
Have by the Preceptor's grace their selves purified.
Saith Nanak : This blessing only such find as by
Thee are blessed. (8)

Āwuh sant piyāritho akath kī karehṇ kahāṇī

Come, beloved devotees ! let us of the Inexpressible discourse.
Discourse of the Inexpressible ! at what Portal to attain Him ?
This by surrendering body, mind and possessions
to the Preceptor,
By submission to his will may be achieved.
To the Preceptor's will submit, chant the holy Word.
Saith Nanak : Listen, devotees of God ! of the
Inexpressible discourse. (9)

Ei mana chanchalā chaturāī kinai na pāiyā

My restless mind ! none the Lord by ingenuity has attained.
Listen my mind ! None by ingenuity has Him attained.
The deluding Maya that in delusion leads astray—
By Him is the deluding Maya created : By Him is this drug cast.
May I be a sacrifice to Him who this fascinating[1]
delusion has cast.
Saith Nanak : My restless mind ! None by ingenuity has
Him attained. (10)

Ei mana piyāriyā tūn sadā sachu samālei

My beloved self ! ever on the Eternal Truth meditate;
The family that pleases thy sight, with thee shall not last.
With thee shall is not last; why to it hast attached thy heart ?
Avoid totally what in the end regret shall bring.
Listen to the Master's teaching that with thee shall abide.

1. Lit. Sweet.

Saith Nanak : My dear self ! ever on the Eternal
Truth meditate. (11)

Agam agocharā Terā antu na pāiyā

Inaccessible, unknowable Lord ! none Thy extent has known.
None Thy extent has known ! to Thee alone is this known.
All creation is Thy play—who *this wonder* may express ?
Thou who the universe hast created, all utterance and
sight to Thee belongs.
Saith Nanak : Ever art Thou inaccessible—
Unknowable is Thy extent. (12)

Suri nar muni jan amritu khojadei su amritu Guru te pāiyā

Godlike men, savants seek amrita—
Amrita from the Master is obtained.
By the Master's grace is amrita obtained,
As the holy Eternal in the self is lodged.
Vast and multiple is Thy creation;
A rare one to venerate the Master may come.
His covetousness, greed, pride discarded,
The holy Preceptor to him has appealed.
Saith Nanak : One favoured of the Lord
Alone from the Master obtains amrita. (13)

Bhagatāṃ kī chāl nirālī

Different *from the world* is the way of God's devotees—
Different the devotees' way, traversing a hard path.
Discarding covetousness, greed, pride, desire—
Restrained their utterance.
Sharper than dagger-point, finer than hair-breadth
Is the way they traverse.
Those that by the Master's grace have egoism discarded,
Their desire into the Lord is absorbed.
Saith Nanak : Age after age God's devotees tread way
from the world different. (14)

Jiūṃ Tūṃ chalāch tiv chalenh swāmī horu kyā jāṇāṇ guṇa terei

Lord ! I follow as Thou dost guide— P. 919
Little know I of Thy qualities.[2]
Those guided by Thee along the path
Follow as Thou dost guide.

2. Lit. What know I . . . ?

Those whom by Thy grace Thou dost inspire with
devotion to the Name,
Meditate ever on the Lord's *Name*.
Those from Thee listening to Thy discourse[1]
By the Master's guidance[2] find bliss..
Saith Nanak : Lord holy and immaculate ! as is Thy will dost
Thou guide me. (15)

Ehu sohilā shabadu suhāwā

Beautiful is this song of Divine laudation.
In words beautiful has the holy Preceptor ever delivered
the Divine laudation.
In the mind of such is it lodged as primally with this are blessed.
Some wander about much, talk plentifully;
None by wagging of tongue has to the Lord attained.
Saith Nanak : In words beautiful has the holy Preceptor
The paean of Divine laudation delivered. (16)

Pavitu hoe se janāṇ jinnhīṇ Hari dhiyāiyā

Those meditating on the Lord have holiness attained :
Those, who have meditated on the Lord, by the Guru's
grace become holy.
Holy their mother, father, family, friends;
Holy all those with them associated.
Holy those *on the Lord* discoursing;
Holy the listeners; holy those in the heart lodging the
Lord's contemplation.
Saith Nanak : Holy are those that by the Master's guidance
In the Lord's contemplation engage. (17)

Karmīṇ sahaju na ūpjai viṇu sahajai sahsā na jāe

By ritual acts comes not serenity;[3] without serene
contemplation[3] is not doubt lifted :
By ritual discipline is doubt not lifted, all ritual gone waste.
In doubt is the mind made impure; by what discipline
is it washed pure ?
By devotion to the holy Word wash the mind;
In devotion to the Lord be engaged.
Saith Nanak : By the Master's favour arises serenity;
Thus is doubt from the self banished. (18)

Jiyuhṇ mailei bāharuhṇ nirmal

Those with mind impure, their outside *washed* pure;

---

1. Lit. Those to whom Thou dost discourse (narrate).
2. Lit. Through the Master.
3. Original, *Sahaj*.

Washed pure without and impure within,
On a gamble have they their life forfeited.
Gripped by the great malady of desire, death have they forgotten.
Unmindful of the merit of *devotion to*[1] the Name in
Scriptuers[2] related.
Like goblins they wander about.
Saith Nanak : Those neglectful of holy Truth, in
falsehood involved.
On a gamble is their life forfeited. (19)

Jīyūhṇ nirmal bāharuhṇ nirmal

Those pure within and without;
Pure without and within;
And on the holy Preceptor's guidance acting—
The touch of evil approaches them not,
In the Truth their thought-waves absorbed.
Blessed are the merchants that earn profit of the holy life's jewels.
Saith Nanak : Those with minds pure, ever with the
Master abide. (20)

Je ko sikkhu Gurū setī sanmukhu hovai

The seeker[3] that in the Master's presence abides;
Abiding with the Master ever, his heart in the Master absorbed;
Contemplating with fervour the Master's holy feet,
meditating on him in his inner self;
Discarding egoism, on the Master leans,
In nothing else his trust reposing—
Saith Nanak : Listen devotees of God ! P. 920
Such a seeker[3] is said in the Master's presence to abide. (21)

Je ko Guru te vemukhu hovai binu Satiguru mukti na pāwai

Should one from the Master turn away, without the Master's
guidance shall he not attain liberation.
By no other means[4] shall he find liberation :
Inquire of those with true discrimination[5] endowed.
After wandering over endless births, without the holy
Preceptor's guidance
Shall he not find liberation.

1. Original, Nām.
2. Original, Vedas.
3. Original, Sikh
4. In no other place.
5. Original, Bibeki (Viveki).

Liberation shall at last come as the holy Preceptor's
feet he touches,
And to his Word listens.[1]
Saith Nanak, contemplate this and resolve :
Without the holy Preceptor's guidance none
liberation obtains. (22)

Āwuh Sikkh Satigurū ke pyāriho gāwuh sacchī bāṇī

Come, holy Preceptor's loving disciples,
Chant the holy Word :
The Master's Word chant that over all utterance is supreme.
This enters the minds of those by Divine grace favoured.
Thus quaffing amrita, in ecstasy of the Lord abide;
Ever the Lord of the Universe[2] contemplate.
Saith Nanak : Chant ever the holy Word. (23)

Satigurū binā hor kacchī hai bāṇī

Utterance other than the holy Preceptor's is hollow.[3]
Other than the holy Preceptor's utterance is hollow,[3]
insubstantial.
Those uttering it, listening to it, hollow;[3] by the raw
minds[3] enunciated.
These the Lord's Name by their tongues utter,
Yet of their utterance are unmindful.
Those with hearts by Maya deluded, are to glib utterance given.
Saith Nanak : Utterance other than the holy Precepotor's is
hollow.[3] (24)

Gugu kā shabadu ratannu hai hīrei jit jaṛāo

The Master's Word is a diamond, With rubies studded.
Precious diamonds is the holy Word to which
is the heart attached,
Therein absorbed.
As to the Word is the self attached, devotion to the holy
Eternal is formed.
Himself diamond, ruby; Himself realization grants to whom
He pleases;
Saith Nanak : The Word is a diamond with rubies studded. (25)

---

1. Lit. As the Holy Preceptor (to him) the Word expounds.
2. Original. Saringapani (He who holds the earth in hand).
3. Original. Kacchi - unbaked, raw.

Shiv shakti āpi upāekai kartā āpei hukamu vartāe

Himself has the Creator made the Essence[1] and mutability,[2]
And His Ordinance made operative.
His Ordinace He makes operative, over it watches—
Its mystery by the Master's guidance a rare one realizes :
Such a one his bonds snaps, finds liberation,
And in the self the Word lodges.
One Godward-directed by the Lord Himself,
To the Sole Supreme forms devotion.
Saith Nanak : Himself the Creator;
Himself the realization of His decree grants. (26)

Simriti shāstra punn pāp bīchārdei tatai sār na jāṇī

Some study Simritis, Shastras and *issues of* merit and sin yet
know not the Essence.
Without the Guru, no one knows the essence.
In the Three Qualities is the world wandering, asleep;
In sleep *life's* night passed.
By the Master's grace are awakened those in whoe self is
the Lord lodged—
Amrita their utterance.
Saith Nanak : Such *alone* the Essence realize as day after day
in devotion engage—
In wakefulness is their *life's* nigt passed. (27)

Mātā ke udar mehṇ pratipāl karei so kiūṃ manuh visārīyai

Why be forgetful of Him who in Mother's womb each
being cherishes ?
Why forget him, the supremely bountiful Lord,
Who in *fire of the womb* sustenance provides ?
Nothing can touch one that with devotion to Him is inspired.
To Himself He inspires devotion, by the Master's grace contemplated. P.921
Saith Nanak : Why foreget the Supreme bountiful Lord ? (28)

Jaisī agni udar mehṇ taisī bāhari māyā

Flaming as the fire within the womb is Maya without.
Destructive as fire of the womb is Maya—
The Creator this place has set up,
By His will is the creature born, to his family in affection attached;
As of devotion he gets bereft, desire and Maya over him rule.
This Maya, of God makes the creature forgetful, creates attachment,

1. Original, Shiva (Siva).
2. Shakti (Sakti).

And in duality involves him.
Saith Nanak : Those that by the Master's grace,
in devotion engage,
Even in Maya's involvement realization find. (29)

Hari āpi amulku hai mulli na pāiya jāe

Invaluable is the Lord; none His worth may estimate :
None His worth can estimate, *though* the world for this yearns.[1]
Should a Preceptor *supremely holy* be met,
To him should one surrender one's head, shedding thus the ego;[2]
Uniting to its true Master the self, lodging in it the Lord.
Invaluable is the Lord.
Supremely fortunate, Saith Nanak, are those to whom this
wealth comes.[3] (30)

Hari rāsi merī manu vanjārā

The Lord is my capital; the self the merchant.
The Lord is my capital; the self the merchant—
From the holy Preceptor is this capital obtained.
Listen you of God's creation ! Ever contemplate the Lord,
And day after day earn this profit.
This wealth comes to those of the Lord are blessed,
Saith Nanak : The Lord is my capital; the self thereof
the merchant. (31)

Ei rasnā tūṃ anrasi rāchi rahī terī pyāsi na jāe

My tongue[4] ! to *tastes* other than God art thou attached ;
Thus thy desire goes not.
By other tastes goes not out desire, till the Lord's taste be enjoyed.[5]
With enjoying of the Lord's taste, desire torments not again.
By grace is such taste obtained, by the holy Preceptor's touch.[6]
Saith Nanak : Discarded are other tastes, As in mind is
lodged the Lord. (32)

Ei sarīrā meriyā Hari tum mehn joti rakhī tā tūṃ jag mehṇ āiyā

My body[7] ! the Lord in you placed His light; then did you into
the world arrive :

1. Lit. Cries, wails, Cf. Japuji, XXIV.
2. Should such a holy Preceptor be met, to him should one surrender one's head, so that the ego may vanish.
3. That have in possession this wealth.
4. The palate, organ of taste, is implied.
5. Lit. Obtained.
6. Lit. Meeting.
7. Limbs are implied.

As did the Lord place in you His lightt, into the world did
arrive arrive.
The Lord is mother and father, who created thee and of the world
granted the vision.
As by the Master's grace came realization;
A play it appeared, as play was it viewed.
Saith Nanak : As the Lord the creation began, His light in
you He placed ;
Thus did you into the World arrive. (33)

Mani chāo bhayā Prabh āgamu suṇiyā

Joy filled was the self, as the report of the Lord's advent came.[1]
My damsel-friends ! sing songs of joy;
My home is *tonight* the Lord's temple.
My damsels, sing ever songs of joy !
May sorrow and suffering visit us not.
By touch of the Master's feet are my days fortune-filled.
In sight of the Beloved passed.
From the Master's teaching is learned the mystic Word;
From contemplation of the Name Divine have joy in the Lord.
Saith Nanak : Union with Lord has come about, P. 922
Whose might is supreme ever all. (34)

Ei sarīrā meriyā isu jag mehṇ āe kai kyā tudhu karam kamāiyā

Listen, my body ! *what good*[2] hast thou in this life performed ?
What thy deeds since thy coming into this world ?
Thou hast not lodged into thy mind the Lord who has made thee !
By the primal Writ is the Lord in the mind lodged,
By the Master's grace.
Saith Nanak : The body shall find acceptance with God,
Through devotion to the holy Master.[3] (35)

Ei netruh meriho Hari tum mehṇ joti dharī Hari binu awaru na dekhuh koī

Listen, my eyes ! to you has the Lord granted light :
Nothing beside Him behold !
Beside the Lord, nothing behold;
By His grace Him have I beheld !
This poison-laden world that you behold, is the Divine image—

1. Was heard.
2. Good actions.
3. Original, Sati-Guru.

In it is beheld the Lord's image.
By the Master's grace has this realization come :
Wherever I look, God alone I see; nothing but God is visible,
Saith Nanak : Blind of sight were my eyes;
By the holy Preceptor's touch have they found
illuminated vision. (36)

Ei sravanuh meriho Sāchai sunaṇai noṇ pathāe

Listen, my ears ! to listen *to holy truth* are you by the
Eternal Lord into this world sent.
To listen to holy truth are you in the body provided,
That the holy Word you listen.
This whoever has listened, joyful is his mind and body rendered.
His tongue[1] with joy imbued.
Inaccessible, wonderful is *holy* truth :
Indescribable its greatness !
Saith Nanak : Listen to the Name ambrosial;
Render yourselves pure !
To listen to *holy* truth have you been sent *here*. (37)

Hari jīo guphā andari rakhi kai vājā pawaṇu vajāiyā

The Lord, in cave of the self the wind-instrument *of breath* plays
Playing this instrument has He created the Nine Doors;
The Tenth[2] has He kept secret.
To those by the Master's guidance devoted is the
Tenth Door revealed.
There is beheld the Lord in forms infinite;
His Name, bestower of Nine Treasures,[3] of illimitable extent.
Saith Nanak : In the cave of the self, the Beloved Lord plays
the instrument of breath. (38)

Ehu sāchā sohilā sāchai ghari gāwuh

With mind purified[4] chant you this holy song of joy[5] !
Sing you the holy song with mind purified,[4]
That ever in holy meditation is absorbed.
In holy meditation are such absorbed as please Thee,
As by the Master are illumination granted.

1. The palate is implied.
2. The seat of super-consciousness.
3. See Glossary.
4. Lit. In the abode of purity.
5. Implies this text, with the caption Anandu (Bliss)

This holy truth is Lord of all—
By Divine grace found.
Saith Nanak : With minds purified sing you the song of joy.[1] (39)

Anandu suṇahu wad-bhagī ho sagal manorath pūrei

You that are supremely fortunate, listen to this song of joy.[1]
Fulfiller of all desires.[2]
By this is attained the Supreme Being Transcendent,
And all sorrows end :
Absorption in the holy Word banishes sorrows,
maladies and torments;
Brings joy to God's devotees, companions in purity,
Those by the holy Master enlightened.
Those listening to it are rendered pure, those uttering it
are made holy;
The holy Lord *they behold* pervasive.
To the suppliant Nanak, by touch of the holy Master's feet,
The mystic music is played. (40)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev P. 923

Sadd (The Call)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jagi dātā soe bhagati-vacchhlu tihu loe jīo

The Bestower of favours to the entire world in the three realms
Is He alone, Beloved of His devotees;
Realized[3] *by those* absorbed in the Master's Word;
to all others ineffable.
Those through the Master's Word meditating on the
Sole Name of God,
Nothing beside Him worship :
By grace of *Guru* Nanak and *Guru* Angad the supreme
state they attain.
As arrived the command to depart,
The *holy Guru*[4] in God's Name was absorbed;

1. Anand.
2. Desire to attain holy illumination is implied.

Note : This bani is a transcript of the scene of the passing away of Guru Amar Das, by his great-grandson, Baba Sundar. He was grandson of Guru Amar Das's son Baba Mohri, and son of Baba Anand. This noble and solemn piece is recited on the occasion of memorial service to the dead.

3. Lit. Know.
4. I.e. Guru Amar Das.

By devotion did he attain the Lord immortal, immeasureable,
eternal. (1)

Hari bhāṉā Guru bhāiyā Guru jāwai Hari-Prabh pās jīo

The holy Guru is gladness of heart obeyed the Lord's will,
That to the Divine *Presence* he come.
The holy Guru supplicated the Lord, "This is my prayer :
Protect you my honour."
The honour of the Lord's devotees pray cherish;
Grant me devotion to the Name immaculate,
That in the last hour of departure may our helper be,
And discomfit Yama's minions and death.
The holy Guru's supplication the Lord heard;
In His grace granted him union,
With words of praise and adulation. (2)

Merei sikkh suṉahu putt bhāīho merai Hari bhāṉā āo maiṇ pāsi jīo

Said the holy Guru : Listen my disciples, sons and brothers,
The Lord's command has arrived, Himself calling me.
The Lord's will the Guru has obeyed :
The Lord's pleasure on me is showered.
The true devotee of Guru is he who willingly His command obeys.
For such shall be bliss and the mystic concert;
In the Lord's clasp are they held.
You who are my sons, brothers, family.
Test this way for yourselves.
The Writ issued from the Divine Court none may turn away—
Towards the Lord must the holy Guru take departure. (3)

Satiguri bhāṉai āpṉai bahi parvāru sadāiyā

By his wish the holy Guru his entire family to himself called.
Saith the Guru : Lest any after me should cry.
Such shall no way please me.
Those in love with their friend should feel happy in his
honour and joy.
Consider, my sons and brothers !
The Lord the holy Guru has honoured.
The holy Guru in his own presence,
On *Guru Ram Das* the royalty[1] conferred;
All his disciples, relations, sons, brothers
At Ram Das's feet were enjoined upon to bow. (4)

1. Royalty is the symbol for the Guru's exalted position.

Antei Satiguru boliyā maiṇ pichhai kīrtanu kariyuh nirbāṉu jīo

At the close thus spake the holy Guru :
After I am gone, sing the Lord's praise holy;
Call the learned,[1] versed in the Divine Scripture, to recite the
Lord's teaching, *holy* like Puranas.
Recite Divine teaching, listen to the Lord's Name :
Such shall my funeral be :
With joy in the Lord is the Guru pleased.
Rice-offerings on leaves, lamps on the eleventh day
you eschew :
Instead, in the pool of holy company you put these.
The holy Guru spoke as pleased the Lord;
With the Lord was the enlightened one united.
On Ram Das Sodhi's *forehead* was the paste-mark drawn,
Sign of holy enlightenment,[2] symbol of purity. (5)

Satiguru purakhu ji boliyā Guru-sikkhāṇ manni laī razāe jīo P. 924

As had the holy Guru guided, his disciples to his will bowed,
Came forward his son Mohri, and touched
Ram Das's feet :
All touched the Guru's feet, on whom had the holy Master
his own *light*[3] conferred.
Any that out of envy refrained from bowing,
In the end by the Master's commandment their
obeisance offered.
By the Divine will was this greatness conferred,
As Writ since Primal Time by the Lord predestined.
Saith Sundar : Listen all you devoted to the Master !
The whole world at *Ram Das's* feet made obeisance. (6) (1)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sājanṛā merā sājanṛā nikati khaloiyaṛā merā sājanṛā

The Beloved close to me has paused to stand;
The Divine Beloved, dear as life, at me has cast His glance :

1. (This is the correct interpretation of this difficult line).
2. Original Shabda.
3. Āp = self, light of self.

His glance has cast He who in each being[1] is pervasive[2]—
Loved as rich[3] amrita—
Though abiding with the self, yet the ignorant
Not knowing the objective of life, to attain Him
have not the power—
Intoxicated by Maya's grog, in petty considerations involved;
Siding with illusion, union with Him cannot attain.
Saith Nanak : The Beloved who close to each is standing,
Without the Master is not made visible. (1)

Gobindā merei Gobindā prāṉ adhārā merei Gobindā

Lord, sustenance of my life !
Gracious One, Bestower of boons !
Bestower of boons, of illimitable extent, in each being[1] resplendent.
A handmaid[4] hast Thou made, who everywhere is spread,
And who on all beings has cast delusion.
Whomsoever *the Lord* saves, by contemplation of the
Master's Word
To truth gives utterance.
Of such alone is the Lord beloved.
As please Him. (2)

Māṉo Prabh māṉo merei Prabh ka māṉo

On the Lord is placed my reliance.[5]
Lord all-wise, and sapient all to you is known :
All-wise, supreme over all is the Lord's Name ambrosial.
Such alone by tasting of the Lord of the universe[6] are satiated,
As on forehead good fortune have recorded.
Him such alone have attained, as on Him have meditated—
On Him all their reliance placed.
Saith Nanak : On the imperishable throne seated,
Holy is His court. (3)

Mangalā Hari manglā merei Prabh kai suṉīyai mangalā

Listen to the Lord's paeans of joy.
Listen to tune of the Lord's unsounded paean.
Raised is resounding sound of unstruck music,
Proclaiming eternal felicity.

---

1. Vessel.
2. Asleep.
3. Thick (such as rich milk or juice).
4. Implies Maya.
5. The original implies reliance with pride in the succourer.
6. Saring-pani (holder in hand of the earth or the bow).

On the Lord who neither is born nor dies, meditate,
And all *boons attain*.
By union with Lord beyond attributes, by guidance of the Master.
Is assuaged desire[1] and fulfilled are objectives.
Saith Nanak : In the house of the Lord is heard *sound of* eternal felicity. (4) (1)

Hari Hari dhiyāye manā khinu na visārīyai P. 925

My self ! On the Lord meditate, putting Him out of mind
Not for an instant.
The Lord's *Name* in the self[2] and heart lodge;
In the heart lodge the Lord, Being perfection incarnate,
Supreme Lord immaculate,
Annuller of fear, destroyer of sin,
Who suffering unbearable and transmigration effaces.
Merits of the Lord, Master of the universe, cherisher,
Spouse of felicity[3] contemplate.
States Nanak prayerfully : in holy congregation
Day and night contemplate Him. (1)

Charan Kamal ādhāru jana kā āsrā

Of God's servant the sustenance and prop are *God's* lotus feet;
His substance, property, treasures—reliance on the Name illimitable.
Those that in treasure of the Lord's puissant Name[4] place reliance,
Joy in the Sole Lord have.
On the Lord, endless joy, beauty and delight incarnate, witb each breath they meditate.
The Name, annuller of sin, *supreme* expiation,
Yama's fear annuls.
States Nanak in humility : God's servant's wealth is
Refuge in the Divine lotus feet. (2)

Guṇa beant Swāmī Terei koe na jānaī

Lord, Thy merits endless to none are unknown.
Compassionate One ! seeing and hearing of Thy wondrous doings,[5]
Thy devotee of them discourses.

---

1. Thirst.
2. Throat.
3. Madho (Madhav), spouse of Lakshmi, goddess of felicity—attributive name of Vishnu, here implying God.
4. Nar Hari = (Man-God), an attributive name of Vishnu, implying God.
5. In original implying 'feats'.

All beings on Thee meditate,
Thou who art Master of beings, the Supreme Lord.
Lord gracious : *all before* Thee are seekers,
Thou the *Sole* Provider.
Such alone are the holy, the devotees, he truly wise
As of the Lord are approved.
States Nanak in humility : Such alone as have Thy grace,
Of Thee have realization. (3)

Mohi nirguṇa anāthu sharnīṇ āiyā

I that am devoid of merit, friendless,
To Thy shelter have come.
To the Master, Divinely-inspired am I a sacrifice,
Who the Name *in me* has confirmed :
As by the Master was the Name imparted, came weal,
And fulfilled were all desires.
Assuaged was burning agony, came peace,
And were the long-separated united.
In joy, happiness, holy poise and supreme felicity
Was sung *Divine* laudation.
States Nanak in humility : From the Master,
perfectly-endowed
Was attained the Name Divine. (4) (2)

Ruṇjhuṇo shabadu anāhadu nit uthi gāīyai santan kai

The trilling sound of mystic music ever on waking,
In the abode of the holy is raised.
By the Master's Word is contemplated the Name Divine,
Shatterer of sins and evil.
By uttering the Name Divine quaff amrita—
Night and day to Him make supplication.
Merit of Yoga, charities and all ritual acts by touching the
Divine lotus feet
Are achieved.
Loving devotion to the gracious Divine Charmer
All suffering takes away.
States Nanak in humility : By meditation on the puissant[1] Lord
Is crossed the ocean of existence. (1)

1. Nar-Hari (Man-Lion), stands for an incarnation of Vishnu, here symbolizing God.

Svkh sāgar Gobind simraṇu bhagat gāwehṇ guṇa Terei Rāma

Contemplation of the Lord is ocean of joy;
Thy devotees, Lord ! Thy merits sing.
Joy and bliss they attain who to the Guru's feet attach themselves,
And they attain peace infinite.
The wealth of bliss they obtain, and all their woes are ended.
By His favour has the Lord saved them.
By touching the Divine feet did illusion and fear flee,
And the Name Divine on my tongue found uttered.
One Sole Lord it contemplates, one Sole Lord sings,
And the Sole Lord my gaze has struck.
Saith Nanak in humility : By the Lord's grace was attained P. 926
The holy Preceptor, perfectly-endowed. (2)

Mili rahīyai Prabh sādh janāṇ mili Hari kīrtanu sunīyai Rāma

Ever among the holy abide; in unison with them to Divine
laudation listen.
Of merits of the Lord gracious, Divine Being[1]
Is no end attainable :
The Lord compassionate, annuller of suffering, provider of shelter
Of all evils destroyer.
Attachment, sorrow, evils hard to subdue
By utterance of the Name are annulled.
Lord ! Thine is all creation :
Show grace that I turn dust *of feet* of all.
Thus supplicates Nanak : Lord ! show grace that in utterance
of Thy Name I find life. (3)

Rākhi līyei Prabhi bhagat janāṇ apṇīṇ charaṇīn lāe Rāma

The Lord by attaching *them* to His feet His devotees has saved :
Day and night[2] the Lord they contemplate,
On the Sole Name meditating :
By meditation on the Lord the ocean of existence they cross,
Their transmigration annulled.
As the Lord's will is felt sweet,
Ever-present is joy, weal and Divine laudation.
By contact with the holy Preceptor perfectly-endowed,
Are all desires fulfilled and hopes realized.

1. Damodar, Madho are two attributive names, the former of Krishna, the latter of Vishnu, both symbolizing God.
2. All eight pahars.

Note : As in Chhants elsewhere in Gurbani, at th end of some lines occurs Rama, which is a euphonious refrain.

States Nanak in humility : As union by the Lord is granted,
Nevermore is *felt* suffering and pining in sorrow,
As by the Lord to Himself we are united. (4) (3)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)

Sloka

Charan kamal sharaṇagatī anand mangal guṇa gām

By seeking shelter with the *Divine* lotus feet,
In joy and felicity *Divine* laudation I sing.
Saith Nanak : To the Lord, annuller of afflictions your
supplication make. (1)

Chhant (Lyrics)

Prabhu bipati nivāraṇo tisu binu awaru na koe jio

The Lord is sole annuller of afflictions—none other.
Ever the Lord contemplate, who water and land pervades :
Pervading water and land, for an instant may He not be
put out of mind :
Since touching the Master's feet have our days turned auspicious—
All this is owing to the Lord's *great* merit.
Thou servant of God ! serve Him day and night :
All shall come to happen as by Him willed.
Nanak to the Provider of joy is a sacrifice :
May my mind and body be illumined ! (1)

Sloka

By contemplation of the Lord are mind and body made joyful,
And shattered are thoughts of duality.
Nanak has taken shelter with the cherisher of the Universe,
The Lord succourer from affliction. (1)

Chhant (Lyric)

Bhai sankat kātei Nārāyaṇ dayāl jīo

The Lord compassionate fear and afflictions has annulled.
In joy have *we* sung laudation of the Lord,
Cherisher of the humble, Provider *of all* :
The Sole Supreme Being, eternal, is the Provider—
With Him is our love formed.
As on His feet we placed *our* hands and forehead, union He granted,
And made us ever wakeful, each day *of our life*.
Our life, body, house, abode; our limbs, youth,[1] substance is His.
Ever is Nanak a sacrifice to Provider of all beings. (2)

---

1. Joban (applied meaning, beauty).

Sloka

My tongue utters the Lord's Name, discoursing of Divine merits.
Nanak has sought shelter with the sole Lord, who at the
last is the Saviour. (1)

Chhant (Lyric)

So swāmī Prabhu rakkhako anchali Tā kai lāgu jīo

My self ! attach thyself to the Lord's lappet,[1] who is the succourer
In congregation of the holy to the Lord gracious be devoted,
And egoistic thinking discard :
Seek one shelter alone; dedicate the self,
Reposing hope in the Divine prop of the earth. P. 927
By absorption in holy company, in joy of the Name
All beings the ocean of existence cross.
Discarded then are evils of transmigration, and no
blemish to such attaches.
Nanak is a sacrifice to the Supreme Being, perfection incarnate,
With whom is marital bliss[2] eternal. (3)

Sloka

Righteousness, worldly prosperity, happiness and the
Supreme objective of liberation[3]—
All these, saith Nanak, by writ recorded on the forehead[4]
are attained. (1)

Chhant (Lyric)

Sagal icchh merī punnīyā miliyā Nirajan Rāe jīo

As is met the Divine immaculate Being, are all my desires fulfilled.
You fortunate ones, bliss has come.
As in my home[5] has the Lord manifested Himself.
To my home[5] has come the precious Beloved by earned merit of
previous births—
Beyond expression is His laudation.
Limitless, perfection incarnate, donor of joyful poise—
By what tongue may I recount His merits ?
Himself clasping *us* to His bosom[6] has He granted union—
No place *of shelter* is for us other than He.

1. That is, seek shelter with Him.
2. (This imagery is met with frequently in Gurubani).
3. (This is a statement of the four objectives of life according to Hinduism— Dharma, artha, kama, moksha).
4. Implies good fortune recorded as a result of good deeds of earlier lives.
5. The self is implied.
6. Neck.

Nanak to the Creator is ever a sacrifice,
Who in all is pervasive. (4) (4)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev

Ruṃ-jhunjhanṛā gāo sakhi Hari ek dhiyāwuh

My sister-friends, sing trilling tunes, and on the sole Lord meditate.
My sister-friend, serve the holy Preceptor,
And your heart's desire obtain.

(This hymn ends here.)

In the Measure Ramkali—Composition of Sri Guru Arjan Dev
Ruttin (The Seasons) Slokas
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kari bandan Prabh pār-Brahṃ bachhoṇ sādhah-dhūri

Making obeisance to the Lord, Supreme Being, dust of *feet of* the holy I seek.
Eliminating the ego, in devotion I utter.
Name of the Lord pervasive in the universe. (1)
On the Divine King, annuller of sin, remover of fear, ocean of joy,
Compassionate to the humble, shatterer of suffering,
Saith Nanak, ever meditate. (2)

Chhant (Lyric)

Jasu gāwuh wad-bhāgīho kari kirpā bhagvant jīo

You fortunate ones, by grace of the Lord of felicity.
His laudation sing.
The self, uttering His merits, in seasons, months, hours, half-hours[1]
Exalted feels.
In love of *Divine* attributes are absorbed those blessed ones,
That with concentration of mind on *Him* meditate.
Fruitful is the life of such as the Lord have attained.
Charities and ritual actions equal not *devotion to the Lord.*
That all sins destroys.
States Nanak in humility : My self ! contemplate Him
And from transmigration find release. (1)

Sloka

Beyond reach and knowing is the endeavour to make obeisance at the *Divine* lotus feet;

1. Ghari, a measure of time, a little less than half an hour.

Saith Nanak, such utterance alone pleases Thee
As inspires seeking prop of *Thy* Name. (1)
Friend ! Seek shelter with God's devotees, and the
Lord beyond limit contemplate.
Saith Nanak : By utterance of *the Name* Divine
Are shrivelled *stocks* turned green. (2)
Chhant (Lyric)

Ruti saras Basant māh chetu vaisākh sukh māsu jīo

Joyful is spring season; happy are months of Chet and Baisakh[1].
By union with the Divine Spouse are abloom
Mind, body and breath.
My sister-friend ! in living with the Spouse at home[2] comes
joy imperishable. P. 928
And *the heart by touch of His* lotus feet is abloom.
Beauteous, elegant, all-knowing, enlightened
Is the Lord, of invaluable attributes—
By great good frotune attained.
Eliminated is suffering,
Fulfilled are all desires.
States Nanak in humility : In Thy shelter is
effaced Yama's fear. (2)
Sloka :
Devoid of company of the holy is the world straying
to exhaustion,[3]
Performing numerous rituals acts.
Saith Nanak : By reckoning of deeds is it bound
In attractive bonds.[4] (1)
Such as please Him are united; those sequestered too by
Him are cast off.
Saith Nanak : With the Lord of mighty glory seek I shelter. (2)
Chhant (Lyric)

Grīkhan ruti ati gākharī jeth akhāṛai ghām jīo

Hard to bear is the summer seasons,
With heat of Jeth and Asarh.[5]

---

1. *Chet* corresponds to March-April. Baisakh to April-May.
2. The self is implies.
3. To death.
4. Bonds of passion and desire are meant.
5. Jeth=May-June; Asarh=June-July.

The female of cursed matrimony[1] cast off from *His love*.
By the Lord is not blessed with a glance :
Devoid of the Lord's glance, in sighing she suffers,
Deluded by her great pride.
Like a fish out of water in agony she writhes,
As in Maya-attachment to the Lord she is indifferent.
By her sins fallen into transmigration is she in terror,
By Yama chastized.
Prays Nanak in humility : Thy shelter *I seek*—
Fulfiller of objective, save me ! (3)
Sloka :
As to the Divine Beloved is my devotion attached,
For an instant can I not bear His separation.
Saith Nanak : Spontaneously my heart and body has
He come to pervade. (1)
The Beloved, my friend over multiple births
By the arm grasped me.
Saith Nanak : The Lord in love of His heart
His handmaid made me.
Chhant (Lyric)

Ruti barasu suhelīyā Savaṇ Bhādavei ānand jīo

Joyful is the rainy season,
With bliss of Savan and Bhadon.[2]
Raining are low clouds, and water and land
With fragrant juice of flowers are filled.
In all spots is the Lord pervasive;
With the Name Divine, source of the Nine Treasures[3]
Is the heart filled.
Contemplate the Lord, searcher of hearts—
Thereby shall all *your* forebears be saved.
By being awake with the Beloved, gracious, everlastingly the saviour.
No blemish *to one* attaches.
States Nanak in humility : The Divine Spouse have I attained,
Who ever is beloved of heart. (4)
Sloka :
Thirsting with yearing to behold the Lord I wander.

1. Image for those without devotion.
2. Savan=July-August; Bhadon=August-September.
3. See Glossary.

Prayeth Nanak : Is there any among the holy who may
bring about such union ? (1)
Without union comes not peace *to heart*—
Not for an instant may life be lived.
Saith Nanak : By seeking shelter with God's saints
is this desire fulfilled. (2)
Chhant (Lyrics)

Ruti sharad adambaro Assū Kattakei Hari piyās jīo

With splendour of cold weather, in Assu and Katak[1] is
aroused yearing for the Lord.
The seeker-female goes about questing for His sight—
When will union with the Repository of merit be ?
Without the beloved Spouse is not attained essence of joy—
Cursed is decking with necklaees and bracelets.
Be the woman beauteous, intelligent, of supple understanding
and thoughtful—
Yet *without the Lord* is she like body without breath.
In all places in ten directions she looks :
The heart for union with the Lord yearns.
Prayeth Nanak in humility : Show grace;[2]
With the Divine repository of merit grant union. (5)
Sloka
Assuaged is burning agony, joy-cooled are *our*
mind and body, P. 929
And aroused is peace of mind.
Saith Nanak : As is met the Lord, perfection incarnate,
Shattered is illusion of duality. (1)
The holy by the Lord Himself are sent along,
To declare, from us is *He* not far.
Saith Nanak : Effaced are doubt and fear.
By contemplation of the Lord all-pervasive. (2)
Chhant (Lyric)

Ruti sisīyar sītal Hari pragatei Manghar Pohi jīo

In the cold of winter is manifested the Lord
In Maghar and Poh.[3]
Assuaged is burning agony as is obtained sight of the Lord;

1. Assu (Asuj)=September-October; Katak (Kartik)=October-November.
2. (This prayer is made to God's devotees).
3. Maghar (Mangsher)=November-December; Poh (Paus)=December-January.

Shattered are Maya-illusions
Fulfilled are all objectives by union manifest with the Lord,
As the Lord by servants *serving at*[1] His feet is served.
Necklaces, pearl-string, decoration and all joy,
By chanting laudation of the Lord inaccessible,
of unknowable mystery
Are obtained.
As loving devotion to the Lord is sought, Yama dare not
cast eyes on such a one.
States Nanak in humility : To one united by the Lord Himself
Never again comes separation in love. (6)
Sloka
As has the woman of blessed matrimony[2] attained
wealth of the Lord,
Nevermore is her mind shaken *with doubt*.
Saith Nanak : In union with the holy
In our home is manifested the Divine friend. (1)
Tuneful music, pleasing sights, joy and marvels
In union with the Beloved lie.
Saith Nanak : In uttering the Name Divine
Is attained heart's desire. (2)
Chhant (Lyric)

Himkar ruti mani bhāvatī Māghu Phagganu gunvant jīo

Pleasing to the heart is the season of snows,
In noble months of Magh and Phagun.[3]
My sister-friends ! sing paeans of joy,
As in my home has arrived the Divine Spouse :
The Beloved to my home has come as by the mind contemplated;
Decked is the splendid couch.
Forest, grass-blades, the three worlds have bloomed,
As by his sight I am charmed.
By union with the Lord is my desire fulfilled,
As in mind the holy incantation[4] is contemplated.
States Nanak in humility : Disport you ever in joy,
As is met the Divine Spouse. (7)

1. Of.
2. Image for the devotee.
3. Māgh=January-February; Phagun=February-March.
4. The sacred Word is implied.

Sloka
Devotees of God are helpers of the self,
Ferrying it across the ocean of existence.
Saith Nanak : Know those cherishing love for the Name
As exalted over all. (1)
Those realizing the Lord are saved—
They are true heroes and the brave.
Nanak to such is a sacrifice
As by contemplation of the Lord have crossed to the
other shore. (2)
Chhant (Lyric)

Charaṇ birājit sabh ūparei mitiyā sagal klesu jīo

Those lodging the Divine feet in *heart* are exalted over all—
Effaced is all their affliction.
Cast off is their suffering of transmigration,
As has Divine devotion entered their heart.
Those dyed in love of God. poise-inspired,
For an instant cast Him not out of mind.
Discarding egoism, to shelter of feet of the Lord,
repository of all merit
Have they come.
To the Lord, treasure of merit, Master of felicity, Primal Being,
Make I obeisance.
Prayeth Nanak in humility : Show grace, you who in all ages
are unchanging. (8) (1.6.8)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev

Dakhni Oankar*

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Oankari Brahmā utpatti

From the Supreme Being, Sole and unique[1] got Brahma
his existence.
Who in mind bore the Supreme Being, Sole and unique.
From the Supreme Being, Sole and unique took
birth mountains and Yugas.

---

* This *Bani* (Composition) is in the form of an acrostic, as are some other *Banis*. This was the usual mode in poetry to express matter of a serious import. The arrangement of letters used here does not follow the strict alphabetical order. These are to be taken as more a concession to a mode than an acrostic made strictly in accordanace with the rules of that genre.

1. Oankar, which is written with O or Om, the first vowel-letter.

By the Supreme Being, Sole and unique were
created the Vedas. P. 930
By *grace of* the Supreme Being, Sole and unique were *beings*
saved through the holy Word.
By *grace of* the Supreme Being, sole and unique, by guidance
of the Master are beings saved.
Listen to discourse on the syllable Om[1] worthy of obeisance—
Om, worthy of obedience that of the three worlds
is the essence. (1)
Listen thou Brahmin pedagogue ! what rigmarole art the writing ?
Indite by the Master's guidance, the Name Divine,
cherisher of the universe. (1-Pause)

Sassai sabhu jagu sahaji upāiyā tīni bhavan ik jotī

By S learn : The whole universe He effortlessly created,
And in the three worlds spread His light.
By the Master's guidance is obtained *wealth*[2] *of the Name*—
Gather thou these orient pearls.
Such a seeker learns, and views this truth,
By learning realizes that within all beings is enshrined
the holy Eternal :
Him by the Master's guidance He envisions and the
truth contemplates :
Without *realization of* the holy Eternal is the world
worthless[3] (2)

Dhaddai dharamu dharei dharmāpuri guṉkārī manu dhīrā

By *DH* learn : Those in the world, Realm of Righteousness
performing good,
With merit are endowed, their minds in poise.
Again know by *DH* : As on one's face and forehead falls
dust of *feet of such*
Iron particles into gold are transmuted.
Hail Divine upholder of the earth, unincarnated,
Of perfect measure, expression and truth.
The Creator's extent to the Creator Himself is known,
Or to the Master, *supreme* hero. (3)

---

1. The syllable onum (Om Namo) used in peragogery, that is associated with Oankar (Omkar).
2. Substance.
3. Raw, unbaked.

Gyān gawāiyā dūjā bhāiyā garabi galei bikhu khāiyā

Those sequestered from enlightenment in attachment to duality
In pride rot and consume poison.
To such, lays of Divine joy appearing meaningless,
no appeal hold—
By listening to such is lost hold of the Lord, immensely profound.
By the Master's words of truth is obtained amrita,
And mind and body in truth find joy.
Himself *the Lord* by the Master's guidance grants amrita,
Himself sips of amrita administers. (4)

Eko eku kahai sabhu koī haumai garabu biyāpaī

Albeit all aver there is one Sole Creator, yet are gripped
by egoism and pride.
One that realizes the Sole Creator pervasive within and without,
Of the Divine Abode and Mansion has realization.
Know the Lord to be near, not far—the Sole Lord all
existence pervades.
Saith Nanak : The Sole Supreme Being, no other
in the universe is pervasive. (5)

Isu Kartei kau kiun gahi rākhouṇ aphariyo tuliyo na jāī (I)

How may I keep in grip the active *mind*, that is arrogant,
unbalanced ?
Beings maddened by Maya by falsehood are drugged.
Lost in subservience to greed and avarice,
Now and in the hereafter would they be in regret.
Any that serves the Sole Lord, alone of His state and extent
realization may have,
And his transmigration be annulled. (6)

Eku achāru rangu iku rūpu

Himself is He *cause of* all doing, Himself *source* of all
hues and forms;
Himself form of air, water and fire.
In the three worlds is one Sole Self moving :
By realization and vision of the Sole Divine
Being comes exaltation.
A rare one by enlightenment and meditation,
By the Master's guidance lives equably and to the
Sole Supreme attains.
Whomsoever *this* in grace He grants, obtain joy,
And by the Master's guidance *to it* gives utterance. (7)

Ūram dhūram joti ujālā

On water and land *is pervasive* effulgence of *His* light;
In the three worlds *abides* the Divine Master.
Manifesting Himself, His form He shows,
And by grace into its own abode the self comes to abide.
Then as *from* low clouds rains from His stream of a fountain,
That by the noble *word* exaltation grants.
Whoever the mystery of this Sole *Manifestation* realizes,
Becomes *in essence* creator and a being manifested in light. (8)

Ugwai sūru asur sanghārai (*O*)

As rises sun of *illumination* demons *of evil* it destroys.
One so blessed, by contemplation of the Word viewing the Highest,
Brings under gaze what is high above, the origin of the universe,
Its end and the three worlds :
Himself *the Lord* creates, expounds enlightens and Himself listens. P. 931
The Creator bestows mind and body;
The Creator too in the mind and on the *speaker's* tongue[1] lodges.
The Lord is life of the universe, none other
Saith Nanak : By devotion to the Name comes exaltation. (9)

Rājan Rāma ravai hitkāri (*R*)

One that by loving devotion the Divine King contemplates,
In the battle *against evil* with his ego suppressed puts up a fight—
Night and day abiding dyed in love of God,
Reputed in the three worlds, over the Four Ages.
Whoever the Lord realizes, is like unto Him—
Pure in the extreme, his life[2] fruitful.
With bearing constant love for the Lord in heart
Comes to him joy,
As within him to the holy Word and the Eternal is devotion formed. (10)

Rosu na kījai amritu pījai rahaṇu nahīṇ sansārei (*R*)

Bear not wrath to any; quaff amrita *of the Name* :

1. Mouth.
2. Body, bodily life.

Know, our stay in the world is not lasting.
Kings, nobles, the poor—none shall last;
The Four Ages too are evanescent.
None follows *adjuration to* the way of life or instruction—
To whom shall I carry my supplication ?
The sole Word, the Name Divine is of unfailing power
to turn away evil:
By instruction in this the Master exaltation grants. (11)

Lāj marantī mari gayī ghūngatu kholi chalī. (*L*)

False modesty that *suppressed* is ended; now with veil cast off[1]
am I started on the *way of devotion.*
Doubt cast by *Ignorance*, the mad mother-in-law from my
head is removed.
The Divine Spouse in disporting aspect has made call of love;
The heart with joyous sound is filled.
In devotion to the Beloved have I turned His handmaid—
By the Master's teaching relieved of all anxiety. (12)

Lāhā Nāmu ratanu japi sāru (*L*)

Holy contemplation of the jewel Name is *true* gain.
Evil is greed, avarice and pride.
Calumny, inuendo and back-biting.
The egoist is blind, a thoughtless brute.
Man to make gain in the world has arrived;
But turned labourer *to Maya*, is robbed.
Whoever has made profit of the Name and gathered capital
of faith,
Saith Nanak : Noble is his repute, of noble royalty. (13)

Āye vigūtā jagu jam-panthu (*A*)

Man arrived in the world, treading Yama's path meets ignominy,
Powerless to efface *effects of* Maya.
Should pleasures of wealth even in the home of a
low-born person be found,
At its sight bow *to it* both *rich and poor*.
By possession of wealth is a stupid person reckoned wise :
The World, devoid of devotion is gone mad.
The Lord in all beings is pervasive,
Manifesting Himself to whomsoever He shows grace. (14)

1. (The image is of the female, immured within conventions).

Jugi jugi thāpi sadā nirvairu (*J*)

Creating *traditions of* each Age, yet abides He above rancour—
Free from birth and death and rushing in involvement of affairs.
All that is visible is His Essence.
Himself He created and makes all beings.
Unknowable Himself, the world to *various* tasks has He set.
In Yoga-praxis too is manifested that life of the universe.
By good deeds and practice of truth is attained joy.
How one devoid of the Name may liberation find ? (15)

Viṇu Nāvain verodh sharīr (V)

To one devoid of the Name, *even* the body remains rebellious.
Why doesn't such a one to the Name be joined,
to eliminate agony of heart ?
Travellers of the way come and go :
What have such brought and carried away ?
For one devoid of the Name in all places is loss.
True gain in endowment with enlightement lies.
The self is a trader, trading in *good and evil*.
How without devotion to the Name may come noble repute ? (16)

Guṇa wīchārei gyānī soe (*G*)

Whoever contemplates Divine merits, is *truly* enlightened.
From merits is obtained enlightenment.
Rare in the world is the person who *on others* confers merit.
Contemplation of merit is holy doing.
The Lord, inaccessible, unknowable whose value is
beyond computation, P.932
Union with Him by His own grace comes about.
The woman[1] of merit ever contemplates merits.
Saith Nanak : By the Master's guidance is met the
Divine friend. (17)

Kāmu krodhu kāyā kau gālai (*K*)

Lust and wrath disintegrate the body,
As borax gold.
As gold stands the gold-tester's test,
In the eye of the *Divine* Jeweller the true lustre it bears.
The world is cattle, egoism *that brings* death, the butcher.
Man acts as by the Creator on his palm[2] recorded.

---

1. Image for the seeker.
2. Hand.

He who created the world, also evaluates it :
Nothing else has man power to utter. (18)

Khojat khojat amritu pīyā (*KH*)

After long quest amrita have I quaffed :
As forgiveness I adopted, the holy Preceptor to me *amrita* granted.
Each claims to be genuine—
The genuine pearl in all Four Ages is known as such.
Involved in eating and drinking have we died,
Without realization of the Lord,
As the holy Word we realized, in an instant *to the world* we died.
Those reconciled to such dying have hearts unshakeable.
Such are those as by the Master's grace the
Name have realized. (19)

Gagan gambhīru gaganantari vāsu (*G*)

The Lord all-profound in the higher seat of consciousness abides :
Whoever sings His merit, in serene joy finds abode.
Such a one beyond death and birth lies,
And by the Master's grace in the concentated absorption abides,
The Lord is inaccessible, without an over lord, unincarnated.
With the mind unshaken comes absorption in Him with merit.
By contemplation of the Name Divine is one immune
from transmigration.
Pure in essence is the Master's teaching;
All else is devoid of the Name. (20)

Ghar dar phiri thākī bahuterei (*GH*)

Over numerous abodes have I wandered to exhaustion :
Countless, endless have been my birhts.
Numerous have been *my* mothers, fathers, sons, daughters;
Many my preceptors and disciples.
From a raw Preceptors comes not liberation.
Many are the wives—know One spouse to be for all.
Life and death of the God-directed on *devotion* to the
Lord is dependent.
After search in ten directions, in our home we met Him :
This union by the holy Preceptor is brought about. (21)

Gurmukhi gāwai Gurmukhi bolai (*G*)

One who is God-directed Divine laudation sings and utters;
He weighs Divine merits and guides others to weigh them.
One who is God-directed, is born and dies from fear of Yama free;
And shedding off impurity, burns away his blemishes,

In contemplation of the God-directed is contained the Divine
mystic sound and teaching of scriptures.
In obtaining sight of the God-directed is comprehended
Merit of holy bathing, moral livind and performance of ritual acts.
The Word of the God-directed is pure amrita.
Saith Nanak : The God-directed cross beyond the ocean
of existence. (22)

Chanchalu chītu na rahaī thāeṇ (*CH*)

The restless mind at one spot is not fixed.
Like a deer *man* at tender shoots nibbles—
Should man lodge in mind the *Divine* lotus feet,
His life-span lengthened, his mind awakened, immortal he becomes.
All beings appear to be anxiety-gripped :
By contemplation of the Sole Supreme Being comes joy.
Should the Name Divine in mind be lodged and the mind
in it be absorbed,
Does man find liberation aand with honour return to
his true abode. (23)

Chhījai deh khulai ik gaṇḍhi (*CHH*)

As the body declines, loosened is its binding-knot :
Behold this spectacle of decline, though you wander over
the mortal world.
Whoever regards sunshine and shade alike,
Snapping bonds, the house of liberation enters.
By the empty Maya-shadow is the world deluded :
In primal time is recorded man's Charter according to his deeds.
As youth declines, *stands over man's* head old age and death.
As decline the body, fungus it turns. (24) P. 933

Jāpai āpi Prabhū tih loe (*J*)

In all three worlds is *the Lord* Himself manifest,
Who age after age is the Provider, none other.
As pleases Him, succour He providers.
To sing the Lord's laudation I seek, that *on me* honour and
credence it may confer.
Should it please Thee, ever may I keep awake;
As Thou shouldst grant union, in Thee may I merge.
Lord of the universe ! Thy triumph I hail.
By the Master's guidance comes union with the *Sole Lord*
most assuredly. (25)

Jhakhi bolaṇu kyā jag sīūṃ vādu (*JH*)

Disputation with the world *comes from* utterance of
worthless words.
As man beholds his *own* madness, into regrets he falls.
Man is born and dies, but seeks not *the true* life.
With broken hopes, he comes and goes.
Such caught in regrets and declining, into dust are mingled :
But by singing Divine laudation is one not swallowed by death.
By contemplation of the Name Divine are obtained the
Nine Treasures :
This spontaneously *the Lord* Himself confers. (26)

Ynyāṇo bolai āpei būjhai (*GN*)

The Lord Himself to enlightenment gives utterance,
Himself realizes it;
Himself ot it has understanding and knowledge.
Whoever in heart hears the Master's Word,
Is pure and holy and in the holy Eternal is absorbed.
The Master is ocean, full to repletion of pearls;
In him are jewels, valuable substances and truth inexhaustible.
Act as by the Master directed—
Why rush *to cavil at* His doings ?
Saith Nanak: By the Master's guidance in truth be absorbed. (27)

Ṭūtai nehun ki bolhi sahī (*T*[1])

By disputatious arguing is love surely snapped;
As the arm, drawn is two directions is broken.
By harsh words is love snapped :
The spouse deserts the woman[2] of foul understanding.
A bond snapped, by wise thinking is re-united.
By the Master's Word is man in pure actions engaged, and to
his *true* home returns.
In the profit of truth no loss occurs.
Great is the Lord of three worlds, the Divine Beloved. (28)

Thākuh manūā rākhuh thāeṇ (*TH*[2])

Restraining the mind keep it in its place.
The world gripped by wrong-doing has clashed and into
regrets is caught.

1. (This is the hard T, as in Teutonic languages).
2. (This sound is peculiar to the Indian languages).

One is the Lord, all other His wives.
The false woman assumes too many disguises.
Going towards an alien home has she been restrained;
Then called into the Mansion, without hindrance has she entered.
One embelished by the Word, loving truth
Is of true conjugal bliss, cherished by Lord.[1] (29)

Dolat dolat hei sakhī phātei chīr sīngār (*D*)

Sister-friend! with much wandering are my robes and
decking torn off,
In envy lies not joy of self; devoid of fear *of the Lord*
are swarms *ruined*.
One that in the self with the Lord' s fear is struck,
By the all-knowing Lord is looked on *compassionately*,
One that the Master' s fear has entertained,
By utterance of the Name is rendered fearless.
Living on the moutain with oppressive thirst was I struck;
But on looking found I *the Lord* near.
By reposing faith in the Word was this thirst assuaged,
And was amrita quaffed to satiety.
All are seekers thereof; this He grants to whomsoever He pleases;
This by the Master's guidance He grants, whereby is
thirst assuaged. (30)

Dhandholat dhūṇdhat hauṇ phirī dheh dheh pawani karāri (*DH*[2])

In constant questing have I wandered along—
Even mighty heroes have stumbled and fallen.
The heavy ones have collapsed; those that were light
have gone across.
To those that with the Lord immortal, inencompassable have
found union
Am I a sacrifice.
By *touch of* dust of *their feet* comes liberation,
As to holy congregation is one joined.
To the Master have I dedicated my heart, from whom the
holy Name I have obtained:
He who the Name to me has granted, him shall I serve, P. 934
to him be a sacrifice.

1. (The imagery in this stanza is taken from the purity of conjugal love)
2. (This sound too is peculiar to the Indian languages).

He who makes, also unmakes—none other has power.
As by the Master's grace I contemplate Him,
Will the body be-free from affliction. (31)

Nā ko merā kisu gahī na ko hoā na hogu (N[1])

None in *the world* is my *succourer*—to whom shall I hold on ?
None such is born, nor shall ever be.
In transmigration ignominy one meets, and by the malady of
duality is gripped.
Those devoid of the Name collapse like wall with saltpetre infected.
Without *devotion to* the Name how may liberation come ?
Such a one only into the lowest hell falls.
Man by words seeks to reckon the Lord, who is inencompassable.
The unenlightened are devoid of sense—
Without *guidance of* the Master comes not enlightenment.
As the rebeck with gut snapped, those sequestered *from the Lord*,
yield not note.
Saith Nanak: The Lord creating occasion
Union to those sequestered grants. (32)

Tarvaru kāyā pankhi manu tarvari pankhī panch (T[2])

This body is a tree, the mind *thereon* a bird;
On this tree *are settled* five birds[3].
As in unison the Divine Essence they pick up,
Have they *no fear* of entanglement in a snare.
Those that spotting much grain fly *towards* it fast,
Have wings broken, a snare holding them—
By their faults caught in distress.
Without *devotion to* the holy Eternal how may liberation come ?
By good deeds is attained the jewel of Divine attributes,
Himself the Supreme Master, by succouring brings us release.
By the Master's grace and compassion comes liberation.
All exaltation in His hand lies—
He grants it to whomsoever He pleases. (33)

Thar thar kampai jīyaṛā thān vihūṇā hoe (*TH*)

The self is in tremor as from its abode it is dislodged.
The holy Lord is *the self's* abode and *source of* exaltation;
With Him by its side nothing goes amiss.

1. (As above).
2. (This is the 'soft' *t* as in Latin languages, Russian and Persian).
3. The five sources of knowledge are implied.

Immutable is the Lord, immutable the Master and immutable
holy contemplation.
Thou art overlord of gods and human beings,
And support of those without support.
In all spots art Thou the supreme Provider.
Wherever I look, art Thou pervasive,
Without end or limit.
By contemplation of the Master's Word art Thou *beheld*
All space to pervade.
The Supreme Lord, inaccessible, limitless
Without asking confers His charity. (34)

Dayā dānu dayālu Tūṃ kari kari dekhaṇhāru (*D*[1])

In Thy compassion, compassionate one, dost Thou confer charity—
Thou who dost create and cherish *beings*.
In Thy compassion grant *us* union, Thou who in
an instant dost unmake and make;
Thou art all-knowing, all-seeing—
Supreme among bestowers of charity.
Shatterer of penury, destroyer of suffering *art Thou*—
By the Master's guidance realized, and meditation
on *Thee fixed*. (35)

Dhani gaiyai bahi jhūrīyai dhan mehṇ chītu gawār (*DH*)

Loss of wealth much pining brings—
The ignorant on wealth set their heart.
Wealth of devotion to the Name immaculate
By rare ones is garnered.
Reck not loss of wealth, shouldst thou in devotion to the
Sole Lord be engaged.
Even with dedication of heart and sacrifice of head,
With the Creator seek shelter.
Gone is rushing after worldly concerns; in the heart is pervasive
joy in the holy Word.
As is met the Master, *image of* the Lord,
From evil men are we turned men of good will.
In numerous wild spots[2] was I seeking it—
The object *of my quest* in my home, at my doorstep lay.
By union granted by the Master *to Him* am I united—
Cast off is affliction of transmigration. (36)

1. (This D is soft, as stated in note 15 anta).
2. Forests.

Nānā karat na chhūtīyai viṉu guṉa jampuri jāhi (*N*)

By performance of various *ritual acts* comes not release;
Without *doing good* does one go to Yama's demesne.
To such a one *comes bliss* neither here nor in the hereafter—
Caught in evil acts, into regrets involved.
Such a one neither has enlightenment nor *concentration of* meditation, P. 935
Nor absorption in righteousness.
Without *devotion to* the Name is not shed fear;
Who knows *to what state* pride may lead the self?
Exhausted am I; how may I cross over?
No bottom or end to *this ocean is discernible*;
Nor are with me my loving friend[1]—To whom shall I carry my plaint?
Saith Nanak : By *our* raising the cry of yearning
Does the Provider of union grant union.
By loving grace of the Master, He who made separation,
Shall also grant union. (37)

Pāpu burā pāpī kau pyārā (*P*)

Evil by the evil-doer is *held* dear;
With evil laden, in evil are his affairs spread.
Should man casting off evil, realize his self,
Neither shall sorrow touch him nor sequestration and affliction.
How may man be saved from falling into hell?
How cheat Yama, agent of death?
How may transmigration be put away?
False and evil is destructive death.
The mind in snares is entangled, ever in snares lying.
Without *devotion to* the Name how may release come?
In evils beings lie rotting. (38)

Phiri phiri phāhī phāsai kaīṅwwā (*PH*)

The crow after much wandering in snares gets caught.
Then falls into regret at what has come to pass.
Even when caught, at grain he pecks, realizing not *his state*.
By contact with the Master begin his eyes to see.
Like the fish caught in death's snare *is man*—
Without the Master, great provider, comes not liberation or gain.

1. Implies the Preceptor, Guru.

The self constantly in transmigration wanders.
Should it be devoted in love to the Sole Lord,
Finds it release, nevermore to be caught. (39)

Bīrā bīrā kari rahī bīr bhaye bairāe (*B*)

The body cries out to the self, calling for her brother,
But this brother turns stranger.
As departs the brother to his home, the *forlorn* sister
In separation turns to ashes.
In the father's home lives the daughter—
In prime of youth, with the youthful groom is she in love.
Beauteous female ! shouldst Thou seek the Groom,
To the holy Preceptor do service.
A rare enlightened one realizes that through the holy Preceptor
comes union with the holy Eternal.
Exaltation in the Lord's hand lies,
That he confers on whomsoever He pleases.
A rare one, God-directed, the holy Word contemplates.
Such is the utterance of the pre-eminent *Preceptor*,
Whereby the self in its true home finds lodgement. (40)

Bhanni bhanni gharīyai ghari ghari bhajjai (*BH*)

Creation He dissolves and recreates;
What He creates He again dissolves.
By the Almighty who is above need
Are lakes full to brim dried up,
And those *dried up* are again filled.
Those lost in doubts are turned mad—
Nothing without good fortune is obtained.
By the enlightenment by the Master granted have we
grasped the Lord's string—
Wherever He draws, we move.
Chanting the Lord's laudation are we ever in joy,
Nevermore into regrets falling.
Know by *BH* : Should man by the Master's guidance seek
and have realization.
May he in his true home come to abide.
Learn by *BH* : Hard is the path over the ocean of existence,
By becoming desireless swum.
Should one by the Master's grace contemplate the self,
Is one dead while living. (41)

Māyā Māyā kari muei Māyā kisai na sāthi (*M*)

Beings in hankering after worldly wealth are exhausted,
Yet with no one it lasts.
As the self half-heartedly departs,
Wealth gets forsaken.
The false mind by Yama is sought after--
Its demirts alone accompanying it.
Should merits be there, the mind from its ways is turned away.
Beings cry for possessions—devoid of the Name, only
suffering they find. P. 936
Where be forts, houses, mansions?
Courts *of royalty* are insubstantial as play.
Saith Nanak: Of those devoid of the Name,
False is the being born and dying.
Himself is He of aspect all-wisdom, Himself all-knowing. (42)

Jo āwehṇ se jāhen phuni āe gaye pachhutāhī (*J*)

All those coming into *the world* depart;
Those returning are full of regrets.
The round of creation in eighty-four lakh species
they fully traverse.
Such *alone* are saved as with the Lord are in love.
As is Maya cast off, their worldly concerns terminate.
All the are visible, must depart hence—
Whom shall I adopt as friend?
To the Lord dedicate I my self; place before Him body and mind.
Thou art the Lord, bestower of immutability—
He is my shelter.
By *contemplation of* Divine merit is destroyed egoism—
By devotion to the holy Word is the heart *with*
yearning touched. (43)

Rāṇā rāo na ko rahai rangu na tungu fakīru (*R*)

Neither kings nor chiefs, paupers or those of exalted
state or beggars shall last.
Each in his turn shall depart—none to grant him stability.
Hard, terrible is the path *of death*, full of immeasurable
lakes and mountains.
With faults within me lodged am I pining—
How without merit may one reach one's *true* home?
Those with merit, through their merit with the Lord find union—
How with love may I to them be united ?

Such as they must I become, by contemplating in my
heart the Lord.
The self of demirts is full—abiding therewith too are merits.
Without the holy Preceptor's *guidance* are not manifested merits,
Till one to the holy Word be devoted. (44)

Lashkarīyaṇ ghaar sammalei āye wajuh likhāe (*L*)

Human selves, God's soldiers into their homes have lodging,
Their pay being recorded.
In performing the Master's service they make gain,
As greed, avarice and evil from their mind they cast out.
As fealty in the sovereign's name they proclaim,
Never are they discomfited.
Should one, reputed to be the sovereign's servant,
Returns *impertinent* answers to his face,
Shall forfeit pay and never an exalted position occupy.
All exaltation in the hand of the Divine Beloved lies,
That He grants to whomsoever He pleases.
Himself is He Doer of all, none other—
To whom may we carry our *plaint* ? (45)

Bījou sūjhai ko nahīṇ bahai dulīchā pāe (*B*)

No other *than God* is visible, who may sit on the cushion of *royalty*:
The Lord is annuller of hell's *torment*, supremely puissant.
Holy, of the holy Name,
Him in forests and grassy *wastes* have I sought, with
mind full of contemplation .
In the hand of the holy Preceptor *is held* a vast store of
rubies, jewels and pearls.[1]
By union with the Lord with single-minded love and devotion
would I be exalted.
Saith Nanak:By loving devotion is met the Lord,
And gain in the hereafter made.
He who raised creation, made all forms.
By the Master's guidance is the Lord without limit meditated on,
Without end or extent. (46)

Ṛārai ṛuṛā Harī jīo soī (*R*[2])

By *Ṛ* know: Truly beauteous in the Lord
None other than He has authority.

1. Used metaphorically for spiritual qualities.
2. (This hard sound is peculiar to some Indian languages).

By *R* listen to the *holy* spell : The Lord in the self abides.
Lest any be lost in illusion, by the Master's grace is
the Lord attained.
Truly wealthy is he whose capital is Divine wealth.
Such a one is the true devotee—all glory to him.
By means of the beauteous word, by contemplation of the
Master's teaching
Is the Lord attained.
As is banished egoism, is suffering annulled. P. 937
And the woman to the Divine Bridegroom is united. (47)

Suinā ruppā sanchīyai dhanu kāchā bikhu chhāru (*S*)

Hoarding gold and silver is *false* wealth, poison and ashes.
One hoarding *such* wealth and known as wealthy,
Caught in duality, ignominy to is subjected.
The pure have garnered truth, the invaluable holy Name.
By *realization of* the Lord immaculate is their heart purified—
Holy their repute, truthful their utterance.
Thou, *Lord*, art our true companion and friend—
Thou the lake and the swans[1] *on it*.
To such am I a sacrifice, as the holy Name in their heart cherish.
Deluding is Maya-lure : He who made it, *alone* knows of it.
To one realizing the Supreme Being all-knowing,
Are poison and amrita alike. (48)

Khimā vihūṇei khapi gaye khūhaṇi lakj asankh (*KH*)

Those devoid of forgiveness have gone to extinction,
Vast, innumerable their numbers.[2]
Beyond computation their count—these how may I reckon ?
Whoever of the Lord has realization, loosened are his bonds,
nevermore to bind him.
By *guidance of* the holy Word into Divine Mansion shalt
thou find true entry,
And forgiveness and truth spontaneously in thee shall grow.
Expend thou the holy wealth of meditation—
Thus shall come *the Lord* to lodge in thy self.
Ever by thy mind, body and tongue utter the *Lord's Name* :
Thus within thee shall enter merits
And thy mind be poised.

---

1. Symbol for the seeker or the enlightened self.
2. Also rendered as cohorts.

Egoism is destroyed, to destruction leads—*other than the Lord*
All is *source of* evil.
Creating beings, within them has He placed Himself—
Still abides the Creator unattached, beyond all. (49)

Srishtei bheo na jāṇai koi (*S*)

None the Creator's mystery knows
What the Creator does that inevitably must come to pass.
To attain wealth on the Lord meditate :
Wealth by record of earlier deeds is attained.
For wealth turn servants thieves,
Yet wealth accompanies not any in death.
Without *devotion to* the Eternal comes not exaltation at the
Divine Portal.
Whoever the Divine elixir quaffs, in the end finds release. (50)

Herat herat hei sakhī hoe rahī hairānu (*H*)

Sister-friends ! beholding this am I struck with wonder :
Egoism that was assertive has vanished,
As the mind the holy Word uttered and acquired illumination.
Much self-decking with necklaces, pearl-strings and bracelets
I did to exhaustion.
When union with the Divine Beloved came, put I around my neck
The necklace of all merits.
Saith Nanak : By the Master's guidance is attained
Loving devotion to the Lord.
Consider in your mind : None without *attachment to*
the Lord attained joy.
Read *what pertains* to the Lord, learn *what to Him pertains*;
To the Lord be attached in love.
The Lord's Name utter, on Him meditate—
Make the Name Divine your prop. (51)

Lekhu na mitaī hei sakhī jo likhiyā kartāri (*L*)

Sister-friend[1] ! Ineffaceable is the writ recorded by the Creator.
He who made all causes, by His grace
In the mind lodges His feet.
All exaltation in the Creator's hand lie :
This realize from the Master's teaching.[2]

---

1. Symbol for the seeker or the enlightened self.
2. Contemplation.

Immutable is the Writ : Succour us as be Thy will.
Saith Nanak : By contemplation of the holy Word
Through Thy grace have we attained joy.
Egoists deluded are destroyed : those contemplating the Word
alone are saved.
How may the Being that is invisible, be designated ?
To the Master am I a sacrifice,
Who a vision of Him in our heart has granted. (52)

Pādhā paṛhiyā ākhīyai bidyā bicharai sahaji subhāe (*P*)

Call a pedagogue *truly* learned
Only when his learning he contemplates in equanimity :
Contemplates his learning, derives its essence and in the Name Divine is absorbed. P. 938
The egoist sells his learning, earning poison and consuming it.
The ignorant person contemplates not the holy Word,
Devoid totally of understanding. (53)

Pādhā Gurmukhi ākhīyai chātaṛiyāṇ mati dei (*P*)

Call a pedagogue a God-directed devotee
Who to his pupils imparts wisdom.
Contemplate the Name, the Name you garner :
Thus in the world derive profit.
Let true *devotion* of heart be the true writing-tablet;[1]
Study the essence of holy truth.
Saith Nanak : He alone is learned, a scholar with vision
Who wears round his neck necklace of the Name Divine. (54) (1)

In the Measure Ramkali—Composition of Sri Guru Nanak Dev

Siddha-Goshti (Dialogue with the Siddhas)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Siddha-sabhā kari āsaṇi baithei sant-sabhā jaikāro

The Siddhas were seated in assembly—
To this holy congregation we offer salutations.
To the Eternal, limitless *Creator* we offer obeisance.
To Him we offer our severed head; to Him of mind and body
we make offering.
Saith Nanak : In company of the holy is attained
the holy Eternal.
Thus spontaneously comes good repute. (1)

1. (A wooden writing-tablet is used by school-children in India).

What good wandering about ? by truth alone comes purity.
Without *devotion to* the holy Word no one liberation
has found. (1-Pause)

Kavan tumhen kyā nāuṇ tumārā kaunu mārgu kaunu suwāo

Who are you[1] ? what name ? what is your creed ? what objective ?
This submission verily I make[2] : To the holy am I a sacrifice.
Novice[3] ! where is your settlement ? What is your
present destination ?
Nanak states Listen thou recluse,
What is your sect ? (2)

Ghati ghati baisi nirantari rahīyai chālenh Satiguru bhāye

In Him who in each being without exception abides,
we have our abode,[4]
And the holy Preceptor's will follow.
Without premeditation have we come; as be the Lord's will,
shall we take departure.
Saith Nanak : Ever by the Lord's will we abide.
Such is the Master's teaching : The Lord's seat and abode
alone is immutable.
Whoever such realization from the Master's guidance has,
And his own self realizes,
In holy truth gets absorbed. (3)

Dunīyā sāgaru duttaru kahīyai kiūn kari pāiyai pāro

Impassable is said to be ocean of the world—
How to cross beyond it ?
Thus asks Charpat of the recluse[5] Nanak : State truthfully
this concept.
What reply may be given to one who makes query and
himself gives the answer ?
Listen thou who hast attained liberation : what reply may be
vouchsafed to such a one as thou ? (4)

Jaise jal mehn kamalu nirālamu murgāī naisāṇe

By remaining as the lotus untouched by water and the
duck on the stream[6].

1. (This query is addressed by the Siddhas to Guru Nanak Dev).
2. (Herein is the Guru's answer).
3. (The Guru is thus apostrophized by the Yogis).
4. (The Guru's affirmation about himself).
5. (This is how the Yogis designate the Guru. Audho=Avadhūta).
6. (The Guru's replication).

By concentrated fixing of the mind in the holy Word,
By contemplation of the Name,
Saith Nanak, is crossed the ocean of existence.
Let man abide untouched by the world, with the
Sole Lord in the self lodged,
And desireless amid desires.
Whoever has vision of the inaccessible, unknowable
Supreme Being,
And *to others* grants it,
To such a one is Nanak a slave. (5)

Suṇi swāmī ardāsi hamārī pūchhouṇ sāchu bīchāro

Listen Master,[1] to our supplication :
Of thee I seek the true contemplation.
Pray be not offended, but answer, How the Master's
Portal to attain ?
Saith Nanak : With adopting prop of the Name
Is the unstable mind in the abode of truth fixed.
As is fixed *in mind* love for holy truth,
The Creator Himself grants union. (6)

Hāṭīṇ bāṭīṇ rehehn nirālei rūkhi birkhi udyānei

From concourse of the market-place and the various
worldly paths
We[2] abide secluded amid trees, plants and in forests.
Wild fruits and roots our sustenance—
Thus the recluse enlightened thinking expresses.
At holy water-spots he bathes and attains
reward of joy, P. 939
No impurity to him attaching.
Thus said Loharippa, Gorakh's disciple : Such is true
Yoga-praxis. (7)

Hāṭīṇ bāṭīṇ neend na āwai par ghari chittu na dolāī

The true recluse abiding in the market-place and ways of
the world,
From sleep of *ignorance* should be immune,[3]
And his mind unshaken by desire of other's womenfolk.[4]

1. (The Siddhas' query).
2. (That is, the Siddhas).
3. (The Guru's affirmation).
4. Lit. Home.

Without devotion to the Name is the mind not firm-fixed,
And, saith Nanak, is hunger not annulled.
The Master the market and city of *the self* and the
Divine Essence to me has shown,
Where spontaneously commerce in truth goes on.
Saith Nanak : By reducing sleep and partaking of spare
sustenance
Is realized the Divine Essence. (8)

Darshanu bhekh karuh jogindrā mundrā jholī khinthā

Listen supreme Yogi[1] : make the Divine vision your sect,
Your earrings, pouch and patched cloak.
Out of the twelve sects the sole *Āī* sect you follow.
This make your sole sect in place of the six yogic sects.
Thus, good man ! may the mind be instructed.
And man nevermore receive buffets.
Nanak thus affirms : This by the Master's
guidance is realized;
Thus is performed *true* Yoga praxis. (9)

Antari shabadu nirantari mudrā haumai mamtā dūri karī

Lodging constantly in mind the holy Word is *true* ear-rings,
As are egoism and possessiveness discarded.
Let *the seeker* cast off lust, wrath, pride—
This from the Master's teaching have we realized.
Realization of the Lord who all existence pervades make your
quilt and pouch—
Thus saith Nanak, the Sole Lord liberation grants.
Let the seeker realize the Master's holy Word;
Holy is the Lord, holy His greatness. (10)

Ūndhou khapparu panch-bhū topī

The *mind* turned away from the world is our begging-bowl;
The realization of the five higher senses the Yogi's cap;
The disciplined body the straw-mat, the mind restrained
the loin-strip.
Thus shall truth, content and self-restraint be
our companions.
Saith Nanak : By the Master's guidance the Name we
contemplate. (11)

---

1. The Guru's suggestion to the Yogis.

Kavanu su guptā kavanu su muktā

Who is it that is hidden from sight[1] ? who liberated?
Who within and without *to the Lord* is united ?
Who is it that *into the world* arrives and departs hence ?
Who in the three worlds is pervasive ? (12)

Ghati ghati guptā gurmukhi muktā

In each being *the Lord* lies hidden:[2]
The God-directed man is liberated,
Who within and without to the holy Word is attuned.
The egoist dies and transmigrates.
Saith Nanak :The God-directed man in holy Truth
is absorbed. (13)

Kiūn kari bāndhā sarpani khādhā

How is the self bound and by the she-serpent *Maya* swallowed[3] ?
How is the ideal lost ? How attained ?
How comes purity ? How darkness ?
Whoever this truth expounds, shall be our Master[4]. (14)

Durmati bāndhā sarpani khādhā

Man *when* by foul understanding bound, by the she-serpent
Maya is swallowed.
The egoist the ideal has lost, the God-directed man
has attained it.
By contact with the holy Preceptor is darkness lifted.
Saith Nanak : such a one, effacing egoism, *in the Absolute*
is absorbed. (15)

Sunn nirantari dījai bandhu

Should the self in the unattributed Absolute[5] be constantly fixed,
The swan *of life* flies not off, nor does wall *of the body* collapse.
When man knows the cave of poise to be his true home,
Saith Nanak, turning holy, by the holy Eternal
is he favoured. (16)

Kisu kārani grihu tajiyo udāsī

You who from the world are turned away,
Why house and home have you forsaken ?

---

1. (The Siddhas' query).
2. (The Guru's replication).
3. (The Siddhas' query).
4. The Siddhas' query continuing.
5. Void, cosmic void—philosophical term for the unattributed Absolute.

Why in this garb have you fixed your self ?
What merchandize are you questing after ?
How your associates shall you carry across ? (17)

Gurmukhi khojat bhaye udāsī

Questing after the God-enlightened am I from the world turned away;
To have sight *of them* have I in this garb fixed myself.
In the merchandize of truth am I trading.
Saith Nanak : By guidance of the holy shall I carry across my associates. (18)

Kitu bidhi purakhā janamu watāiyā

Friend ! how have you brought the change in our life ?
In what have you fixed your heart's devotion ? P. 940.
How subdued[1] expectation and desire ?
By what means attained the irrefrangible *Divine* light ?
How without teeth may iron be chewed ?
Nanak ! state the truth of this contemplation. (19)

Satiguru kai janamei gawanu mitāiyā

By taking *new* birth with the holy Preceptor is *my* straying in *transmigration* annulled.
In devotion to the mystic harmony is this heart attached.
By *absorption in* the holy Word are burnt away desire and expectation.
By the Master's guidance is attained the irrefrangible Divine Light.
By effacing the three qualities is iron[2] chewed
Saith Nanak : From the *Divine* saviour Himself comes liberation. (20)

Ādi kau kavanu bīchāru kathīyalei sunn kahān ghar wāso

How may the origin of the cosmos be described ?
Where does the Absolute[3] abide ?
How may the pose[4] of enlightenment be delineated ?
Who in each being is pervasive ?
How is the baton of death burnt away ? How enter the house *sans* fear ?

1. Consumed.
2. (Symbol for evil or Maya).
3. Void.
4. (The Yogic or pose *asana* is implied).

How are foes[1] cleft through ?
For this, let man the cushion of poise and content occupy.
As by *guidance* of the Master's Word is destroyed
poison of egoism,
Does *the self* in its own home[2] take abode.
Nanak is a slave to such as by the holy Word realize
Him who the cosmos has shaped. (21)

Kahāṃ te āwai kahāṃ ihu jāwai kahāṃ ihu rahai samāī

Whence comes *the self* ? whither goes ?
Wherein does it remain absorbed ?
One expounding this mystery
Would be the Master without a grain of desire.
How may the disembodied Essence be attained ?
This by forming devotion by the Master's guidance comes.
The Creator Himself is all-enlightenment, Himself Creator—
This Nanak after contemplation states.
By Divine Ordinance is the self born, by the Ordinance
disappears,
By the Ordinance *in the Divine Essence* absorbed.
By guidance of the Master perfectly-endowed is practised truth;
By the holy Word is attained the supreme state and
awareness of Divine Reality. (22)

Ādi kau bismādu bīchāru kathīyalei sunn nirantari wāsu līya

The origin of the cosmos is wonder profound.
The Absolute in all spots without break abides.
To have the mind stilled of its play is the pose
of enlightenment;
In all beings is the holy eternal pervasive.
By *guidance* of the Master's Word comes absorption
in the Formless;
The immaculate Essence from enlightened poise comes.
Saith Nanak : To abjure all other *than devotion*,
By serving as disciple comes success in quest.
Profoundly wondrous is the Divine Ordinance—
Whoever of the Ordinance has realization,
Of the true praxis of life has awareness.

1. (Evil tendencies are implied).
2. (The state of poise is implied).

One that effacing the ego is rendered Maya-free,
And absorbs truth within,
May a *true* Yogi be called. (23)

Avigato nirmāilu upajei nirguṇu te sarguṇa thīyā

From the Formless arose the pure Essence,
From the Unattributed became He attributed.
By enlightenment imparted by the holy Preceptor
Is attained the supreme state,
And absorption in the holy Word.
One that has firm faith in the Sole Supreme Being,
And casts off egoism and duality—
Such a Yogi of the Master's Word has realization,
And has his heart's lotus illuminated.
One that dies while living, and in heart cherishes
compassion for all,
All realization attains.
Saith Nanak : To such a one comes all exaltation,
And in all creation himself he realizes. (24)

Sāchauṃ upjai sāchi samāvai sāchei sūchei ek maiyā

From the Eternal rises creation, in the Eternal is it absorbed—
The Eternal and holy *devotee* are one in essence.
The false ones into the world arriving no resting-place find;
And caught in duality into transmigration fall.
Transmigration by *guidance of* the Master's Word is annulled;
Himself the Lord judges and liberation grants.
Through duality arises affliction, as elixir of the
Name is forgotten. P.941
Whomsoever He Himself enlightment grants,
enlightenment attains—
Such a one *by following* the Master's Word liberation attains.
Saith Nanak : The Divine Saviour Himself saves,
and casts off egoism and duality. (25)

Manmukhi bhūlai Jam ki kāṇi

The egoists misguided stand under Yama's reproof.
Seeking to seduce others' womenfolk, such a one suffers total loss.
The egoist caught in delusion, in wild places wanders.
One reciting incantations in cremation yards
Strayed from the path, is robbed *of merit*,
Not contemplating the Word, foul utterance he makes.
Saith Nanak : Know that joy from devotion to truth comes. (26)

Gurmukhi sāchei kā bhau pāwai

The God-directed acquire fear of the holy Eternal ;
The God-directed by the Divine Word give shape to the
unhewn self.
The God-directed with pure minds,Divine laudation chant.
The God-directed attain the holy supreme state.
The God-directed with each hair on the body on the Lord meditate.
Saith Nanak : The God-directed in holy truth are absorbed. (27)

Gurmukhi parchai Bed bīchārī

Enlightenment granted by the Master equals contemplation
of Vedas.
By enlightenment granted by the Master is crossed the
ocean of existence.
One granted enlightenment by the Master by the holy
Word is enlightended.
One granted enlightenment by the Master the
esoteric system realizes.
By the Master's teaching is attained the Lord inaccessible, limitless.
Saith Nanak : By the Master's teaching is attained the
door of liberation. (28)

Gurmukhi akathu kathai bīchāri

The God-directed by contemplation express the inexpressible.
The God-directed even engaged in family life,
Spiritual obligations fulfil.
By the Maters's guidance comes contemplation with
devotion of heart.
By the Masters' teaching, through following the holy Word
Is attained noble conduct.
One penetrated by the holy Word has realization himself,
And to other imparts it.
Saith Nanak :The God-directed burning away egoism,
In *holy Truth* are absorbed. (29)

Gurmukhi dhartī Sāchai sājī

The holy Eternal the earth for making the holy has created,
Within it the *rest of* creation and dissolution is only a play.
He who is dyed in the holy Word, full of joy of it,
Attached to truth, with honour departs to his *true* home.
Withou *absorption in* the holy Word comes not exaltation.
Saith Nanak : Without *devotion to* the Name
How may one in holy Truth be absorbed ? (30)

Gurmukhi asht-siddhī sabhi buddhī

By the God-directed are attained the Eight miraculous powers[1] and all *forms of* wisdom.
By the God-directed, in accord with truth is swum the ocean of existence.
To the God-directed is known the device to discriminate between right and wrong.
The God-directed realize duties of concerns of the world and of renunciation.
The God-directed to others bring liberation.
Saith Nanak : The God-directed by the holy Word liberation grant. (31)

Nāmei rātei haumai jāe

By devotion to the Name is banished egoism.
One to the Name devoted, in holy truth is absorbed.
By devotion to the Name comes contemplation of Yoga-praxis.
One devoted to the Name the Door of Liberation attains.
By devotion to the Name comes awareness of the three worlds.
Saith Nanak : By devotion to the Name come joy eternal. (32)

Nāmi rattei siddh-goshti hoe

One devoted to the Name *fruitfully* holds converse with accomplished mystics.
By devotion to the Name comes engagement in perpetual renunciation.
By devotion to the Name are action truthful and pure.
By devotion to the Name comes contemplation of *Divine* attributes and enlightenment.
Without devotion to the Name in speech all immoral.
Saith Nanak : On those devoted to the Name I cry hail : (33)

Pūrei Guru te Nāmu pāiyā jāe

Devotion to the Name from the Master, perfectly-endowed is attained.
True Yoga-praxis in absorption in holy truth lies.
Yogis by delusion of *Maya* in twelve sects and Sannyasis in ten are divided :
One finding *new* life by dying in the Master's Word
Verily the door of liberation attains.

1. (See Glossary)

All without devotion to the holy Word in duality are involved— P. 942
This in your heart you contemplate and see.
Saith Nanak : Greatly fortunate are such
As in heart holy truth have cherished. (34)

Gurmukhi ratanu lahai liv lāe

The God-directed by devotion the Divine jewel attain.
The God-directed spontaneously this jewel evaluate
The God-directed in holy action are engaged.
The God-directed have heart fixed in devotion to the holy Eternal.
By the Master's guidance as grace he shows
Is the Unknowable realized.
Saith Nanak : The God-directed from *Yama's* harm are immune. (35)

Gurmukhi Nāmu dānu ishnānu

By the Master's guidance are attained devotion to the Name,
Engaging in charity and holy bathing.
By the Master's guidance is meditation spontaneously fixed.
The God-directed attain the Supreme Lord, shatterer of *Yama's* terror.
The God-directed to doing good direct *others*.
Saith Nanak : The God-directed bring about union with the Lord. (36)

Gurmukhi Shāstra Simriti Bed

The God-directed about the teachings of Shastras, Simritis and Vedas *are enlightened*.
The God-directed of *the Lord*, pervasive in each being have realization.
The God-directed all rancour and enmity efface.
The God-directed all reckoning of *good and evil received* annul.
The God-directed in joy of the Name Divine are dyed.
Saith Nanak : The God-directed of the Lord have realization. (37)

Binu Guru bharmai āwai jāe

One uninstructed by the Master in transmigration keeps involved.
Without the Master's guidance is one's endeavour not fruitful
Without the Master's guidance one's mind staggers.
Without the Master's guidance man swallows poison[1] and unfulfilled remains.

1. (Symbol for evil).

Without the Master's guidance is man as bitten by a
poisonous snake,
And on the way dies.
Saith Nanak : Without the Master's guidance man mounting
losses suffers. (38)

Jisu Guru milai tisu pāri utārai

The Master brings liberation to whomsoever he contacts;
Effacing his demerits, by his merits brings him liberation.
By contemplation of the Master's Word comes liberation and
supreme bliss;
Never are the God-directed discomfited.
This body is a shop, the mind-*therein* the trader—
Spontaneously therein carrying on commerce of truth. (39)

Gurmukhi bāndhiyo setu Bidhātai

By blessing of the Creator have the God-directed erected
bridge *of devotion*,
Sacked Lanka *of sin* and chastized demons *of evil*,
As Ramchandra destroyed the arrogant Ravana—
By the Master's enlightenment guided
That became Bibhikhana's[1] secret disclosure.
The God-directed over the ocean *of existence* have enabled
stone-like sinners to swim.
The God-directed to millions have brought liberation. (40)

Gurmukhi chūkai āwaṇ jāṇu

Of the God-directed is transmigration annulled.
The God-directed at the Divine Portal are honoured.
The God-directed of good and evil have discrimination.
The God-directed spontaneously in meditation engage.
The God-directed through Divine laudation at the Divine
Portal find absorption.
Saith Nanak : The God-directed no impediment face. (41)

Gurmukhi Nāmu niranjan pāe

The God-directed the Name immaculate attain.
The God-directed by the holy Word burn away egoism.
The God-directed praise of the holy Eternal chant.
The God-directed in the holy Eternal remain absorbed.

1. Ravana's brother, who reveled a secret passage in Ravana's citadel to Rama.

By devotion to the holy Name is honour of the
God-directed exalted.
Saith Nanak : The God-directed of all abodes have
illumination. (42)

Kavaṇu mūlu kavaṇu mati velā

What is the origin of existence ?
What teaching is appropriate to this age ?
Who is the Master whose disciple thou art[1] ?
By what discourse *from Maya-stain* you remain free ?
Saith Nanak : Said the Yogis, listen thou novice !
Expound to us the discourse, P. 943
As to the Word that liberation confers. (43)

Pawan arambhu Satiguru mati velā

The air of breath is the origin of existence;
The age in need of the holy Preceptor's teaching stands.
The holy Word is the Preceptor; by devoted meditation on it
am I its disciple.
By absorbing discourse of the Inexpressible remain I from
Maya-taint free.
Saith Nanak : The Divine Enlightener in all Ages in pervasive.
By *means of* the Master's Word solely is the Lord's discourse
contemplated.
By the Master's teaching is assuaged fire of egoism. (44)

Maiṇ ke dant kiun khāīvai sāru

How with teeth of wax iron[2] be chewed[3] ?
What is the food by partaking of which may pride be
eliminated ?
Man lives in a house of snow, wearing a frock of fire—
In what caves may he abide unshaken ?
Whom may man realize to be pervasive everywhere ?
By what meditation may the mind in itself remain absorbed ? (45)

Hauṇ hauṇ maiṇ maiṇ vichahu khov ai

Man from within himself must cast off pride and egoism;
Effacing duality, should in the sole Supreme Being be absorbed
On thoughtless uninstructed persons is the world hard;
By living the Word may iron[2] be chewed[3].

1. (Query addressed to the Guru).
2. (Evil is implied).
3. Consumed.

Should man know the sole Lord to pervade within and without.
Saith Nanak, then by following the holy Preceptor's instruction
would his fire *of desire* be assuaged, (46)

Sach bhay rātā garbu nivārai

Man dyed in truth and fear his pride would efface;
And by contemplation of the Word would the Sole Lord realize.
Should the holy Word in the inmost heart be made to abide,
Would body and mind be cooled and in love of the Lord be dyed;
And the poisonous flame of lust and wrath put down.
Saith Nanak : Such a one within glance of grace of the Divine
Beloved abides. (47)

Kavan mukhi chandu hivai gharu chhāiyā

By what means does the mind remain abode of the moon
and shadow ?
By what device does the sun *of illumination* blaze forth ?
By what means is stopped pursuit of death ?
By what enlightenment is honour of the God-directed saved ?
Who is the hero that death may vanquish ?
Nanak, contemplating these queries thus answers. (48)

Shabadu bhākhat sasi joti apārā

By utterance of the Word does moon *of the mind* get endless
illumination.
As in abode of the moon of *the mind* comes the sun
of illumination to abide,
Is darkness lifted.
By adopting prop of the Name are suffering and joy felt alike—
Then does *the Lord* Himself liberation grant.
By putting faith in the Master is the mind in truth absorbed.
States Nanak in humility : Then is man immune from being
Swallowed by death. (49)

Nām tattu sabh hī siri jāpai

The substance of the Name is supreme over all;
Without devotion to the Name comes affliction of
suffering and death.
As the essence of the self with the Divine Essence is united.
Arises faith in the mind.
Then is gone duality and the mind the abode of unicity enters.
He by whose might does breath resound and the thunder in the
sky *of the self* roar,
Saith Nanak, eternal union with Him by enlightenment comes. (50)

Antari sunnam bāhari sunnam tribhavan sunnam-sunnam

Within and without the self is the unattributed Absolute;
In the three worlds pervades too the unattributed Absolute.
Whoever realizes this void in the fourth state,
Evil and good has transcended.
Whoever realizes the mystery of the void pervading all beings,
Is *image of* the primal Supreme Being, the immaculate
Divine Entity.
Whoever to the immaculate Name is devoted,
Saith Nanak, is image of the Supreme Being, the Creator. (51)

Sunno sunnu kahai sabhu koī

All talk of the unattributed Absolute.
Wherefrom may this immortal unattributed Being be attained ?
What are those devoted to the Unattributed like ?
Like to Him who is their origin.
These are subject neither to birth nor death,
nor do transmigrate—
By the Master's guidance their self they instruct. (52)

Nau sar subhar daswaiṇ pūrei

With the nine pools of senses put beyond desire,
As is the tenth[1] filled,
In the void then are sounded unstruck trumpets.
Then *the seeker* viewing the holy eternal by his side in
Him is absorbed,
And envisions Him pervading each being. P. 944
The esoteric utterance is then manifested.
Saith Nanak : Such a one of the holy Eternal has realization. (53)

Sahaj-bhāe milīyai sukhu hovai

By finding union with the Lord by spontaneous
devotion comes joy.
The God-enlightened are *ever* awake, never involved in sleep
of *ignorance*;
By the unattributed syllable to the limitless Creator attached.
This to those uttering it brings liberation, and by the holy Word
on others liberation confers.
By the Master's instruction are such to truth devoted.
Saith Nanak : In union by shedding off of egoism attained,
Remains not doubt. (54)

1. (This is the abode of super consciousness).

Kubuddhi chawāvai so kitu thāeṇ

To one giving utterance to foul thinking,
what place of shelter ?
Why should one not realizing the Essence receive knocks ?
None succours those bound in Yama's demesne.
Without *devotion to* the holy Word comes neither
honour nor credit.
By what means may one get realization and swim across
the ocean of existence ?
Saith Nanak : The egoist ignorant no realization has. (55)

Kubuddhi mitai Guru-shabadu bīchāri

Foul understanding by contemplation of the
Master's Word is effaced.
By contact with the holy Preceptor *is seen* the door of liberation.
The egoist devoid of realization of the Essence *to ashes* is burnt:
And sequestered through foul thinking knocks receives.
By submission to the Divine Will are acquired merits
and illumination.
Saith Nanak : Such a one at the Divine Portal is honoured. (56)

Sāchu-vakkharu dhanu pallai hoi

He that carries merchandize and wealth of truth
Is liberated himself and to others brings liberation.
One having realization through devotion to the Supreme Being
Receives honour.
Beyond computation by any is the value of such.
Wherever I look, is *the Lord* pervasive.
Saith Nanak : By devotion to truth comes liberation. (57)

Su shabada kā kahāṇ vāsu kathīyalei jitu tarīyai bhavjalu sansāro

Where abides the Word whereby is the ocean of
existence crossed ?
What sustains the breath that is said to *extend* ten finger-widths.
How may *the life* that within us sounds and has play, be poised ?
How the unrealizable realized ?
Listen Yogi-Master ! Nanak humbly states in truth,
How his own self he instructed.
Should the sincere disciple in the holy Word in devotion be fixed.
The Lord in His grace grants Him union.
Himself is He all-knowing, all-seeing—
By supreme good fortune comes absorption in Him. (58)

Su shabda kau nirantari vāsu alakhāṃ jeh dekhān teh soī

The ineffable Divine Word in all existence unbroken abides;
Wherever I look, Him I behold.
The life-breath in the unattributed Supreme Being abides,
And is sustained by invisible Divine might.
By Divine grace comes the holy Word in the self to abide,
And the mind of illusion is freed.
Then are mind and body made pure; pure the utterance,
And the Name in the heart is lodged.
By the Master's teaching is the ocean of existence crossed;
And the seeker realizes the Lord in all spots to abide.
He that is without feature and form, and of Maya's shadowy play,
Saith Nanak, by the Word is realized. (59)

Trai satt angul wāī audhoo sunn sachu āhāro

Listen thou recluse[1] ! the breath that measures ten finger-widths
By the Supreme Being and holy Truth is sustained.
One making utterance by the Master's guidance
Churns out the Divine Essence and of ineffable, limitless
Supreme Being has realization.
Should man efface the three qualities and lodge in mind
the holy Word,
Is pride from his mind lifted.
Should one realize the Sole Supreme Being to abide
within and without,
Would devotion to the Name Divine be formed.
Should the ineffable Lord reveal Himself,
Comes realization such as that by conjunction of the three
channels of Sukhmana, Ida and Pingala.[2]
Saith Nanak : Above the three qualities is the holy Eternal,
Realized by absorption in the holy Preceptor's Word. (60)

Mana kā jīo pawanu kathīyalei pawanu kahā rasu khāī

Breath is stated to be life of the mind;
On what essence does breath live ?
Recluse[3] ! state the pose suitable to acquiring illumination :
By what endeavour may one turn siddha[4] ?
Recluse ! without *absorbing* the holy Word comes not joy, P. 945

1. (The Guru's exposition continuing).
2. (This is the abode of super consciousness).
3. (Query addressed to the Guru).
4. An accomplished Yogi.

Nor is thirst of egoism assuaged.
By devotion to the holy Word is attained amrita-elixir,
And *the seeker* by holy truth is fulfilled.
By what wisdom comes poise ? By what sustenance is the
Self satiated ?
Saith Nanak : Those that by the Master's teaching take
suffering and joy equably,
From death are immune. (61)

Rangi na rātā rasi nahīṇ mātā

One devoid of the Master's teaching in love of the
Lord is not dyed,
Nor by joy in God is inebriated;
Such a one burning agony feels.
Nor has he observed continence or uttered the holy Word;
Nor yet regulated his breath or to truth is devoted.
Should such a one in serene poise discourse on the inexpressible,
Saith Nanak, the Supreme Self would he attain. (62)

Guru-parshādī rangei rātā

By the Master's grace is *the seeker* in Divine love dyed,
And quaffing amrita, by truth is inebriated.
By the Master's teaching is his fire *of desire* assuaged;
And by quaffing *amrita* is achieved joy of the inner self.
By devotion to truth by the Master's guidance is the
ocean of existence crossed.
Saith Nanak : A rare one by contemplation, of this
has realization. (63)

Ihu manu maingalu kahāṇ basīyalei kahān basai ihu pawanā

Where abides this mad elephant of mind ?
Where abides breath ?
Recluse *Nanak* ! Where abides the holy Word,
Whereby may the mind's wandering be stilled ?
Should *the Lord* be gracious, with the holy Preceptor
may He grant union,
Whereby the mind in its own abode may live.
By annulling egoism is *the self* purified,
And its wandering stilled.
How may *the self* know the first cause and realize itself ?
How in *the unlit self*, moon-like, may the sun *of enlightenment*
be aborbed ?

Should *the seeker* by the Master's guidance shed his egoism,
Saith Nanak, in poised enlightenment would
he be absorbed. (64)

Ihu manu nihchalu hirday vasīyalei Gurmukhi mūlu pachhāṇi rahai

The mind in poise abides in the heart.
The seeker by the Master's guidance should his essence realize.
The breath in the navel on its cushion is settled;
The seeker by search by the Master guided, the Essence attains.
The holy Word in its own abode perpetually *abides*—
The three worlds light of that Word absorb.
Hunger for the holy Eternal all suffering and desire consumes,
And *the seeker* by truth remains fulfilled.
The unsounded word by the Master's guidance is realized—
A rare one alone can this expound.
Nanak gives utterance to truth : By dyeing in truth,
By being dyed in truth never does *such* colour fade. (65)

Jā ihu hirdā deh na hotī tau manu kaithai rahtā

When the body was not, where did the mind have abode ?
Without the supporting pillar of the navel's lotus,
Where did breath find its prop[1] ?
Without visible form or feature, how may devotion in the
Supreme Being be fixed ?
When this chamber of blood and carnal fluid did not exist,
Impossible it was to comprehend value and extend *of the Divine*.
When colour, appearance and form were not visible,
How was the holy Eternal apprehended ?
Saith Nanak : Those dyed in the Name are true anchorites—
In all times to such *is visible* solely the Eternal. (66)

Hirdā deh na hotī audhoo tau manu sunni rahai bairāgī

Listen Recluse ! When heart and body did not exist,
The mind, unattached to actions, in the cosmic void abided.
When the pillar of the navel's lotus had not being,
The breath inspired by love in its own abode lived.
When form, feature and caste existed not,
The Supreme Being unmanifested as the Word,
the Essence abided.
When earth and sky existed not, in all three worlds was
pervasive the formless *Divine* effulgence.

1. (The Siddha's query).

Colours, appearance, forms all as the Sole Supreme Being wondrous existed. P. 946
Saith Nanak : None without the Eternal attains purity—
Such is the inexpressible discourse. (67)

Kitu kitu bidhi jagu upajai purakhā kitu kitu dukhi binasi jāī

Friend : by what device is the world created ? by what affliction destroyed ?
In egoism does the world draw birth—
In forgetfullness of the Name it suffers.
The God-directed essence of enlightenment contemplating,
By the holy Word burn away egoism—
Their body and mind made pure their utterance,
In the holy Word remaining absorbed.
One unattached to the world in the Name remains absorbed,
Cherishing in heart holy truth.
Saith Nanak : Without *devotion to* the Name is Yoga not practised—
This in your heart contemplate. (68)

Gurmukhi sāchu shabdu bīchārai koe

A rare God-directed one the holy Word contemplates.
Of the God-directed the utterance is true and manifested the world over.
Rare are those that with hearts by the Master's Word devon-drenched, Realization attain.
The God-directed in the Divine Essence find abode.
The God-directed are true Yogis and of Yoga-praxis have realization.
Saith Nanak : The God-directed the Sole Lord alone realize. (69)

Binu Satiguru sevei jogu na hoī

Without performing service to the holy Preceptor is Yoga not practised;
Without contact of the holy Preceptor is liberation not attained.
Without contact of the holy Preceptor is *devotion to* the Name not attained.
One not receiving guidance from[1] the holy Preceptor in great affliction is involved.

1. Lit. Contacting, meeting.

Without the holy Preceptor's contact *the mind* in dust-storm
of pride remains caught.
Saith Nanak : One uninstructed by the holy Preceptor,
forfeiting the human birth, dies. (70)

Gurmukhi manu jītā haumai māri

The God-directed subduing egoism make conquest of the mind.
The God-directed in heart cherish holy truth.
The God-directed make conquest of the world,
And destroy and tear apart Yama, agent of death.
The God-directed at the holy Portal are not repulsed.
Whoever by the holy Preceptor is granted union *with the Supreme Being*,
Of the Divine mystery has awareness.
Saith Nanak : The God-directed by the holy Word have
Divine realization. (71)

Shabdai kā niberā suṇi tū audhoo binu nāvain jogu na hoī

Listen Recluse,[1] to the summing-up of this dialogue :
Without *devotion to* the Name union with God comes not about.
Those dyed in the Name are ever *in devotion* inebriated;
From *devotion to* the Name comes joy.
From the Name is all *creation* manifested;
By the Name is attained realization.
Those devoid of the Name numerous garbs assume—
The holy Eternal has Himself brought them to stray.
Listen Recluse ! as from the holy Preceptor is *devotion to*
the Name attained,
Is *true* Yoga-praxis performed.
Saith Nanak : This in your mind contemplate—
Without *devotion to* the Name comes not liberation. (72)

Terī gati miti Tūhaiṇ jāṇeh kyā ko ākhi vakhāṇai

Lord ! Thy state and extent to Thee alone is known—
How may one express it ?
Thyself art Thou hidden and manifest;
Thyself in enjoyment of all delights engaging.
Numerous Yoga-practitioners, accomplished Yogis,
preceptors of religion, seekers
Quest after knowing the Divine Ordinance.
Seeking the Name in charity, to Thy sight are they a sacrifice.

1. (Addressed to the Siddhas).

The Eternal Lord this play has enacted :
By the Master's guidanee comes realization *of this.*
Saith Nanak : In the whole universe is He Himself pervasive—
No other is there. (73)

In the Measure Ramkali—Composition of Sri Guru Amar Das P. 947

Ramkali-ki-Var

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

(To be sung in the tune of Jodhā and Vīrā, of the clan of Pūrbaṇ.)

Satiguru sahjai dā khetu hai jis noṇ lāe bhāu

Sloka (Guru Amar Das)
The holy Preceptor is field of serenity.
By his grace inspiring devotion in whomsoever he pleases :
The seeker in this field sows the Name;
The Name therein sprouts; in the Name is the seeker absorbed.
Uprooted is egoism and the seed of doubt.
Then is this seed not sown, nor it sprouts—
The seeker feeds on what *the Master* grants[1] :
Into water is water mingled, nevermore to be parted.
Saith Nanak : Such is the wonder of the holy :
Come, you of the world ! behold it.
How may the poor world behold this, from enlightenment
shut out ?
Such wonder is beheld by whosoever is granted the vision;
In whose heart is the Lord absorbed.[2] (1)

Sloka (Guru Amar Das)
The egoist is the field of suffering :
Suffering he sows, suffering consumes;
In suffering born, in suffering dying,
In egoism his life passed.
The egoist of life and death unmindful,
Is blind; blind all his doing;
Forgetful of the Divine Bestower, only to His gifts attached.
Saith Nanak : One reaps what is preordained,
Nothing else avails. (2)

Note : All Pauris (stanzas) in this Vār are of the composition of Guru Amar Das.
1. I.e. Devotion.
2. I.e. Whose mind in the Lord is absorbed.

Sloka (Guru Amar Das)
The holy Preceptor's touch brings joy everlasting—
this blessing by his grace alone comes to some.
The true significance of joy is, it confers purity of heart;
Effacing illusion of ignorance, and bringing enlightenment.
Saith Nanak : *Thus* have I envisioned the sole Supreme Reality,
That in all creation is manifest. (3)
Pauri (Stanza)

Sachai takhtu rachāiyā baisaṇ kau jāeeṇ

The holy Eternal has created the universe as His throne,
to be seated thereon :
Almighty is He—thus has the Master's Word revealed.
All creation too has He made His mansion and abode;
Moon and sun its two lamps—thus has He given
it perfect form.
Himself He views and hears all—
This by meditation on the Master's Word is revealed. (1)
Hail, true king ! holy art Thou, holy Thy greatness. (1-Pause)

Kabīr mehindī kari kai ghāliyā āpu pīsāe pīsāe

Sloka (Composition of Kabir)
Like henna have I powdered myself to fine dust :
Yet Lord ! Thou hast not to me turned : hast not applied
me to thy *holy* feet. (1)
Sloka (Guru Amar Das)
Saith Nanak : Henna have I become, that the Lord at me
may cast His glance,
Himself to beat, Himself to pound it to powder;
Himself to *His limbs* to apply me.
This cup of the Master's devotion, He grants to whomsoever
He pleases. (2)
Pauri (Stanza)

Vekī srishti upāiyanu sabh Hukami āwai jāe samāhī

The variegated creation has He made :
By His Ordinance is it born, dies and in Him is absorbed.
Himself He views it in joy; none else beside Him.
Lord ! Save us as it may please thee, by granting illumination
through the Master's Word.
All by Thy might are propped, moving as be Thy will.
None mighty as Thou—whom else to supplicate ? (2)

Bharami bhulāī sabhu jagu phirī phawī hoī bhāli

Sloka (Guru Amar Das)

In illusion the whole world wanders about,
distracted in the quest :
Should the Lord not grant poise, what power has man to force Him ? P. 948
By the Master's grace is the Lord meditated on,
And within the heart lodged.
Saith Nanak : Absorbed in poise, have I found the Lord,
as Divine grace on me has descended.[1] (1)

Sloka (Guru Amar Das)

In tugging after gain[2] is spent the day, in sleep the night :
By lying has the egoist swallowed poison—
in the end departs wailing.
Over the head hangs Yama's chastizement; in duality his honour lost.
Those forgetful of the Lord's Name, in transmigration remain involved.
By the Master's grace is the Lord in the self lodged,
With immunity from Yama's chastizement attained.
Saith Nanak : In poise is union with the Lord attained;
By grace is He found. (2)

Pauri (Stanza)

Ikki āpaṇī siftīṇ lāiyanu de Satiguru mattī

Some in Divine laudation are engaged, by the wisdom by the holy Preceptor granted :
On some is *devotion to* the Name conferred by the Lord immutable and eternal.
Air, water and fire by His command to Him are obedient.
In fear profound move they in perfect order.
The sole Divine Ordinance everywhere operates, in submission to which lies bliss. (3)

Kabīr kasautī Rāma kī jhūthā tikai na koe

Sloka (Composition of Kabir)

Kabir ! none that is spurious shall stand the test of God's touchstone:
He alone may stand this test who to God has
surrendered life.[3] (1)

---

1. Lit. Sitting at home have I found.
2. Dhanda in the original, lit. means that which brings wealth i.e. profitable or gainful ventures.
3. Lit. Is dead while alive.

Sloka (Guru Amar Das)
How may the mind be subdued ? how to *the world* make it dead ?
It follows not the Master's teaching; sheds not egoism.
Egoism by the Master's grace is shed;
one so doing is *jivan-mukta*.[1]
Saith Nanak : Union by Divine grace comes;
Never shall such as have it, face impediment. (2)
Sloka (Guru Amar Das)
Many claim egoism to subdue :
How may one become *jivan-mukta*[1] ?
One under discipline of fear of God, taking medicine of devotion;
Ever chanting Divine laudation in serenity of mind—
May *on the strength* of the holy Name,
Swim across the poisonous ocean of the world.
Saith Nanak : By the Master's guidance is *such state* attained,
Should God's glance of grace favour one. (3)
Pauri (Stanza)

Dūjā bhāu rachāiyon trai guṇa vartārā

The Creator Himself has set up duality, through the Three
Qualities operating;
Brahma, Vishnu and Shiva has He manifested,
His Ordinance to make effective.
Brahmins and astrologers who study scriptures,
Despite their cogitation are of the Essence unaware.
Holy Creator ! all creation is Thy play :
Whose has Thy grace, dost Thou save,
In the holy Word absorbing him. (4)

Mana kā jhūthā jhūthu kamāvai

Sloka (Guru Amar Das)
He that is false within, acts falsehood;
Hankering after Maya, yet is he called anchorite.[2]
In illusion lost, he wanders over bathing-spots—
How may such an anchorite[2] the Supreme state attain ?
Should one by the Master's grace live truth,
Saith Nanak : Such an anchorite[2] *alone* may
liberation attain. (1)

---

1. One liberated while living.
2. *Tapa* = One performing *tapas* (austerities).

Sloka (Guru Amar Das)
The true anchorite is one performing such austerity :
In contact with the holy Preceptor, the Lord should he contemplate.
Service to the holy Preceptor is the austerity approved.
Saith Nanak : Such an anchorite at the Divine Portal
receives honour. (2)
Pauri (Stanza)

Rāti dinasu upāiyanu sansār kī vartaṇi

Night and day has he created to regulate business of the world;
By the Master's guidance comes light, that darkness dispels. P. 949
By His Ordinance is created everything; all vegetation,
each blade of grass He pervades.
Supreme is His might—by the Master's guidance,
His Name ever thou utter.
By the holy Word has enlightenment come; that the Eternal
Himself has granted. (5)

Abhyāgat ehi na ākhīyani jin ke chitt mehn bharamu

Sloka (Guru Amar Das)
Call not these *the true* mendicants[1] that in their
mind bear illusion;
Charity to these bears recompense[2] no different.
One who hungers after the fearless, immaculate Lord,
the State supreme—
Rare is the donor of food to such. (1)
Sloka (Guru Amar Das)
Call not these *the true* mendicants[1] that beg food
from others' homes,
And to fill the belly put on various garbs.
The true mendicants[1] are such as go into their selves,
Seek out *therein* the Lord,
And in *their true* selves abide. (2)
Pauri (Stanza)

Ambaru dharti vichhoṛiyanu vichi sacchā asrāu

Sky and earth has He separated, and in between fixed
His prop unshakeable;
All abodes, portals are holy wherein the holy Name abides.
Everywhere is the holy Ordinance pervasive, by the Master's
guidance comes absorption in Truth.

1. Original, Abhyāgat.
2. Original, Dharma.

Holy Himself, holy His throne; seated thereon dispenses
He true justice.
Everywhere is pervasive holy Truth; by the Master's guidance
is the inencompassable realized. (6)

Raynāir māheṇ anantu hai kūṛī āwai jāe

Sloka (Guru Amar Das)
In ocean *of the world* abides He who is illimitable;
All that come and go are unreal;
These their egoism follow, and grievously are chastized.
In ocean of the world are all boons; by good fortune are
these attained.
Saith Nanak : In obedience to His will lie the Nine Treasures. (1)
Sloka (Guru Amar Das)
Of One who with poised mind has served not the
holy Preceptor,
In egoism is the life gone waste;
His tongue has not had taste of the joy in God;
His heart's lotus not illumined.
Such a one poison has tasted; in egoism has he died,
And in Maya-illusion destroyed.
Without *devotion to* the Lord's sole Name, cursed is life and
accursed the stay in the world.
By Divine grace alone does one find true humility;[1]
Serves day after day the holy Preceptor, his side never leaving.
As is the lotus untouched in water, engaged in worldly pursuits[2]
is he yet unattached.
Saith Nanak, servant of God : All happens as is by the Lord,
Store of Noble Qualities, willed. (2)
Pauri (Stanza)

Chhattīh jug ghubāru sā āpei gaṇat kīnī

For thirty-six aeons was spread utter darkness :
At the end He made count Himself;
The whole world He created, and with wisdom endowed it;
He revealed Scriptures,[3] setting up determination of
evil and good.

1. Lit. Turns servant of *God's* servants.
2. Lit. In the home i.e. living as a householder.
3. Original, Simritis, Shastras.

Such enlightenment comes to those by Him favoured with
devotion to the holy Word.
Himself He pervades all; by His grace grants union. (7)

Ihu tanu sabhho rattu hai rattu binu tannu na hoe

Sloka (Guru Amar Das)
This body is all in blood endued ! without blood a body
may not be :
Such as in the Lord are dyed, have not the blood
of covetousness.
In fear *of the Lord* is the body emaciated, of blood of
covetousness drained.
As in fire is metal purified, so in fear of the Lord is burnt P. 950
away impurity of foul thinking.
Saith Nanak : Truly beautiful are those that in love of
the Lord are dyed. (1)
Sloka (Guru Amar Das)
As in *chanting* Ramkali the Lord in mind is lodged,
Is one truly bedecked;
As through the Master's Word blooms the heart,
is the store of devotion acquired:
With illusion lifted is the self awakened, and darkness of
ignorance shattered.
Great beauty is hers that to the Lord bears love :
Ever in bliss with the Beloved, is she *reckoned* a woman
of noble repute.
Egoists know not of this true decking, their life forfeited.
Those that with other than devotion are decked,
Ever are in births whirled ignominiously;
In the world not admired, in the Hereafter their destiny
known to God only.
Saith Nanak : There is One Sole Supreme Being; duality is the
world's character.
To good and evil has He set *His creatures* :
As wills the Creator, they act. (2)
Sloka (Guru Amar Das)
Poise comes not without service to the holy Preceptor :
Nothing else avails :
Not by striving comes this, but by good fortune.
Those *carrying* avarice and evil tendencies within,
in duality are lost;

Their transmigration not annulled, in egoism they suffer.
None that to the holy Preceptor are devoted, unblessed remain.
Such by Yama are not summoned, nor undergo suffering.
Saith Nanak : By the Master's guidance are they saved,
In the holy Word immersed. (3)
Pauri (Stanza)

Āpi aliptu sadā rahai hori dhandai sabhi dhāveh

The Creator ever is unattached; creation all after gain runs;
Immutable, unchanging Himself; the world all comes and goes.
Contemplating ever the Lord by the Master's guidance
brings bliss,
Abode in one's true self and absorption in God's holy attributes.
The holy Lord is profound infinitely—
By the Master's Word alone realized. (8)

Sacchā Nāmu dhiyāe tūṃ sabbho vartai sacchu

Sloka (Guru Amar Das)
Contemplate thou the holy Name; whose truth all-pervasive is.
Saith Nanak : Whoever the Ordinance realizes, Truth shall
his reward be.
Some are given only to verbal feats,
And of the holy Ordinance remain ignorant,
Saith Nanak : The true devotee is one that the Lord's will obeys—
Without obedience is he of unawakened mind.[1] (1)
Sloka (Guru Amar Das)
Egoists know not holy utterance; inside them are lust,
violence and pride.
They know not right from wrong; inside are they carrying
greed and evil ways.
Their utterance is all self-centered; by the ferocious Yama
are they chastized.
At the Divine Portal are they called to account;
Such as cherish falsehood have ignominy to bear.
Tell me any : how may this impurity of falsehood be washed ?
This goes as the holy Preceptor is met, who meditation on the
Name confirms,
That all evil annihilates.
Bow you all to one that utters the holy Name,

---

1. Lit. Thoroughly unbaked.

That the Name contemplates.
By the Name is impurity of falsehood cast off; P. 951
By repetition of the Name is one rendered pure.
Saith Nanak, servant of God : One with such marvels
confers the true life. (2)
Pauri (Stanza)

Tudhu jewadu dātā nāhiṇ kisu ākhi suṇāīyai

None like Thee to bestow gifts—to whom else shall we turn[1] ?
By the Master's grace is attained *the state* that egoism casts off:
And Divine joy in holy laudation is found,
that is above worldly joys.
This He confers on Those He favours; Himself *to such*
He grants union.
Within the self lies amrita, that by the Master's guidance a
rare one tastes. (9)

Bābāṇīyaṇ kahāṇīyaṇ putt saputt kareini

Sloka (Guru Amar Das)
Decent sons of *good families* narratives of their
ancestors relate :
They put faith in what the holy preceptor approves,
and act accordingly.
Ask Simritis, Shastras, Vyas, Suk, Narada[2] that teach mankind;
By the All-holy guided, to truth devoted, truth they
ever contemplate.
Saith Nanak : Of God is approved the birth such as bring
liberation to their forebears. (1)
Sloka (Guru Amar Das)
Those having the blind for guide, act themselves from
blind *ignorance* :
Guided by egoism, are they ever in lies involved :
Acting on falsehood and evil, others they slander :
By such slandering ruined themselves, their family too to
ruin they drag.[3]
Saith Nanak : As directed are they engaged,
poor helpless creatures. (2)

---

1. Lit. Speak, carry our needs ?
2. Vyas, Narada, Suk are ancient seers (Rishis).
3. In the original, the expression is 'bring to drowning'.

Pauri (Stanza)

Sabh nadrī andari rakkhdā jetī srishti sabh kītī

In His sight He keeps the entire creation :
Some to falsehood and evil inclined, by egoism ruined.
Meditate ever on God with devotion in heart, by the
Master's guidance.
Those with goodness endowed, full of Divine laudation
is their utterance.
Saith Nanak : Meditate ever on the Name, with laudation and
adulation of holy Truth. (10)

Sloka (Guru Nanak Dev)

Satī pāpu kari sattu kamāeh

Some claiming to be charitable, give away charity out of
earnings of sin;
Their priestly mentors come to their homes to impart
religious instruction.
Woman and man are bound by ties solely of lucre—
Whether he stay at home or wander abroad.[1]
None follows teachings of scriptures[2]—
Each his own interest worships.
The Kazi sits in the seat of justice,
Tells the rosary and mumbles God's Name—
Yet he takes bribes and fouls justice.
Should any question him, he trots out some citation.
The *Hindus* absorb through their ears the Turks' texts;
By carrying tales they get people robbed.[3]
Rare is the Hindu that keeps ritually pure his kitchen,
Yet at heart is pure.
Some that their families *have deserted* are turned Yogis
with ashes in matted hair—
Their children wailing around them.
Such have attained not Yoga, and lost the way of good life :
Why have they thus got into ignominy[4] ?
Saith Nanak : Such is the way of Kali-Yuga :
Those that teach speak from knowledge based in egoism. (1)

---

1. Lit. They may come and go wherever they please.
2. Original, Shastras and Vedas.
3. (This is a picture of demoralization).
4. (Here is a trope. The original is 'why have they thrown dust over their heads') ?

Sloka (Guru Nanak Dev)
As a Brahmin enters a Hindu's home,
With chanting of mantras with the sacred thread
he invests him.
One thus assuming the thread, yet does evil;
Even his ritual bathing is not acceptable to God.[1]
A Muslim even though he praise God,
Without the Preceptor's instruction finds not acceptance with Him. P. 952
None that is shown the way goes along it;
Heaven without good deeds is not attained.
In the Yogi's abode is exhibited Yoga-praxis,
Wherefor *people* take to wearing earrings.
With these earrings over the world such wander,
Though the Creator everywhere is pervasive.
All that are created are wayfarers;
As the Writ comes, no delay may occur,
One realizing God in this life shall there too have realization.
All other dispute of Hindu and Muslim is false.
All at the Divine Portal shall undergo reckoning;
None without good deeds liberation shall find.
One whose utterance has all been truth,
In the hereafter shall not be questioned. (2)
Pauri (Stanza)

Hari kā mandaru ākhīyai kāyā kotu gaṛhu

This citadel of the body is the Lord's mansion;
With chanting of the Lord's Name, inside this are
discovered gems and rubies.
In the Lord's mansion, this body beautiful, meditate
continuously of God's Name.
Egoists constantly involved in Maya attachment,
on themselves bring ruin.
Of all, the Lord is the One solely—
By supreme good fortune attained. (11)
Sloka (Guru Nanak Dev)

Nā satti dukhīyā nā satti sukhīyā nā satti pāṇī jant phireh

Spiritual perfection comes neither from self-torture nor from
indulging in pleasure,

---

1. (On the sacred thread see Vār Āsā).

Or wandering in water like creatures of water.
Spiritual perfection comes neither from close-cropping the hair,
Nor from learning or wandering from land to land.
Nor does spiritual perfection lie in worshipping trees,
plants and stones,
Nor in lacerating oneself and bearing torments;
Neither in keeping elephants on chains nor in owning herds of
grazing cows lies spiritual perfection.
Perfection is granted by Him in whose power it lies;
On whosoever this He confers, to him He grants union.
Saith Nanak : Exaltation to him comes, in whose self is
remembrance of the holy Word.
Saith the Lord : All vessels are mine; in all I lies;
Those from Me alienated, who may show them the way ?
Those whom I show the way, who has power to lead them astray ?
Those sent astray from Primal Time, who may show
them the way ? (1)
Sloka (Guru Nanak Dev)
The true householder must his faculties restrain;
Should beg of God to grant him prayer, austerities
and self-discipline;
Should *induce* himself to good charitable deeds—
Such householder is pure as Ganga-water.
Saith Ishar : The Lord's aspect is all-holy;
Without feature and form is His Essence. (2)
Sloka (Guru Nanak Dev)
The true anchorite[1] is one that burns away egoism;
Of austerity makes his begging for food;
Goes begging into the city of the body—
Such an anchorite ascends to the City of the Supreme,
saith Gorakh[2] :
Without feature and form His Essence. (3)
Sloka (Guru Nanak Dev)
That person has truly exercised renunciation[3] who
cherishes this act :
And below and above realizes the abode of the
Immaculate Essence;

1. Original, audhūt (avadhūta).
2. Name of a Yogi, probably an interlocutor of Guru Nanak Dev.
3. Original, Udāsī—one who is indifferent to the world.

The moon and the sun[1] should he combine within himself—
Of such a renouncing hermit[2] the body shall not decay.
Saith Gopi Chand;[3] All-holy is He,
Without feature and form His Essence. (4)
Sloka (Guru Nanak Dev)
The true Holy-Poseur[4] is one that his self washes;
In the fire of self should illuminate God *within*.
Who even in dream falls not from continence—
Such *Poseur* suffers neither old age nor death.
Saith Charpat[5] : All-holy is He,
Neither feature nor form has the holy Essence. (5)
Sloka (Guru Nanak Dev) P. 953
The truly detached anchorite[6] is one that turns the
Supreme towards himself;
In the highest region of self should a pillar erect;[7]
That day and night in meditation abides—
Such a Bāirāgi assumes the Divine aspect.
Saith Bharthari;[8] All-holy is He;
Without feature or form is the Essence. (6)
Sloka (Guru Nanak Dev)
How may evil inclinations be suppressed ? how practise the
Yogic path ?
What good ear-piercing and on begged food living ?
The Divine Essence alone was during existence and
non-existence of the Universe.
By what formula the mind to restrain ?
Saith Nanak 'The Preceptor's teaching is effective,
Should the disciple take sunshine and shade alike.
A disciple practising the six-fold Yogic path,
Neither does remain a householder nor is a true anchorite.[9]

1. An esoteric symbol for poise and enlightenment.
2. An anchorite of the Udāsī sect.
3. (This Name is well-known in the history of Indian mysticism).
4. Pākhandi, a sect that assumed poses of sin to avoid adulation. Here further references are to the *agni* or fire induced within the body by Yoga-praxis.
5. A Yogi.
6. Original, Bairāgī, and anchorite sect.
7. This is the statement of the esoteric experience of supreme Yogic achievement.
8. A famous Yogi.
9. Audhūt (Avadhūta).

Should man in the formless Supreme be absorbed,
Why should he go about begging ? (7)
Pauri (Stanza)

Hari mandaru soī ākhīyai jitthuh Hari jātā

That spot alone is the Lord's Temple where Divine
realization comes;
In the human self by the Preceptor's teaching is the
Lord envisioned,
And all that exists is seen as the Supreme self.
Seek Him not without; in the self is the Creator's abode.
Egoists know not where the true Divine Abode is—
wasted is their human incarnation.
In all existence is pervasive the Sole Supreme Being—
By the Master's Word realized. (12)

Mūrakhu hovai so suṇai mūrakh kā kahṇā

Sloka (Guru Amar Das)
Only the thoughtless would attend to the words
of the thoughtless.
What are the distinctive qualities of the thoughtless ?
What their doing ?
Ignorant, involved in egoism they die.
In such a way of life lies suffering; in suffering do such die.
Should one's near and dear ones fall into the pit of ignorance,
What precautions should *the wise* take ?
The God-directed man should then think in mind
and unattached stay.
Meditating on the Lord's Name, should he save himself;
Even as the other sinks, should he himself save.
Saith Nanak : Man must act as the Lord wills;
Bear patiently what He sends. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : My self listen to this right teaching.
After you depart this life, God shall demand a reckoning
of your deeds,
That in His ledger are recorded.
Those that are rebellious, shall be summoned.
Azrail, Angel of Death will hover over them;
And trapped in blind alley they will know not the exist thereof.
Saith Nanak : Falsehood must be destroyed;
Truth in the end shall prevail. (2)

Pauri (Stanza)

Hari kā sabhu sarīru hai Hari ravi rahiyā sabhu āpai

This body is the Lord's; Himself He pervades it.
Beyond our reckoning is the Lord, beyond our utterance,
By the Master's grace may He be lauded, *by those* in devotion to Him dyed.
Then are mind and body in bloom, with egoism banished.
All existence is the Lord's play; by the Master's guidance is this by a rare one realized. (13)

Sahansar dān de Indru roāiyā

Sloka (Guru Nanak Dev)

Indra[1] had to wail, as with thousand marks of infamy was he branded;
Persuram wailed as *powerless* he returned home.
Ajai had to wail as *horse-dung* he had to swallow that he gave in charity.
On such as these falls chastizement from the Divine Portal.
Rama wailed when exiled,
And *thought* of separation from Sita and Lakshman.
Ten-headed *Ravana* wailed on losing Lanka— P. 954
He who by beating a hand-drum[2] eloped with Sita.
Wailed the Pandavas who were turned into labourers—
Those who in the Lord's presence had passd their days.
Janmeja[3] wailed as he was gone astray;
A single lapse turned him sinner.
Sheikhs[4] and other categories of the holy in Islam wail,
Lest to them in the last hour should suffering befall.
Kings[5] wailed as they got their ears pierced, from door to door begging.
The covetous wail as wealth they hoard;
Pandits wail whose learning has forsaken them;
The young bride bemoans her Lord's absence.
Saith Nanak : The whole world in suffering is involved.
Such alone *in the end* triumph as to the holy Name are attached.
No other ritual avails. (1)

1. There are a number of mythological illusions in this passage.
2. Ravana played a hand-drum, disguised as a medicant, to entice Sita away.
3. A king mentioned in the Mahabhrata.
4. Mention has been made of Sheikhs, Mashaikh (pl. of Sheikh) and Pir-all expressive of grades of Muslim piety. Further below are mentioned Pandits and Yogis from the Hindu tradition.
5. Reference to Gopichand and Bharthari, kings turned Yogis.

Sloka (Guru Angad Dev)
Devotion consists in utterance of the Name and austerity;
all ritual else is unavailing
Saith Nanak : Those with devotion alone are honoured;
Realization by the Master's grace comes. (2)
Pauri (Stanza)

Kayā hans dhuri melu kartai likhi pāiyā

Union of body and self in Primal Time by the Creator
has been ordained.
In all is He pervasive unseen; by the Master's guidance revealed.
With realization does man chant Divine attributes;
utters them and therein is absorbed.
By the holy Word is the devotee turned into Truth, and to Truth
unites all others.
Himself is He all existence; Himself exaltation confers. (14)

Nānak andhā hoe kai ratnāṇ parkhaṇ jāe

Sloka (Guru Angad Dev)
Saith Nanak : Should one that is blind, seek to judge of jewels—
Of jewels ignorant, his own ignorance will he expose. (1)
Sloka (Guru Angad Dev)
A pouch of jewels the jeweller has united;
This substance to the merchants has appealed.
Saith Nanak : Only those possessing merit,
in jewels have dealing :
The blind knock about, ignorant of these jewels' *merit.* (2)
Pauri (Stanza)

Nau darwāzei kāyā kotu hai daswaiṇ guptu rakhījai

Nine are the gates of the fortress of the body;
the Tenth[1] is kept secret :
Its adamantine panels open not except *by aid of* the
Master's Word.
The mystic music playing, *by aid of* the Master's Word is heard.
Thereby is the self illumined—
Such blessing by devotion is attained.
In all creation is the Sole Supreme pervasive,
who of all is Creator. (15)

1. The seat of superconsciousness.

Sloka (Guru Angad Dev)

Andhei kai rāhi dasiyai andhā hoe su jāe

The blind alone shall follow the way by the blind shown :
Saith Nanak : Why should one with eyes go astray ?
Not such are blind as bear not eyes on forehead :
Those are the truly blind as from the Master are strayed. (1)

Sloka (Guru Angad Dev)

One created blind by the Lord, from Him alone sight may find.
Such a one his own will would follow, despite advice
to him given :
His own will following where reality is not yet visible.
Saith Nanak ; How without knowing the object may the
seeker obtain it ? (2)

Sloka (Guru Angad Dev)

Not such a one is blind as by Divine Ordinance,
with blindness is struck;
Saith Nanak : truly blind is he that realizes not the Ordinance. (3)

Pauri (Stanza)

Kāyā andari garhu kotu hai sabhi disantar desā

In the Self is situated a fortress city, and *objects* from all
directions and places obtained.
Himself the Creator into meditation retired, and all P. 955
creation pervaded :
Creating all existence, Himself He yet kept from gaze hidden.
By serving the Master is He realized, His Truth revealed.
The Master thus has realization granted : All *that is manifest*
is the Lord Himself. (16)

Sāwaṇu rāti ahāṛu dihu kāmu krodhu due khet

Sloka (Guru Nanak Dev)

Our days and nights are the summer and winter[1] harvest seasons;
Lust and violence the fields;
Greed the soil-preparation, falsehood the seed;
The ploughman and tenant worldly attachment;
The plough of evil thinking.
From such sowing the crop shall rise as God wills.
Saith Nanak : At the final reckoning, barren shall be he
that raises it. (1)

---

1. Original. Sāvan and Hār. (Asārh) the sowing and cropping months in India.

Sloka (Guru Nanak Dev)
With soil of fear *of God*, water of the pure life,
The oxen of continence, restraint;
The plough of humility, the ploughman of contemplation,
The sowing season of devotion to God;
The seed of the holy Name—
With such farming shall be raised the harvest of grace;
The world to such shall appear unreal.[1]
Saith Nanak : Should God's glance of grace come,
All alienation from Him is removed. (2)
Pauri (Stanza)

Manmukhi mohu gubāru hai dūjai bhāe bolai

Of the egoist involved in dust of illusion, from duality
rises all he utters :
In duality lies endless suffering; *one in it caught* only
churns water.
The devotee[2] contemplating the Name, churns out the Essence.
His mind and self illumined, the Lord he seeks.
The Lord himself casts *some* into delusion, leading them astray.
No power has man on this to comment. (17)

Nānak chintā mati karuh chintā tis hī hei

Sloka (Guru Angad Dev)
Saith Nanak : Fall not into anxiety; this on Himself He takes—
Creatures bred in water too are by Him given sustenance.
There neither run shops nor *are fields* sown;
Neither selling nor buying is there done;
Other creatures He provides to be sustenance of some.
Those in the ocean living too, are by Him looked after.
Saith Nanak : Fall not into anxiety; this on Himself He takes. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : This self is the fish; desire and death the fishers;
The blind mind keeps not this in view;
Suddenly descends on it the net.
Saith Nanak : The mind that is thoughtless, in the snare of
anxiety is caught.
Should He cast His glance of grace, to Himself He unites it. (2)

1. Lit. False.
2. Original, Gurumukh.

Pauri (Stanza)

Se jana sāchei sadā sadā jinnhīṇ Hari rasu pītā

Those tasting of joy in the Lord, everlastingly pure are rendered.
By the Master's guidance comes the holy Eternal in
the mind to abide;
In Truth is their dealing.
All *blessings* within the self lie, by supreme good luck attained.
With desire from the self banished,[1] the Lord's
praise they chant.
Himself He makes union; Himself realization grants. (18)

Sloka (Guru Nanak Dev)

Veli pinjnāiyā katti wuṇāiyā

After ginning and spinning of *cotton* is *cloth* woven;
Beaten, *to bleach* is it steamed to wash.
Then cut by the scissors,[2] by the tailor torn,
with needle and thread is it stiched.
Thus through the Masters' praise the tattered honour is made whole,
if one lives a true life.
As old it grows and tattered, with needle and thread is it patched;
Lasting not for a month or a fortnight,
for a brief while[3] may it last.
Truth grows neither old nor tattered.
Saith Nanak : The Lord all-holy is to the mind manifest,
while contemplation lasts. (1)

Sloka (Guru Nanak Dev)

With knife from truth made, P. 956
The steel too of truth,
Of indescribable workmanship;
On the grindstone of the holy word sharpened,
In the scabbard of good qualities sheathed—
Should the sheikh[4] with such knife be slaughtered,
The blood of avarice oozes out.
Such slaughtering is of the approved[5] kind, To the Lord acceptable.
Saith Nanak : Such a sacrifice, at the Divine Portal
Is by the Lord seen *and approved*. (2)

1. Lit. Destroyed.
2. Lit. Iron.
3. Lit. An hour or an instant.
4. The Muslim priest.
5. (The imagery is from the Muslim style of slaughter—'approved' in accordance with the *Sharia*).

Sloka : (Guru Nanak Dev)
Shold one have a fine dagger girded on.
And a fine charger to ride—
Saith Nanak to such : Be not proud,
Lest thou[1] fall headlong. (3)
Pauri (Stanza)

So sati-sangati shabdi milai jo Gurmukhi challai

One following the Master's guidance,
in holy congregation in the word is absorbed.
Those contemplating holy Truth *alone* are pure:
The wealth of God's *Name* they carry and draw upon.
God's devotees, chanting His praise are exalted,
By the Master's guidance immune from mutability.
By the Master's holy Word,
The jewel contemplation in their self is lodged.
Himself He grants union; Himself confers exaltation. (19)

Āsā andari sabhu ko koi nirāsā hoe

Sloka (Guru Amar Das)
All beings by desire are impelled;[2] few without
desire there be.
Saith Nanak : One that is a dead while living,
alone finds fulfilment. (1)
Sloka (Guru Amar Das)
One desire achieves nothing : Why then fall into despondency ?
What can our poor desires achieve when God Himself
casts us off[3] ? (2)
Pauri (Stanza)

Dhrigu jīvaṇu sansār sacchei Nām binu

Cursed is life in the world, bereft of the holy Name.
The Lord, supremely bountiful, is wealth everlasting.
Those contemplating Him with each breath,
alone acquire purity.
My tongue ! utter thou *the Name* of *the knower*
of our inner secrets,
Inaccessible, the sole Lord.
Nanak is a sacrifice to Him who everywhere is pervasive. (20)

1. The original would imply 'lest thereby...
2. Lit. Live in desire.
3. Lit. Forgets.

Sarvar hans dhurei hī melā khasmai evaiṇ bhāṇā

Sloka (Guru Nanak Dev)

The Pool and Swans from primal Time are to
each other attuned[1] :
Such is the Lord's Will.
Inside the Pool lie pearls and jewels that are the Swan's feed.
The heron and crow, however clever,
shall not near the Pool abide :
In it lies not their fare; on other objects they feed.
By living truth is truth attained; from falsehood comes
only false pride.
Saith Nanak : Those so pre-ordained from primal Time
To the holy Preceptor are united, (1)

*Sloka**

The Lord is immaculate—rare are those
that in mind keep Him.
Saith Nanak : To Him alone be devoted
whose bounty is perennial.
Saith Nanak *again* : Serve Him alone whose
service removes all suffering :
Whereby evil qualities vanish, merit the mind grips,
And joy in the self abides. (2)

Pauri (Stanza)

Āpei āpi varattdā āpi tāṛī lāīyanu

Himself solely He operates : Himself into trance goes;
Himself gives guidance, and by the Master's teaching
grants faith.
Some He sends wandering astray : Some He to
devotion inspires.
Realization by His prompting alone comes;
Himself He inspires devotion to the Name.
Saith Nanak : In contemplation of the holy
Name lies true exaltation. (21.1)

(Found Correct)[2]

---

1. Lit. are united.
 * (Caption not given in original text).
2. Note (*Shuddha*) in the original text.

Var in the Measure Ramkali-Composition of Sri Guru Arjan Dev P. 957

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jaisā Satiguru Sunīndā taiso hī main dīthu

Sloka

As the holy Preceptor's repute,[1] such have I found[2] him :
Uniting those alienated *from the Lord*, mediator at the Divine Portal;
Confirming *devotion to* the Divine Word, annulling malady of egoism.
Saith Nanak : To such is union with the holy Preceptor granted,
As in Primal Time are so destined. (1)

Sloka

Should *the Lord* turn *our* friend, the whole world turns friendly;
From *Him* alienated, with all is our contention.
The holy Preceptor this has shown : Other than the Name all is worthless.
Reprobates[3] and evil-doers, attached to *alien* pleasures, *in transmigration* wander along.
Nanak, servant of God, by grace of the holy Preceptor
The Lord has realized. (2)

Pauri (Stanza)

Thattanhārai thātu āpei hī thattiyā

The Creator Himself the visible cosmos has made.
Himself the supreme Master of wealth, Himself its earner.
Making the expanse, Himself in it joy-absorbed.
Beyond computation is worth of might of the Supreme Being.
Inaccessible, fathomless, of unknowable extent,
Farther than the farthest *is the Lord.*
Himself great monarch, Himself is He vizier,
None of the greatness of His abode has awareness.
The eternal Lord by the Master's guidance is manifested. (1)

Suni sajjan Prītam meriyā main Satiguru dehu dikhāli

Sloka

Listen, Friend, beloved ! grant me sight of the holy Preceptor.

Note : All portions of this Vār are of the composition of Sri Guru Arjan Dev.

1. Is heard of.
2. Seen him.
3. Sākta.

That to him my heart I give and cherish him there.
Without the holy Preceptor is life in the world accursed.
Saith Nanak, servant of God; Such with the holy Preceptor
are granted union,
With whom the Lord ever abides. (1)

Sloka

My heart for union earns, Lord ! how may I attain Thee ?
Seek a friend who with the Lord would unite me.
As by the Master, perfectly-endowed is union granted,
Wherever I look is the Lord.
Nanak, servant of God has served the Lord,
Who is supreme over all. (2)

Pauri (Stanza)

Devaṇhāru dātāru kitu mukhi sālāhīyai

By what tongue may we laud the Divine Bestower ?
Whoever has His grace, sustenance is granted.
None is under power of another—all have one sole prop.
With *protection* of His arm like children has He cherished us;
Wrapt ever in happiness and joy, of which nothing we know.
Cherisher of all, almighty—to Him am I a sacrifice.
Worthy of laudation is He—night and day laud Him.
Such alone have joy as at the Master's feet make reverence.[1] (2)

Bhīṛuh mokalāī kītīyanu sabh rakkhei kutambai nāli

Sloka

Him who turned straits into the easy state,
And saved *you* along with your family;
Who your objectives has fulfilled—
Keep that Lord ever in mind.
The Lord like mother and father to His bosom clasps,
And like small children cherishes us.
Saith Nanak : As fell the Lord's glance of grace,
Were kind *to us* all beings. (1)

Sloka

Lord ! to seek other than you is the greatest of afflictions. P. 958
Confer on me the Name, bringer of content,
Wherewith the mind's thirsting may go.

1. Fall at the Master's feet.

Saith Nanak : The Master to even trees and grass-blades
freshness[1] has brought—
Why should man be beyond His bounty ? (2)
Pauri (Stanza)

So aisā dātāru manuh na vīsarai

Put not out of mind the Divine Bestower.
For a half hour, and hour, and instant,
Without Him may life not be lived
Within and without is He by us—what can one do in
concealment from Him ?
The honour of whosoever He upholds, the ocean of
existence crosses.
To whomsoever He is gracious, turns a devotee,
enlightened one and ascetic.
To whomsoever He lends strength, pre-eminent becomes.
To whomsoever He lends the power, the unbearable bears.[2]
Such alone find holy Truth as cherish in mind the
Master's teaching. (3)

Dhannu su rāg surangaṛe ālāpat sabh tikh jāe

Sloka

Blessed are the sweet melodies whose chanting all
thirst *of desire* assuages.
Blessed are the happy beings who by the Master's
guidance utter the Name.
Eternally a sacrifice to such am I as with minds concentrated
the Sole Lord have supplicated.
Dust *of feet* of such I seek—this by good fortune alone
is acquired.
To such am I a sacrifice as in love of the Lord are dyed.
Before such would I lay my mind's state.
Supplicating that to the Divine monarch they unite me.
Such union by the Master, perfectly-endowed is brought about,
Whereby is annulled suffering of transmigration.
Nanak, servant of God, the inaccessible vision[3] has attained—
Now nowhere else he strays. (1)

1. Used symbolically for spiritual awakening.
2. This refers primarily to the Divine vision, bringing immense power, whose temptations only the greatest can resist.
3. Form.

Sloka

Blessed the occasion, the half hour, the hour, holy moment,
The auspicious day, when the Master' sight to me was *granted.*
Then were my heart's desires fulfilled and was attained
the Lord inaccessible, limitless;
Were shattered attachment of egoism, and prop of
the holy Name found.
Nanak, servant of God, in service of the Lord has
engaged himself,
Whereby is the whole world saved. (2)

Pauri (Stanza)

Sifati salāhaṇu bhagti virlei ditīyanu

To rare ones is granted the gift of Divine laudation
and devotion.
To whomsoever this treasure He has granted, nevermore
is his reckoning called.
Those with devotion inspired, in devotion are immersed.
The Name their sole prop, their sole sustenance ;
Through their bounty is the world fed and sustained.
The Lord their love; this solely is their prerogative.
Those united to the Master, of the Lord get realization.
To such am I a sacrifice as the Lord's approval have won. (4)

Hari iksai nāli maiṇ dostī Hari iksai nāli maiṇ rangu

Sloka

With the Lord solely have I formed friendship;
With Him solely lies my joy.
The Lord solely is my well-wisher; with Him solely my company.
With the Lord alone my colloquy—never in it is the face
fouled or any ill-feeling[1] caused.
My heart's state He knows—never repudiating love.
The Lord alone my counsellor—mighty to unmake and make.
The Lord alone is my Provider, supreme over all
providers of the world,
The Lord alone is my prop, who is mighty over all.
The holy Preceptor, God's devotee, placing on my
forehead his hand,
To *the Lord* united me.

1. Impediment.

The Master, saviour of the world
To the supreme Lord united me.
As came about the union pre-recorded in primal time, P. 959
Were all my desires fulfilled.
Saith Nanak : By attainment of the Name eternal
Did I have pleasure of all joys. (1)
Sloka
Friendship with egoists is Maya-relationship.
Such run away at sight, never standing firm.
While raiment and food lasts, they stick.
The day these are exhausted, they make foul utterance.
Ignorant, blind egoists realize not the secret of the self.
False relationships last not, as *dam* of stone made with mud.
These blind ones realizing not the self, and in idle
raving indulge.
Those false *within* in attachment involved,
In crying is *their life* passed
To whomsoever He shows grace, in primal time good
fortune on him confers.
Saith Nanak, servant of God : Such *alone* are saved,
As with the holy Preceptor seek shelter. (2)
Pauri (Stanza)

Jo rattei dīdār seī sacchu hāku

Those devoted to the Divine sight are alone called pure.
How may dust *of feet* of such be obtained,
As the Lord have realized ?
The mind fouled by evil thinking in the company of
such is purified.
As is envisioned the eternal Mansion,
Is thrown open the casement of doubt.
To whomsoever the Mansion He shows, never
from there is pushed off.
With a glance at Him obtained for an instant
Are mind and body joy-filled.
By attachment to the Master's Word
Are obtained the Nine Treasures and wealth of the Name,
Such alone obtain dust *of feet* of the holy,
As on forehead have good fortune inscribed. (5)

Harṇākhī kū sacchu vaiṇu suṇāī jo tau karei udhāraṇu

Sloka

To the gazelle-eyed beauty[1] shall I impart the true word
That may save her.
Beauteous female; listen to the noble[2] word—
Thy beloved lord is prop of thy mind.
With an evil person[3] hast thou formed love :
Tell me why.
In nothing am I lacking, nor am depressed;
No shortcoming in me.
By foul thinking, misfortune-gripped,
The Beloved debonair have I left and lost.
Neither am I in error, nor made omission,
Nor otherwise in fault.
Sister-friend;[4] ! listen to this imparted secret :
In whatever way *by the Lord* guided, have I got engaged.
She alone is of blessed matrimony, fortunate,
As has the Spouse's grace.
All her faults by the beloved Lord are annulled,
As by Him in clasp she is exalted.
Saith Nanak : The woman[5] misfortune-struck supplicates,
When will *my* turn come ?
All the blessed married females in joy absorbed :
Lord; give me bliss just for one night. (1)

Sloka

My self ! why shake in depression ? the Lord is fulfiller of desires.
Meditate on the holy Preceptor, exalted being.
Annuller of suffering.
My self ! to the Name Divine make supplication.
That all thy sins and evil tendencies be shed.
Those so destined in primal time,
To the formless Creator form love.
Such the Maya-objectives have discarded,
And garnered endless wealth of the Name.
Day and night in one fixed devotion they engage,

1. Image for the human self, unawakened to God.
2. Beautiful, but 'noble' here is implied.
3. Implies 'Maya and worldliness'.
4. This is implied here, and stands for a fellow-seeker.
5. Image for the self.

And the limitless Divine Ordinance obey.
Nanak, servant of God one sole boon seeks :
Grant *me* Thy sight and Thy love in heart. (2)
Pauri (Stanza)

Jisu tūṃ āweh chitti tis no sadā sukh P. 960

Those contemplating Thee are joyful eternally;
Whoever in mind bears Thee, suffers not Yama's affliction.
Whoever in mind bears Thee, from anxiety is free.
Whoever has the Creator for friend, fulfilled are all his objectives.
Whoever in mind cherishes Thee, of Thee is approved.
Whoever in mind bears Thee, is rich immensely.
Whoever in mind bears Thee, with a numerous family is blessed.
Whoever in mind bears Thee, are all his forebears saved. (6)

Andaruhun aṃnhā bāharuhu aṃnhā kūṛī kūṛī gāweh

Sloka

One blind from within and without,
Makes false show of singing *devotional texts*.
His limbs he washes, over these draws ritual circles,
But greatly after Maya runs.
His inner impurity not gone, again and again
into transmigration he falls
Sleep-oppressed, lust-tortured, with his tongue
alone the Lord's Name he utters.
Called Vaishnava, yet in egoistic action engaged
What good pounding husk ?
The crane[1] sitting among swans,[2] *a swan* does not turn,
But in catching fish remains absorbed.
As the swans flight contemplates it, with cranes
can they not form association.
The swans pick up jewels and pearls; the crane after frogs runs.
The poor crane is flown off, lest his secret be revealed.
He is engaged as by the Lord directed—
Whom to blame ? such is the Lord's will.
The holy Preceptor is the lake full of pearls—
These are attained by whoever is so blessed.
Disciple-swans at the lake by the holy Preceptor's will
Are gathered.

1. Image for those without devotion.
2. Image for the God-awakened.

With wealth of jewels and pearls is the lake filled;
Spent freely, never are they diminished.
Never are lake and swans separated—
Such is the Creator's pleasure.
Saith Nanak, servant of God : The disciple who has good
fortune inscribed on the forehead,
To the Master makes resort.
Such a one saves himself and his whole family,
And to all creation liberation brings. (1)
Sloka
One called a Brahmin divine,[1] following various traditions,
Yet is hard as unsoaked grain of lentils:
Within him is pervasive attachment and doubt,
His mind never poised.
False his coming and going, ever in quest of pelf he remains.
Truth makes him incensed; within is he full of wrath.
Gripped by foul thinking, evil understanding, a stupid fool,
His mind attachment-gripped.
Among robbers a robber—the whole company alike.
As the holy Preceptor, true tester views him
exposed is his iron *core*.
In many places is he mingled *in alloy*,
Yet his reality ever comes to surface.
Whoever the Master's shelter seeks, though iron,
Into gold is transmuted.
The holy Preceptor is above rancour; to him are his
son and enemy alike :
Annulling evil qualities, the self he purifies.
Saith Nanak : Whoever has *such good fortune* on his
forehead recorded,
To the holy Preceptor forms devotion.
Ambrosial is utterance of the holy Preceptor, perfectly-endowed,
Settled in the heart of whoever has his grace.
The transmigration of such is annulled; P. 961
Ever joyful they remain (2)
Pauri (Stanza)

Jo Tudhu bhāṇā jantu so Tudhu bujjhaī

The creature having Thy approval, of Thee has realization.

1. Pandit.

The creature having Thy approval,
At the Divine Portal finds fulfilment.
Whoever has Thy glance of grace, gone is his egoism.
Whoever has Thy pleasure, gone are his sins.
Whoever has the Lord on his side, from fear is freed.
Whoever has Thy grace, is rendered pure.
Whoever has Thy grace, fire *of desire* touches him not.
The Lord ever is gracious to one, who the Master's
instruction imbibes. (7)

Kari kirpā Kirpāl āpei bakhshi lai

Sloka

Gracious *Lord* ! in Thy grace save me !
May I, falling at the Master's feet, ever utter Thy Name.
In my mind and body abide, that my suffering be annulled.
With strength of Thy arm protect me,
That no fear assail me.
Engage me in the sole task of chanting Thy praise day
and night.
In holy congregation may my malady of egoism be annulled.
In all creation fully pervasive is one sole Lord.
By the Master's grace holy truth have I acquired.
Gracious One ! in Your grace grant that your laudation I sing,
Nanak for the bliss of Your sight yearns. (1)

Sloka

In your mind the Sole Lord contemplate; with the Sole
Lord seek shelter.
With one Sole Lord be in love—no other place of shelter exists.
Seek one Sole Provider, who all boons may grant.
With mind and body, with each breath and morsel on
the Sole Lord meditate.
Treasure of the holy ambrosial Name by meditating on
the Sole Lord is acquired.
Supremely fortunate are the holy in whose mind He is lodged.
On water and land is He pervasive—no other is there.
On the Name I meditate, the Name I utter :
Nanak ! In the Lord's Will.

Pauri (Stanza)

Jis noṇ Tūṇ rakhvālā mārei tisu kauṇu

Who may harm any whose protector Thou art ?
Those whose protector Thou art, the three worlds
have conquered.

One by Thee cherished bears a radiant face.
One by Thee cherished is purest of pure
One having Thy glance of grace, no reckoning has to face.
One having Thy approval, the Nine Treasures[1] enjoys,
Lord ! One whose side Thou dost take, to none is beholden.
One having Thy grace in worship to Thee engages. (8)

Hohu kirpāl swāmī merei santāṇ sangi bihāwei

Sloka

Lord ! Show grace that *my life* among the holy be passed.
Those cast off[2] by Thee are constantly subject to birth and death,
Their wails never-ending. (1)

Sloka

The holy Preceptor you contemplate, be your path smooth or hard,
Be it along a vale or a river-side.
None done block the way of one that the Name Divine utters. (2)

Pauri (Stanza)

Titthai Tūṇ samrathu jitthai koi nāhiṇ

Thou art mighty to do where none other is. P. 962
Even in fire of the womb is one under Thy Protection.
Yama's minions, hearing Thy Name leave *the human being* alone.
The terrible ocean of existence, impassable,
By *aid of* the Master's Word is crossed.
Those thirsting *after Thee* alone partake of amrita.
In Kali-Yuga the holy act is chanting Divine laudation.
The Lord to all creation is gracious—
With each breath cherishing all.
None coming to you with fervour of devotion
Disappointed returns. (9)

Dūjā tisu na bujhāihu Pār-Brahm Nāmu dehu ādhāru

Sloka

Lord Supreme Being ! give me not to contemplate any other—
Grant me prop of the Name.
The Lord is inaccessible, unknowable, almighty holy Provider.
Thou art immutable, above rancour, holy Eternal Thy court.
Thy worth beyond expression, limitless, infinite.
To seek other than the Lord is *indulgence*,
in evil pleasures and ashes.

1. See Glossary.
2. Forgotten.
3. (Applies to those imbued with pride of high caste as also of asceticism).

Those alone are happy, truly wealthy as in their dealing are pure.
Those attached in love to the Name Divine
Enjoy essence of joy in poise.
Nanak supplicates solely for dust of *feet of* the holy. (1)
Sloka
Bliss, joy and poise from constant singing of
    Divine laudation comes.
Saith Nanak : All other cleverness discard;
Liberation by *devotion to* the Name comes. (2)
Pauri (Stanza)

Nāṃ Tūṃ āveh vasi bahutu ghiṇāvaṇei

Neither by showig contempt for the world art Thou propitiated,
Nor by study of Vedas.
Neither by bathing at holy water-edges,
Nor by wandering over the earth art Thou propitiated.
Neither art Thou propitiated by clever devices,
Nor by plentiful charity.
Thou that art inaccessible, unknowable,
All under Thy power lie :
Thou to Thy devotees art compliant—
The devotees from Thee have strength. (10)

Āpei vaidu āpi nārāyaṇu

Sloka
The Lord is the true physician.
These physicians only bring on malady to the self.
The Master's Word is amrita-elixir substance to consume.
Saith Nanak : All maladies of such are effaced
As this in the heart have lodged. (1)
Sloka
By Divine command does man toss about;
    by Divine command rests in poise.
By *obedience to* the Divine command suffering
    and joy he bears alike.
By *operation of* the Divine command day and
    night the Name one contemplates.
This, saith Nanak, by Divine grace comes.
By Divine command the creature dies or lives.
By Divine command does one that is small, grow great.
By Divine command comes sorrow, joy and bliss.

By Divine command man the irrefrangible[1]
Divine Word utters.
By Divine command is annulled transmigration.
This, saith Nanak, comes to such as to
devotion *by the lord* are inspired. (2)

Pauri (Stanza)

Hauṃ tisu dhādhī kurbāṇu jī Terā sevdāru

A sacrifice am I to the bard[2] who is Thy servitor.
A sacrifice am I to the bard who *Thy* limitless laudation chants.
Blessed is the bard sought after by the formless Supreme Being.
Fortunate is the bard resting at the holy Portal.
Such a bard day and night lauds Thee.
The Name ambrosial he begs—discomfiture never to him comes.
Truth his raiment and sustenance—engaged in absorption
to God his life he passes.
That bard is truly skilled in art,
As bears love to the Lord. (11)

Amrit bāṇī amiyo rasu amritu Hari kā nāuṃ

Sloka

The Divine Word is amrita, containing amrita-elixir; P. 963
The Name Divine too is amrita :
By the mind, body and heart contemplate the Lord,
And day and night His laudation chant.
Disciples of the Master ! listen to this teaching—
This is life's true objective.
Thereby shall precious[3] life be fruitful.
And devotion in the heart be aroused.
By contemplating the Lord comes excess of joy and
bliss in poise;
And suffering vanishes.
Saith Nanak : By utterance of the Name comes joy,
And a place at the Divine Portal is found. (1)

Sloka

Saith Nanak : By the wisdom granted by the Master,
perfectly-endowed.

1. Of unbreakable effectiveness.
2. Term for a devotee.
3. Valuable object.

Comes meditation on the Name.
By the Divine will man in contemplation, austerity and
restraint engages;
By the Divine will is man from *the world* disengaged.
By the Divine will does the self in numerous
births wander about;
By the Divine will comes liberation.
By the Divine will does man experience suffering and joy
And in action engages.
By His will to clay He gives form and His light in it places.
By His will the Lord brings man to engage in worldly pleasures.
By His will also restrains him.
By His will *the self* in hell or heaven is placed
Or on the earth made to descend.
By His will some rare ones, Saith Nanak,
To devotion He inspires. (2)
Pauri (Stanza)

Wadiyāī sacchei Nām kī haun jīvān suṇi suṇei

In listening to laudation of the Name eternal find I life
This in an instant on beasts, goblins and ignorant beings
Liberation has conferred.
Day and night behoves us ever Thy Name to contemplate.
Terrible hunger and thirst by Thy Name are satisfied.
All maladies and sufferings of such are gone
As the Name in heart lodge.
Such alone acquire the jewel of enlightenment
As to the Master's Word are devoted.
Thou saviour of innumerable continents and universe,
Holy Beloved ! Thee alone Thy laudation *fits*. (12)

Mittar piyārā Nānak jī maiṇ chhaddi gawāiyā rangi kasumbhai bhullī

Sloka

Cherished Nanak ! the true Friend have I discarded and lost,
And after Kasumbha's *false* dye am in illusion.
Thy worth, true Friend, I realized not—
Without Thee am I not worth half a *cowrie*. (1)

Sloka

Cherished Nanak : My mother-in-law,[1] *ignorance* is my foe.

1. The relations mentioned here are traditionally hostile to a young daughter-in-law. Here used symbolically.

My father-in-law, *the body* is a quarrel-maker;
The husband's elder brother, *Yama*, again and agan sings me.
Shouldst Thou be my friend, all their attempts shall fail.[1] (2)
Pauri (Stanza)

Jisu Tūṇ wutthā chitti tisu dardu nivārnaṇo

He in whose heart art Thou settled, all his suffering shall go.
He is whose heart art Thou settled, never shall be discomfited.
Whoever the Master, perfectly-endowed has met,
Inevitably shall be saved.
Whomsoever to pursuit of truth He inspires,
truth shall contemplate.
Whoever has found the Treasure *of devotion*,
From *further* quest ceases.
Whoever sincere devotion has formed, alone of it knows;
Such alone turning dust of *feet* of all, pangs of separation suffer.
All is Thy wonder-play; all by Thee accomplished. (13)

Ustati nindā Nanakjī maiṇ habh waṇjṇāī chhoṛiyā habhu kijhu tyāgi

Sloka
Cherished Nanak ! praise and calumny of others
all have I discarded;
All else have I renounced.
All other relationships found I false;
To Thy lappet have I attached myself. (1)
Sloka
Cherished Nanak : With much wandering have
I gone distracted,
As various lands[2] I scoured.
Then found I sleep of joy and peace, as by contact
with the Master,
The Divine friend I attained. (2)
Pauri (Stanza)

Sabbhei dukh santāp jāṇ Tuddhuh bhullīyai

From forgetfulness of Thee are aroused all suffering and torment.
Then despite millions of efforts, with none may one find attachment. P. 964
One forgetful of the Name, poor may be reckoned.

1. Lit. They shall win now ashes.
2. Used symbolically for false creeds.

One forgetful of the Name in various births wanders along.
One unmindful of the Divine Lord, Yama's chastizement suffers.
One unmindful of the Divine Lord is indeed sick.
One unmindful of the Lord is full of arrogant pride.
Such in the world are miserable as of the Name are forgetful. (14)

Taindī bandashi maiṇ koe na ḍitthā Tūṇ Nānak mani bhāṇā

Sloka

None equalling Thy style have I beheld—to Nanak's heart
hast Thou appealed.
To *the Master*, friend, mediator am I a sacrifice
By whose contact the Lord I have realized. (1)

Sloka

The feet that in Thy direction grow beautiful;
Beautiful is the head lying at Thy feet.
Beautiful is the face while singing Thy laudation;
The self while seeking Thy shelter. (2)

Pauri (Stanza)

Mili nārī sat-sangi mangalu gāvīyā

Females[1] in unison, in holy congregation, the paean of
joy have sung.
Then is the self poised, wandering nevermore.
Gone are false thinking and sins and false suggestions.
The woman bearing truth in heart is of noble
conduct and pre-eminent
Within and without, the sole *Lord* she *beholds* :
One sole device[2] is hers;
In heart bearing thirst for the Divine sight,
Serving at the Lord's feet.
As with the Lord she has bliss, her repute her decking
has become.
As such females the Lord's approval have won,
By good fortune[3] union has He granted them. (15)

Habhi guṇa Taindei Nānak jīo maikū thīye maiṇ nirguṇa te kyā hovai

Sloka

Cherished Nanak, say : Lord ! All merits are Thine;

1. Devotees are implied.
2. Implies devotion to the One Sole Lord.
3. Lit. Implies conjunction of lucky planets.

To me have come demerits—what can I devoid of
merit accomplish ?
None is a Provider great as Thou : the beggar ever is a beggar. (1)
Sloka
As declines the body, and feeling empty within I pine.
The Master, true friend, to me solace has brought.
Thus has it attained sleep of joy, and over the whole world
has triumphed. (2)
Pauri (Stanza)

Waddā Terā durbāru sacchā Tudhu takhtu

Exalted Thy court, eternal Thy throne.
Thou art King over kings; eternal Thy fly-whisk and umbrella.[1]
What pleases the Supreme Being, is true justice.
Should it please the Supreme Being, the shelterless
shelter shall find.
All that the Creator has done, is good.
Those realizing the Lord, at the Divine Portal are settled.
True is Thy command, that none dare disregard.
Almighty, gracious—Thine all might. (16)

Soe suṇandaṛī merā tanu manu maulā Nāmu japandaṛī lālī

Sloka
As praise *of the Lord* I heard, in bloom were my mind and body.
And contemplating the Name is *my face* radiant.
As *the Lord's* path I trod, was my heart joy-cooled; at the
Master's sight was I in bliss. (1)
Sloka
Inside my heart found I the jewel.[2]
This got I not at a price—The holy Preceptor to me granted it.
Ended is my *struggling* quest, and has come poise.
Nanak the blessing of life has won. (2)
Pauri (Stanza)

Jis kai mastaki karamu hoe so sevā lāgā

One with fortune on forehead recorded in serving
the Lord is engaged.
One whose *heart's* lotus by touch of the Master has bloomed,
Ever is awake.

1. (These are marks of royalty).
2. The Name Divine is implied.

As love for the *Divine* lotus feet is inspired,
Are illusion and fear fled.
As by the Master's teaching is the self conquered,
Attained is the immortal Lord.
Whoever on the Supreme Being has meditated, P. 965
In Kali-Yuga unshaken has remained.
Pure holy company equals bathing at the sixty-eight
sacred water-edged.
Whoever to the Lord is united, is *truly* fortunate.
Nanak is a sacrifice to such as thus are fortunate. (17)

Jāṇ Piru andari tāṇ dhan bāhari

Sloka

As the Lord-Spouse entered the self, was the woman[1] cast out.
While the Lord-Spouse remained outside,
was the woman[1] the mistress.
Without *devotion to* the Name comes much wandering
in transmigration.
The holy Preceptor has granted vision of the Lord,
close to thy self, manifest.
Saith Nanak, servant of God : Then is *the self* in truth
solely absorbed. (1)

Sloka

Man goes about making much endeavour
Only the endeavour *in God's way* he makes not.
Saith Nanak : Rare is the person realizing the endeavour,
Whereby is the world saved. (2)

Pauri (Stanza)

Waddi-hūṃ waddā apāru Terā martabā

Greater than the greatest, beyond limit is Thy station.
Thy doings innumerable, of variegated hues beyond
our knowledge lie.
Inside beings lies Thy Essence[2]—all to Thee is known.
All under Thy power lies—full of felicity is Thy abode.
In Thy abode is bliss and felicitation.
Thy esteem, greatness and glory Thou alone hast power to hear.
Wherever I look, endowed with all powers I find Thee.
Nanak, Thy servants servant to Thee makes supplication. (18)

1. Maya is implied.
2. Essence of life is implied.

Chhatarei bāzār sohani wichi wāpārīyei

Sloka

Under the roofed street of *heaven* shrine in beauty God's merchants.

Saith Nanak : Whoever acquires one sole merchandize, is truly wealthy (1)

Sloka

Saith Kabir : None to us is attached, to none are we attached.

He who shaped this system of the world, in Him are we absorbed[1]. (2)

Pauri (Stanza)

Saphaliyo birkhu suhawarā Hari saphal amritā

Fruitful is the beautiful tree *of God,* bearing amrita *of the Name*.

The heart for union with Him yearns—

How may He be acquired ?

He is above hue and feature, inaccessible, beyond our power lying.

Such a one would be beloved of my heart

As this secret door throws open.

Master ! you shall I serve : Show me way to the Divine friend.

To Him am I a sacrifice, to Him make offering of myself.

Beloved friend ! This by the holy is revealed—

Listen with your heart.

Saith Nanak, servant of God : Whoever is so destined,[2]

From the holy Preceptor gets amrita of the Name. (19)

Kabīr dhartī sādh kī taskar baisehn gāhi

Sloka

Saith Kabir : The earth belongs to the holy; thieves too settled on it, occupying it.[3]

The earth feels not their burden—to such too comes benefit of holy company. (1)

Sloka

Saith Kabir : For the sake of rice is the husk also pounded with flail.

As one sits in evil company, comes Dharmaraja's questioning. (2)

---

1. (This sloka is also recorded amidst Kabir's slokas at no. 214)
2. Has it recorded in his destiny.
3. (The two slokas ascribed to Kabir are also recorded among Kabir's slokas at nos. 210 and 211).

Pauri (Stanza)

Āpei hī wad-parvāru āpi ikātīyā

Himself is He the vast family *of the world.*
Himself Sole and alone—
His Worth solely to Himself known.
Himself all *creation* by Himself created.
His doings Himself has He power to expound.
Blessed is the abode where Thou are settled.
Blessed Thy devotees who, holy eternal ! Thee have beheld.
Only one having Thy grace lauds Thee.
Whoever has the Master's contact, Saith Nanak, P. 966
Pure and holy becomes. (20)

Farīda bhumi rangāvalī manjhi visūlā bāghu

Sloka
Listen Farid ! lovely is the earth, in its midst is a
poisonous orchard.[1]
One exalted by the Preceptor feels not its *fire* (1)
Sloka
Listen Farid ! To a life beautiful is *man's life*,
attached to a lovely body.
Rare are such as bear love to the Divine Beloved. (2)
Pauri (Stanza)

Japu tapu sanjamu dayā dharamu jisu dehi su pāe

Contemplation, austerity, self-restraint, compassion and
righteousness
To such come as *by the Lord* granted.
Whoever has his fire *of desire by the Lord* Himself assuaged,
On the Name meditates.
Controller of the inner self, Supreme Being above
our knowledge !
To whomsoever the vision of unicity does grant,
Propped by the holy congregation, of the Lord's love has joy.
Such a one having his demerits annulled,
His face is made radiant and by the Name Divine is saved.
His fear of transmigration annulled, birth nevermore he takes.
Granting hold of His sash, from the dark-well He extricates him.
Saith Nanak : Such by grace are granted union,
And to His bosom kept clasped. (21)

---

1. (These two slokas are also inserted among Farid's slokas at nos. 82 and 83).

Muhabbati jisu Khudāe di rattā rangi chalūli

Sloka

Whoever is in love with God, is dyed vermilion red.[1]
Saith Nanak : Rare are such, beyond all price. (1)

Sloka

My heart by the holy Name is penetrated; outside too the Lord have I beheld.
Saith Nanak : In all place is He pervasive—
In forest-glades, grass-blades and each hair. (2)

Pauri (Stanza)

Āpei kīto rachanu āpei hī rattiyā

Himself has He made creation, Himself in it pervasive.
Himself One and Sole, Himself of numerous forms.
Himself pervading all, Himself outside of them.
Himself known to be far, Himself manifest *at hand.*
Himself hidden and manifest.
None Thy show of creation has had power to value.
Deeply profound, fathomless, limitless, beyond count art Thou.
Saith Nanak : Thou alone solely operative. (22)

(Found correct)[2]

Vār in the Measure Ramkali—Composition of Rai Balwand and Satta the Minstrel

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nāuṇ kartā kādaru karei kium bolu hovai jo khīvandai

Guru Nanak, whose name the mighty Creator Himself exalted,
How may his word be evaluated ?
Holy celestial qualities are to him real sisters and brothers—
His disciples charity of liberation receive.
Nanak started the royal dynasty[3] within the firm citadel and foundation of truth.
Then was the umbrella[4] over the head of Lehna[5] placed,
Who by *utterance of* Divine laudation quaffed amrita.
The instruction of the Master concerning the Divine self
Was the mighty sword of endeavour of his self.

1. Symbol of deep devoion.
2. Note in the original, *Shuddha*.
3. Symbolizes the exalted line of Guruship.
4. Mark of royalty.
5. The earlier name of Guru Angad Dev, successor to Guru Nanak Dev.

The Master[1] to the Disciple[2] made obeisance.
With Nanak still alive :
While living himself, the Master drew on *Angad's forehead* the paste-mark[3] (1)

Lahṇei dī pherāīyai Nānakā dohī khattīyai

The proclamation concerning Lehna by Nanak was now spread :
The same light permeated him the same praxis—
Only the Master his visible form had changed.
Over Lehna's head waved the immaculate umbrella,
As in the Guru's home[4] on throne he was seated;
Doing as by the Master instructed, licking the tasteless slab of seeking union with the Lord.
The feeding centre of the Master's Divine Word was operative.
Whose provision diminution saw never.
What the Master donated he[5] spent. P. 967
Consuming it himself and distributing in charity *the rest.*
As is landed the Lord, light from heaven and from the sun's disc is scattered below.
Holy King ! by the sight is annulled impurity of multiple births.
How from what the Master truly proclaimed,
May any turn his face away ?
The *Master's* sons obeyed not his decree,
And from the Preceptor turned their faces away;
With hearts dishonest, in disobedience they went along,
Carrying on head trussed loads *of pride.*
As Guru Nanak decreed, did Guru Angad act;
By thus, acting was he *on the throne* installed,
Who lost, who won ? (2)

Jini kītī so mannaṇā ko sālu jivāhe sālī

He who carried out the Master's Word is worthy of obedience—
Which is superior ? the thorny weeds of paddy shoots ?
Dharmaraja, the celestial *judge*, listening to arguments would adjudicate.

---

1. Guru Nanak Dev.
2. Guru Angad Dev.
3. Mark of consferring honour.
4. Shop. Implies the Guru's court (Durbar).
5. Implies Guru Angad Dev.

What the holy Preceptor pronounces turns out true,
instantly fulfilled.
Guru Angad's proclamation was made, that the eternal
Creator confirmed.
Nanak changing his aspect[1] occupied the throne spread
in hundreds of branches.[2]
At the Master's door, the followers stand serving him,
Their rust of impurity rubbed off.
The hermit[3] at the Master's door, by utterance of the holy Name,
is made radiant.
Saith Balwand the *bard* : Khivi[4], noble soul,
Was like *tree with* shade of thick leaves.
In her kitchen was distributed rich *fare*,
Khir[5] enriched with ghee, tasting like amrita elixir.
The faces of the Master's disciples became radiant;
The egoists *shrunk* like straw.
Guru Angad, acting heroically, with the Master found approval.
Mother Khivi's wedded lord was he who carried
earth's burden. (3)

Horyoṇ gang vahāīyai dūniyāī ākhai ki kionu

The Guru made the Ganga flow in a different direction[6].
That the world sought to know the truth.[7]
Nanak, image of the supreme Lord, Master of the universe,
Uttered words of high import.
Making churning-rod[8] of the mountain *of absorption*,
And the string of the serpent-king *of concentration*,
Churned the holy Word.
The fourteen jewels he churned out and illumined
the flux of the world.
Great might he displayed, whereby the mighty
tenement *of the world* he sustained.
Over Lehna's head the umbrella he spread

1. Kāiyā = body.
2. Implies the vast concourse of followers.
3. Implies Guru Angad Dev.
4. Guru Angad Dev's wife.
5. Milk cooked with rice.
6. Implies the unusual act by Guru Nanak Dev of passing over his sons of favour of an outsider (Lehna).
7. Lit. What had he done ?
8. (This imagery comes from the Puranic legend of the churning of the ocean by the gods and demons. See Glossary).

And his canopy upto the sky was lifted,
Angad's light into his own light was merged;
Into himself did he merge.
Disciples and the Guru's sons, following—
All contemplated what *the Guru* had done.
As they judged, the paste-mark of Lehna was rightly drawn. (4)

Pheri vasāiyā Pheruāṇi Satigurū Khāḍūri

The holy Preceptor Pheru's son,[1] then in Khadur took abode.
With thee abide contemplation, austerity, self-restraint—
The rest in great pride *are involved.*
Greed ruins mankind as weeds water.
At the Master's portal rains down illumination
from Divine might.
Thou art the ocean of cool poise unfathomable.
The treasure of the Name, bringer of Nine Treasures
in thee is stored.
Whoever traduces thee, pulverized must be.
To the dwellers of the world only objects lying near are visible—
Thou dost behold also what lies far *in the thereafter.*
The holy Preceptor, Pheru's son,[1] then in
Khadur took abode. (5)

So ṭikkā so baihaṇā soi dībāṇu

With the self-same paste-mark, throne and in the
self-same court
Was the grandson acknowledged like father[2] P. 968
and grandfather[3]—
He who made the serpent of the evil mind the churn-string
And spiritual might the churn;
Who churned the ocean with mount Sumeru[4]
as the churning-rod,
And extracting the fourteen jewels[5] spread illumination.
Poised devotion his steed, continence his saddle,
With the bow of purity, the arrow of Divine laudation he shot.

---

1. Reference to Guru Angad Dev.
2. Implies Guru Angad Dev, predecessor of Guru Amar Das, to whom this stanza refers.
3. Implies Guru Nanak Dev, *grandfather* in the spiritual line.
4. Implies illumination.
5. These were taken out of the ocean by the gods and demons churning it together, according to the Puranic legend.

Amid the darkness of Kali-Yuga arose the sun,[1] casting rays.
The field of noble qualities he cultivated, and of noble
qualities spread the canopy.
In thy kitchen was ever dispensed ghee, flour and sugar.
Whoever thy word in mind has lodged, the four corners of the
universe to him grow visible.
By the mark of thy grace transmigration hast thou annulled—
One thus illumined[1] *on the earth* descended.
Thou who art firm like the mount Sumeru,
By tempests of wind art not shaken.
Knowing the state of each self, all to him is known.
Holy king[2] ! what praise may be rendered thee
Nobly illumined as thou art ?
Grant to Satta the bard the boon that of the holy Preceptor
is approved.
With Nanak's umbrella resting over his head,
Are the devotees marvelling.
With the self-same paste-mark, throne and in the
self-same court,
Was the grandson acknowledged like father and grandfather.[2] (6)

Dhannu dhannu Rāmdās Guru jini Siriyā tinhai sawāriyā

Blessed be Guru Ram Das, exalted by Him who created him.
Fulfilled in him is the miracle—the Creator Himself
his *form* has taken.
His disciples and the congregation as the *image of* the
Supreme Being have venerated him.
Thou art eternal, unfathomable, immeasurable—
Unknowable thy extent.
Those that with love have served thee have by thee
been liberated.[3]
Greed, avarice, lust, wrath and attachment
With their brood hast thou cast out.
Blessed is thy abode; holy thy *congregation's* display.
Thou in contemplation dost appear as Nanak,
Lehna and Guru Amar Das.
At sight of the Guru, did the mind find poise. (7)

---

1. That is, Guru Amar Das.
2. These relationships refer to the apostolic line.
3. Carried across (the ocean).

Chārei jāgei chahuṇ jugīṇ panchāiṇu āpei hoā

In the four Yugas are the four *Gurus* manifested—
The Lord Himself in them took form.
Himself He created His *essence*, Himself sustained
the universe as pillar.
Himself the tablet and the pen, Himself the scrible.
The congregation is in process of transmigration—
Himself the Lord is ever new and fresh.
Guru Arjan on the throne is seated—luminous is the holy
Preceptor's canopy.
From *direction of* sunrise to sunset
In all four continents has he spread illumination.
Those not serving the Master are egoists, subject to death[1]
Ever-increasing two-fold and four-fold is thy miraculous power—
This from the holy Eternal is the holy gift to thee.
In the four Yugas are the four *Gurus* manifested—
The Lord Himself in them took form.[2] (8)

In the Measure Ramkali-Composition of Bhaktas the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāyā kalālaṇi lāhani meloun Guru ka shabadu guṛu kīnu re

In the vat of the self the fermenting matter I mix—
The Master's Word is made the jaggery therefore.
Desire, lust, wrath, pride and envy cut to bits is made P. 969
the fermenting bark. (1)
Is there a holy one, blessed with joy in poise within
To whom utterance of holy texts and austerities
I may give as fee ?
For a drop of the intoxicant from this vat
Would I dedicate body and mind. (I-Pause)
Of the fourteen worlds is the oven made.
And the fire of Divine enlightenment in the body is lit.
The stopper and pipe is of absorption in poise;
The poised mind the cooling towel. (2)

1. Implies transmigration.
2. Also interpreted as : 'The four took the form of fifth, i.e. Guru Arjan Dev'. (This Vār was composed and recited in the congregation presided over by Guru Arjan Dev).
Note : In this hymn the symbolism of distilling liquor is used to express the inspiration to spiritual ecstasy. This is continued in the next hymn as well.

Bathing at holy watering-spots, fasts, ritual purity self-restraint,
the sun and moon passages—
All for *this liquor* shall I pawn.
With the cup of absorption, this essence of amrita,
the supreme elixir shall I quaff. (3)
This supremely pure amrita-elixir in unbroken stream shall drop—
The mind with this elixir intoxicated.
Saith Kabir : Flat are all *other* intoxicants—
This elixir alone is genuine. (4) (1)

Guru kari gyānu dhyānu kari mahūā bhau bhāthī mana dhārā

Of enlightenment make the molasses, meditation
the *mahua* flower,
Fear of the Lord borne in mind the oven.
The pipe is absorption in poise—
Liquor *so distilled* by one desirous of it[1] is drunk. (1)
Thou recluse ! intoxicated *with Divine ecstasy* is my mind.
With intoxication rising, elixir of bliss have I tasted;
Illuminated are the three worlds. (I-Pause)
Joining the walls of heaven and earth the oven have I made,
And this heady supreme elixir have quaffed.
Lust and wrath have I turned into fuel,
and worldliness discarded. (2)
From the Master who to the Lord has attained is attained
enlightenment manifest—
This awareness from the holy Preceptor is obtained.
Kabir, servant of God, with such liquor is intoxicated,
As never wears off. (3) (2)

Tūṁ mero meru parbatu Swāmī ot gahī maiṇ Terī

Lord ! thou art my protecting mountains;[2] Thy shelter
have I sought.
Thou being unshakeable, steady I remain—
My honour hast Thou protected. (1)
In all time Thou alone art real.
By Thy grace are we ever joyful. (I-Pause)
Reposing confidence in Thee, in Magahar[3] I took abode—

Note : The symbolism of liquor for the spiritual experience continued.

1. One drinking it; the addict.
2. (Two words for 'mountain' are used, yielding such a sense).
3. A place under a curse.

My mind's burning agony hast Thou extinguished.
First at Magahar Thy sight I had; then took I abode in Kashi.[1] (2)
No difference is between Magahar and Kashi[1]—
both I regard as the same.
I though poor, this wealth have obtained;
The proud perish, bursting in their pride. (3)
One that is proud, by thorns is pricked, that no one can take out.
Such in this life wail with its pricking, and later into
dark hell rot. (4)
What is hell and what poor heaven ? God's devotees reject each.
By grace of the holy Preceptor, to none are we
under obligation. (5)
Now seated on the throne *of holy congregation*,
With the Lord of the Earth[2] have we union.
Now are God and Kabir one—none can distinguish
one from the other. (6) (3)

Santān mānouṇ dūtāṇ dānauṇ ih kutwārī merī

The holy I honour, evil-doers I chastize—
Such is the Sheriff's[3] duty I exercise.
Day and night Thy feet I rub; with my hair waving the
fly-whisk over Thee. (1)
At Thy court am I as a cur,
Barking with mouth wide open. (I-Pause)
Since my former birth have I been Thy servitor—
From this no way now can I turn away.
At the court the *mark of* absorption in poise on my forehead is branded. (2) P. 970
Those branded[4] on the battlefield give fight;
Those unbranded take to flight.
One that is genuinely devoted, devotion realizes;
Such the Lord in His treasure enters. (3)
In the house *of the body* is chamber *of the mind*,
That by contemplation has become the exalted chamber.
The Master to Kabir the substance[5] has granted—
Let him keep it secure. (4)

1. Holy Banaras (Varnasi)
2. Sāringpānī = He who holds the earth in hand—an attributive name of Vishnu signifying God.
3. Kutwār = Kotwal, is the guardian of laws within the citadel or the city.
4. Refers to the custom of branding warriors in past ages, to mark their attachment to an overlord.
5. Implies devotion.

Saith Kabir : This in the world is granted to such as bear on
forehead the mark of good fortune.
Those that amrita-elixir have obtained.
Are of everlasting conjugal bliss.[1] (5) (4)

Jih mukhi Bedu Gāyatrī niksai so kion Brahmanu bisaru karai

Why should the Brahmin neglect Him from whose tongue
issues the Veda and Gayatri.[2]
Why should the Brahmin not *be devoted to* the Lord,
Whose feet the whole world touches ? (1)
My Brahmin friend ! why utterest Thou not God's Name ?
Brahmin pedagogue[3] ! for not uttering the Lord's Name
In hell shalt thou suffer. (I-Pause)
Calling thyself high-caste, in the homes of the low-caste dost
thou parake of food,[4]
By forced ritual thy belly filling.
On the fourteenth[5] and the moonless night[5] with fervour
dost thou seek charity—
Despite a lamp *held* in thy hand, into a well dost thou fall. (2)
Thou art a Brahmin, I *only* a weaver of Kashi[6]—
How may I thy equal be ?
I by utterng the Name Divine am saved;
Thou though relying on Vedas shalt drowned be. (3) (5)

Tarvaru eku anant dār shākhā puhap patra ras bharīyā

There is one Sole Tree,[7] *bearing* numberless branches, twings,
Flowers and leaves, all delightful.
Man ! This is the amrita-orchard, made by the Lord,
perfection incarnate. (1)
The account of the Divine Monarch have we known.
Of Divine light *shining* within, a rare one
By the Master's guidance becomes aware. (I-Pause)
The humming-bee of *the self*, enamoured of the
flower-elixir *of Divine Essence*,
In the twelve-pettaled rose *of the heart* is fixed.

---

1. Symbol for union with God.
2. A sacred Brahminical mantra (text).
3. Pande ! (Vocative form).
4. (Food-offering to Brahmins is believed to bring merit).
5. These lunar dates are held sacred.
6. A part of Banaras (Varanasi).
7. Implies the Divine Creator.

The sixteen-pettaled[1] rose
In[2] the air flapping, in the seat of superconsciousness
has beaten its wings. (2)
In the void of poise arose the tree of *God-consciousness*,
That has dried up the cloud *of earthly desire*.
Saith Kabir : To such am I a servant, as of this tree
have had sight. (3) (6)

Mundrā moni dayā kari jholī patra kā karuh bīchāru re

Make silent *meditation* your earrings, compassion the pouch,
Contemplation your begging-bowl.
Thy patched coat stiching the body against evil passions,
The Name your sustenance. (1)
Yogi ! be such your Yoga-praxis.
By the Master's guidance experience contemplation,
Austerity and self-restraint. (I-Pause)
Make realization your ashes smearing *the limbs*.
Your sounding horn the consciousness attuned *to God*.
Renouncing desire, in the city of the self wander,
And strum harp of the mind. (2)
Lodge the temper poised, composed of the five elements,
in your heart,
And enter absorption completely detached.
Saith Kabir : Listen devotees of God ! the orchard
of righteousness and compassion cultivate. (3)

Kavan kāj sirjei jag bhītari janami kavan phalu pāiyā

For what purpose are we created in this world ?
What gain in life have we attained ?
The *Divine* jewel fulfiller of desires,[3] ferrier acros the
ocean of existence,
For an instant to our heart have we not attached. (1)
Lord ! such sinners are we :
To the Lord who self and body has conferred,
Loving devotion have we not practised. (I-Pause)
Others' substance, coveting their bodies, P. 971

1. (These terms are drawn form the praxis of Yoga, which here are invested with spiritual significance).
2. Heaven, 'the tenth door'.
Note : In this hymn the different elements of Yoga-praxis are sought to be transmuted into spiritual attainment. Cf. Japuji 28.
3. Chintamani.

Others' womenfolk, slander and wrangling with others
Have we not given up.
Thus are we again and again in transmigration caught—
This state no way leaves us. (2)
There where in homes of God's devotees Divine
discourses are delivered,
Have I not for an instant made resort.
With dissolute persons, thieves, agents of evil,
With drunken sots I ever live. (3)
Lust, wrath, maya-intoxication and envy—
Such is my substance.
Compassion, righteousness, service of the Master—
These even in dream have I not practised. (4)
Lord compassionate to the humble, gracious, beloved of devotees,
Annuller of fear !
Prayeth Kabir : In his affliction save your servant,
That you I may serve. (5) (8)

Jih simrani hoe mukti-duāru

The contemplation whereby the door of liberation
may be entered;
Whereby into heaven thou goest, with no more *return to* the world,
Whereby entering the abode of fearlessness trumpet of
triumph thou mayst blow,
The unstruck music may be played, and ever be
thou fulfilled—(1)
Such contemplation with thy mind make.
Without contemplation comes not liberation. (I-Pause)
With contemplation comes no impediment;
It liberates, shaking off much burden—
To such contemplation with thy heart make obeisance;
Thus shalt thou in transmigration be not involved. (2)
The contemplation whereby thou mayst frolic,
Is a lamp tied within thee, that no oil needs.
This lamp confers immortality in the world.
And destroying lust and wrath, casts them out, (3)
The contemplation whereby the supreme state thou mayst attain,
To thy bosom[1] keep clasped.

1. Neck.

Such contemplation practise, cast it not off.
Thus by the Master's grace mayst thou cross over.[1] (4)
The contemplation whereby of all obligation *to others*
shalt thou be freed,
And wrapped in silken sheets in the mansion of *Divine Essence*
goest to sleep;
In comfortable bed findst joy of heart[2]—
Such contemplation's elixir ever thou quaff. (5)
The contemplation whereby thy curse may be lifted,
Whereby Maya may not touch thee,
Thereby contemplate the Lord, singing *His laudation*
from the heart.
From the holy Preceptor is *inspiration to* such
contemplation received. (6)
Ever day and night *the Lord* thou contemplate;
Rising and sitting ever, with each breath and morsel,
Waking and sleeping, partake of joy of contemplation.
By good fortune is attained *inspiration to* contemplate the Lord. (7)
The contemplation whereby thy load *of sin* is *shaken off*,
Is prop *given by* the Name Divine.
Saith Kabir : With Him who is beyond limit,
Are without avail magical rites and incantations. (8) (9)

In the Measure Ramkali—Composition of the Venerable Kabir

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bandhachi bandhanu pāiyā

The binding *Maya* in bonds has placed us;
But the Master, liberator from bondage, this fire has extinguished.
As entirely[3] this self I contemplated,
Within itself the holy dip I took.[4] (1) P. 972
As the mind, Lord of wind,[5] in the state of poise has taken abode,
Now no more comes death, birth or old age. (1-Pause)
As is the mind *from the world* turned away, power of
poise it has achieved,

1. That is, be liberated.
2. (This imagery is symbolic of spiritual bliss).
3. In all its features from toes to the top-knot.
4. That is, discarded the holy spots, (tirthas).
5. Called so because it is unsteadiness.

And the region of superconsciousness[1] has entered.
Now are penetrated Kundalini's lotuses,[2]
Without a doubt is met the Lord. (2)
Lifted is Maya-attachment;
The moon-like *state of poise* has the sun-like *restlessness* gripped.
As is the vessel[3] of *the mind* filled,
Sounds the unstruck harp. (3)
The Master, delivering discourse the holy Word imparted;
That the listener *disciple* in mind has lodged.
By repeating the Creator's *Name*[4] is attained liberation.
Kabir thus states the essence. (4) (1.10)

Chandu sūraju duei joti sarūpu

Moon and sun both are manifestations of light.
In their light *abides* the incomparable Supreme Being. (1)
Thou enlightened one ! contemplate God :
In the *Divine* light lies implicit expanse of *the universe*. (I-Pause)
At sight of the jewel to the *Divine* jewel I make obeisance.
Kabir repeats *names of* the immaculate,
inexpressible Lord. (2) (2.11)

Dunīyā hushīyār bedār jāgat musīyat hau re bhāī

World ! be thou alert, awake;
Brother ! thou awake, is it being robbed *by Maya*.
With the wide-awake scriptures[5] as guardians,
Yama still carries it away. (I-Pause)
To the world evil that is bitter like the margosa,[6]
tastes sweet like the mango;
Devotion that is mango-like it considers bitter as margosa;
Thorny bushes of evil it takes to bear the banana fruit.
The *fruitless simmal* it takes to bear coconut—
Thus stupid, thoughtless, a barbarian *is the world*. (1)
The Lord is like sugar, scattered amid sand—with elephant-like
arrogance can He not be gathered up.
Saith Kabir[7] : Discarding pride of lineage, caste and
worldly honour.

1. 'Gagan' (sky) in Yogic parlance.
2. Said symbolically for the rising enlightenment.
3. Kumbhak (lit. vessel) a Yogic term.
4. As against the Yogic praxis, 'repeating the Name is the true way to enlightenment and liberation.
5. Nigam = Veda.
6. Neemb = neem.
7. Original, Kamir = Kabir.

With ant-like humility may He be gathered
up and consumed. (2) (3.12)

In the Measure Ramkali —Composition of the Venerable Namdev

SCORE 1·

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ānīlei kāgadu kātīlei gūdi ākāsh maddhei bharamīyalei

Paper I brought, cutting it in shape of a kite,
that hovers in mid-sky.
While talking to some respectable folk,
My mind still in the kite is absorbed. (1)
My mind with the Name Divine is penetrated,
As is the goldsmith's mind by art of gold-making
absorbed. (I-Pause)
A pitcher is brought, with water filled,
That young ladies[1] fill.
While laughing, thinking out pleasantries, their mind in
the pitcher is fixed. (2)
From a mansion with ten doors[2] are taken out kine for grazing.
While the cowherd at five kosas[3] takes them out to graze,
Their mind in the calf is fixed. (3)
Saith Namdev : Listen Tilochan[4] ! the mother puts the child
in the cradle.
While busy in her tasks in the home and outside,
Her mind to the child is attached. (4) (1)

Bed Purān Sāsatar ānantā gīt kabit na gāwuhgo

Of Vedas, Puranas and Shastras the endless lays and stanzas
shall I not chant.
Of *worship of* the Formless Lord, pervasive in all worlds
Shall I play the soundless flute. (1)
Of the Immaculate Lord shall I chant *laudation.*
By the holy Word risen above the three qualities, P. 973
in the unstruck music absorbed,

Note : Through four parallels in this hymn, is expressed the attitude of the devotee, who while apparently engaged in worldly activity, has his mind all the time fixed on God. The language of this hymn has the Marathi cast. Namdev was born in the Maharashtra region.

1. Princesses.
2. (This is also the usual image for the human body).
3. A measure of distance, over a mile.
4. A Bhakta, contemporary of Namdev.

To abode of the Lord perfection incarnate, shall I go. (I-Pause)
Pursuit of activating the breath passages of Ida,
Pingala and Sukhmana.[1]
Controlling of breath shall I discard.
The moon and sun passages[2] holding alike,
In the Divine light shall I absorb myself. (2)
Beholding sacred bathing-spots shall I not enter water,
And trouble creatures living within it.
The Master the sixty-eight bathing-spots within the
heart has shown—
In these shall I take bath. (3)
With aid of people of the world shall I not seek fame.
Nor hanker after praise.
Saith Nama[3] : To the Lord is my heart attached—
In unbroken absorption shall I enter. (4) (2)

Māe na hotī bāpu na hotā karamu na hotī kāyā

When existed not mother, father and deeds *impelling rebirth*.
This body did not come into being.
Then existed neither I nor you—who did then emerge
from where ? (1)
Lord ! none to another belongs—
The world is like birds settled on tree. (I-Pause)
When existed not moon and sun, and water and air
commingled were;
When existed not Shastras and Vedas—
Where from did ritual then arise[4] ? (2)
The merit of practice of the tongue,[5] of concentration of
energy between brows[6]
And of telling rosary of tulasi-beads[7]—
All the Master's grace have I acquired.

1. The Middle passage through which vital energy passing, leads to enlightenment.
2. The passages Ida and Pingala respectively. Reference is to the practice of hatha-yoga, in which breath is to be passed through these passages, ultimately to pass through Sukhmana, to acquire perfection of Yoga.
3. Short for Namdev.
4. That is, these did not exist. There is nothing eternal about them.
5. *Khechari*, a practice in Yoga wherein the tongue stretched backward, reaches out to the throat-passage.
6. *Bhūchari*.
7. (This is the Vaishnava practice of devotion).

States Nama in humility : of the Supreme Essence the holy
Preceptor has granted me awareness. (3) (3)

In the Measure Ramkali—Composition of the Venerable Ravidas

SCORE 2

Bānārasī tapu karai ulati tīrath marai agani dahai
kāyā kalpu kījai

Performance of austerities in Banaras,[1]
hanging head downwards,
Breathing one's last at holy spots,
Immolating oneself in fire, renovating the body through Yoga;
Performance of horse-sacrifice, giving away gold in
charity under cover—
None of these equals *devotion to* the Name Divine. (1)
Thou hypocrite, discard these !
Pratise not deceit.
Ever repeat the Name Divine. (1-Pause)
Resorting to Ganga or Godavari[2], bathing on the occasion of the
solar eclipse at Kedarnath[3] or Gomati;[4]
Or giving away a thousand cows in charity,
Bathing at a million holy spots or immolating the body
in the Himalayas—
None of these equals *devotion to* the Name Divine. (2)
Givng away perpetually in charity horses, elephants,
one's wife along with the connubial bed;
Offering oneself in sacrifice; giving away gold equal in
weight to oneself—
None of these equals *devotion to* the Name Divine. (3)
With these acts be not offended in mind *should
chastizement come*;
Then blame not Yama.
Contemplate essence of the holy state of liberation,
Worship the Lord, called Rama, son of king Dasratha,[5]
States Nama in humility : Quaff essence of amrita-elixir of
devotion to Him. (4) (4)

---

1. The holy city of Varanasi.
2. These are sacred rivers.
3. A shrine in the Himalayas.
4. A river in Uttar Pradesh.
5. 'Rama' is the most popular word for God in India. The Supreme Being is believed to have been incarnated as Rama, the son of Dasratha.

In the measure Ramkali—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Parhīyai gunīyai nāmu sabhu sunīyai anabhau bhāu na darsai

One may study and contemplate *scriptures*, and listen to
God's traditional names;
Still may not be obtained sight of the Lord *realized by* intuition and love.
How may iron without touching the philosopher's
stone turn into gold ? (1)
Lord ! noway is knot of doubt unravelled :
Lust, wrath, Maya-intoxication and envy—
These five have robbed *me*. (I-Pause)
Noway goes away such egoistic thinking : P. 974
A great poet am I, of high lineage.
A great scholar, Yogi, ascetic;
An enlightened one of great merit, a hero,
donor of charity. (2)
Saith Ravidas : None has any realization—all are like
deluded madmen.
My prop is the Name Divine; that to me is life,
breath and wealth. (3) (1)

In the Measure Ramkali—Composition of the Venerable Beṇī[1]
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Iḍā Pingulā aur Sukhmanā tīni basahi ik thāīṇ

The passage Ida, Pingala and Sukhmana, all in one place,
at the Tenth Door abide.
At their meeting-place is the true triple confluence,[2]
Sangam[3] and Prayag—
There the self takes its bath. (1)
Devotees of God ! there abides the Lord by Maya undefiled,
This a rare one, who has access to the Master, contemplates.
There abides the Lord undefiled by Maya. (I-Pause)

1. A Bhakta, about whose life much detail is not available. He is mentioned in connection with Divine grace shown to him, in Var 10.14 of Bhai Gurdas.
2. Beni, Tribeni at Prayag (Allahabad).
3. Confluence of Ganga and Jamuna at Prayag.

What is the mark of the Divine abode ?
There rings the unstruck sound and Word,
There exist neither moon nor sun; neither air nor water.
There arises holy teaching, by the Master's
guidance realized. (2)
There arises enlightenement, and foul thinking declines.
At the Tenth Door[1] the seeker's mind in amrita-elixir
is drenched.
Whoever realizes the mystery of this miracle,[2]
With the Supreme Divine enlightener has meeting. (3)
Unknowable, beyond limit is the Tenth Door, abode of the
Supreme Being.
Supreme over all is the house of the body, ove it is niche
of the head,
In this niche is settled the seeker. (4)
He that ever in *enlightenment* is awake never sleeps.
In his absorption will vanish the three qualities and
the three worlds.
In his heart is lodged the seed-formula of *the Nama*;
His mind turned away *from the world* in the
cosmic void abides. (5)
Whoever *in spirit* is awake, never speaks untruth;
His five senses under control keeping.
The Master's teaching in mind he bears,
His mind and body to the Lord's devotion dedicating. (6)
He that his hands as leaves, *his body* as branches considers,
Forfeits not his life on a gamble.
Of the river of demoniac *thoughts* should he dam the origin,
And turning the sun of enlightenment away from the
west *of ignorance*.
Should make it rise.
Whoever thus the uncontrollable controls,
For him flows the fountain of *ecstasy*.
Such a one with the Lord of the universe holds dialogue. (7)
At the portal then is seen the four-way facing
lamp shedding brightness.

---

1. The seat of superconsciousness. (original. Gaganantari = Yogic term for the seat of superconsciousness in the brain).
2. Kala = art.
Note : This hymn is full of yogic allusions, expressed metaphorically yielding varying interpretations.

Amid endless leaves of creation lies the Root-Essence.
With all his faculties there abides the Lord,
Found when the pearl of mind to jewels of breath is joined. (8)
Within the head is the lotus of Divine enlightenment,
    around it lying jewels—
Inside is lodged Lord of the three worlds.
There play the holy five sounds.
With fly-whisk waving, and numerous conch-shells sounding.
By the enlightenment by the Master granted,
    are crushed demons *of evil*.
Lord ! Beni for *devotion to* Thy Name supplicates. (9) (1)

RAGA NAT-NARAYAN

In the Measure Nat-Narayan-Composition of Sri Guru Ram Das P. 975

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Above Fear, Above Rancour,
Form Eternal, Unincarnated, Self-existent, Realized by the
holy Preceptor's Grace.

Merei mana japi ahinisi Nāmu Hare

My self ! day and night to the name Divine give utterance.
Millions upon millions of sins committed, are all *thereby*
cast aside. (I-Pause)
God's Servants with pure feelings the Name utter
and *to the Lord* make supplication.
Sins and evils all are cast out, as water takes off impurity. (1)
Singing of laudation of the mighty Lord each instant,
And uttering the puissant Lord's name by the tongue,
In a moment, an instant casts out the five incurable evils,
Lying in city of the self. (2)
God's devotees by great good luck on the Name
Divine meditate.
Lord ! company of such I seek, this to me grant !
Whereby thoughtless, foolish ones *like* me may be saved. (3)
Life of the universe ! Show grace,
Save those fallen on *your* shelter.
Nanak, servant of God, seeks shelter with you.
Lord ! my honour save. (4) (1)

Rāma japi jana Rāmai Nāmi ralei

My self ! the Name repeat and to the Name be thou united.
As by the Master's guidance.
The Name Divine we have uttered.
Towards us has the Lord assumed grace. (I-Pause)
Man ! the Lord inaccessible, unknowable thou contemplate,
And in Him be merged as water in water.

God's devotees by union with God merit have attained-
To God's servants am I a sacrifice. (1)
To God's servants laudation of the supremely noble Being.
The Name Divine have sung.
Destroyed[1] is all their penury and suffering.
The five incurable sins, the five sources of evil,
In an instant by the Lord are removed. (2)
God's devotees' hearts with *His* love are filled,
As the lotus at sight of the moon.
The mind is in bloom as dancing peacocks
At sound of low clouds. (3)
For the Lord am I full of yearning;
In beholding union with the Lord find I life.
Nanak, servant of God, for the Lord feels *yearning* as an addict.
Lord ! join him to yourself, granting him bliss. (4) (2)

Merei mana japi Hari Hari Nāmu sakhei

My self ! The Name Divine, true friend thou repeat. P. 976
As feet of the holy Preceptor *in reverence* we washed,
By the Master's grace on the Name Divine
we meditated. (I-Pause)
The exalted Lord of the universe under His shelter
has kept us sinners.
Supreme Being ! shatterer of suffering of the humble !
On our tongue[2] put Thy Name. (1)
In union with the holy Preceptor, *true* friend,
The Lord's exalted merits have we low ones sung.
On us like *neem*[3] tree abiding by sandalwood, qualities of
sandalwood are bestowed. (2)
Our faults are sins of Maya-poison,
That repeatedly each instant have we committed.
Full of faults, like heavy stones *are we*—
The Lord in union with His servants has saved[4] us. (3)
Lord ! whomsoever you save, drawn away are all their sins.
Lord gracious, master of Nanak your servant !
Evil-doers like Harnakash[5] have you saved. (4) (3)

---

1. Lit. Crushed.
2. Mouth.
3. A tree with bitter leaves and fruit; margosa.
4. Made us swim.
5. Hrinyakashyapu, an atheist and tyrant, father of Prahlad.

Merei mana japi Hari Hari Rāma rangei

My self ! in love for the Lord repeat the *Name* Divine.
As the Lord assumed grace, by touch of the feet
of God's devotee
On the Lord have we meditated (I-Pause)
Deluded[1] over repeated births, to the Lord's shelter have
we now come.
Lord cherisher ! to your shelter have we come—
Save us great sinners. (1)
Lord ! who in union with you is not saved ?
The fallen has the Lord purified.
The calico-painter[2] who while chanting your laudation
As a sinner was *driven away*,
The Lord his honour saved. (2)
Lord ! repeatedly my self to such I sacrifice
As your laudation sing.
All abodes where has fallen dust of feet of God's servants,
Are made holy. (3)
Lord ! beyond expression are your merits,
You who are the supremely exalted Being.
Lord ! to your servant Nanak show grace,
That at your servant's feet we make reverence. (4) (4)

Merei mana japi Hari Hari Nāmu manei

My self ! from the heart repeat the Name Divine.
As the Lord of the universe assumed grace,
Our understanding by the Master's teaching to the
Name was devoted. (I-Pause)
By listening to the Master's discourse, God's servant
Divine laudation has sung.
The Name Divine our sins has cut off,
As the cultivator reaping the field. (1)
Lord ! your qualities[3] to you alone are known—
To utter Divine merits have we no power.
Lord ! unique are you—
Your qualities to you alone known. (2)

---

1. That is, by Maya.
2. Allusion to Namdev, the famous Bhakta. Here reference is to a well-known incident in his life.
3. Simile : applied meaning quality, merit.

In Maya-thongs much are we bound—
By repeating the Name Divine are *these* loosened.
Like the Elephant[1] caught to water by the crab,
By contemplation of the Lord are we liberated. (3)
Lord Supreme Being, Supreme Master, *even though* Yuga after Yuga[2] we search for you,
Unknown your extent remains—
Thou Nanak's exalted Lord. (4) (5)

Merei mana kali kīrati Hari pravaṇei

My self ! in Kali-Yuga is Divine laudation the approved *way of worship*.
As the Lord gracious showed grace, in union with the Holy Preceptor P. 977
The Lord's Name have we repeated. (I-Pause)
Lord ! you are exalted, inaccessible, unknowable—
All on the Lord, all-beauty meditate.
Such as have your exalted glance *of grace*,
By the Master's guidance the Lord contemplate. (1)
This visible expanse by the Life of the Universe,
Lord immanent in all, is made.
It *is* as in water rise numerous waves,
That again in water are absorbed. (2)
Lord ! the extent of your creation to you alone known—
The Lord's depth beyond our knowledge.
In the heart of us children pray lodge your laudation.
That you we contemplate. (3)
Lord ! you are the ocean, Mansarovar,[3]—
All serving you fruitful are made.
Nanak, servant of God, for the Lord yearns—
Lord ! this in your grace grant. (4) (6)

In the Measure Nat-Narayan. Composition of Sri Guru Ram Das
In variable rhythm. (Partāl)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merei mana sev saphal Hari ghāl

My self ! in serving the Lord is one's endeavour fruitful.

---

1. Allusion to a well-known story in Bhagavat Purāna.
2. Yuga = one of the four ages of the universe.
3. The sacred lake in Tibet, believed to yield pearls that is the feed of the swans there.

Touch[1] thou dust of the Master's feet—
Thereby shall be shattered all suffering and penury,
And by the Lord's glance of the grace shall come
bliss. (I-Pause)
The Lord His own mansion[2] has Himself decked—
The Lord's pleasure-bower, with infinite divine gems decked.
In His grace the Lord Himself into our house stepped;
The Master with the Lord, for us is the intermediary;
At sight of the Lord are we in immense bliss. (1)
From the Master came tidings of the Lord's advent.
In perfect bliss are mind and body
As tidings of advent of the beloved Lord is heard.
Nanak, servant of God by union with the Lord is in
absorption, feels blessed. (2) (1.7)

Mana milu sant-sangati shubhvantī

My self ! join congregation of the holy, of noble aspect,
And listen to *God's* joy-giving discourse, inexpressible.
Thus shall all your evil and sins be shed.
The Lord according to destiny recorded is *met*. (I-Pause)
In Kali-Yuga is Divine laudation supreme.
The understanding directed by the Master to this is attached.
To any who to it has listened, put faith[3] in it, am I
a sacrifice. (1)
Whoever joy of the inexpressible Divine discourse has tasted,
Annulled is his hunger.[4]
Saith Nanak ! God's devotees by listening to Divine
discourse are fulfilled,
And contemplating the Lord, turn the Lord's
own *image* (2) (2.8)

koī āni sunāvai Hari kī Hari gāla

O that someone were to come to relate the Lord's discourse :
To such a one would I be a sacrifice again and again.
Such a one is God's holy devotee.
Lord ! to such a one join me, that bliss may come. (I-Pause)
God's devotee His path has shown; P. 978

1. Take, grasp.
2. Implies the seeker's self.
3. (These are the two steps in the spiritual ascent mentioned in Japuji 8-12).
4. Used metaphorically for desire.

The Master the way of the Lord has indicated.
Disciples of the Master ! banish from your hearts hypocrisy.
Without guile in the Lord's endeavour engage;
Thereby be thrice blessed. (1)
Such of the Master's disciples the Lord's
approval have won,
As the Lord's immanence[1] have realized.
The Lord to Nanak, His servant has granted
the understanding,
Whereby realizing the Lord's immanence is he
immense bliss. (2) (3.9)

In the Measure Nāt-Narayan—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāma haun kyā jānāṇ kyā bhāvai

Lord ! what know I of what wins Thy favour ?
My heart for *Thy* sight is full of yearning. (I-Pause)
Such alone are enlightened, such Thy devotees,
As Thy approval have won.
Divine Creator ! whoever has Thy grace,
On Thee ever meditates. (1)
By what Yoga-praxis, learning or meditation,
By what qualities is He pleased ?
Such a one alone is His servant, His especial devotee,
Whom with love He inspires. (2)
Such alone is the noble understanding,
enlightenment and wisdom,
Whereby not for an instant is the Lord put out of mind.
In company of the holy, as ever Divine laudation *we* chant,
Is such joy attained. (3)
As is beheld the wondrous, supremely felicitous vision
of the Lord,
Nothing else is visible.
Saith Nanak : Whoever has his rust[2] by the Master shed,
Nevermore[3] enters the womb to take birth, (4) (1)

---

1. Close, close at hand.
2. Used metaphorically, impurity.
3. How (may such a one enter the womb) ?

In the Measure Nat-Narayan—Composition of Sri Guru Arjan Dev
Duos
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ulāhano maiṇ kāhū na dīyo

On none have I laid the blame[1] :
What you have done, has to my mind appeared sweet. (I-Pause)
In obedience to your command have I found joy;
In listening to your Name find I life.
In this world and the next abide you solely, Lord !
This formula from the Master have I firmly grasped. (1)
From the moment that this secret I have learnt,
Have I felt all weal and bliss.
In company of the holy, saith Nanak, is *the Lord* manifested;
None else is real. (2) (1.2)

Jā kau bhayee Tumhārī dhīr

Whoever by you has been propped,
For him is Yama's fear annulled; joy has he obtained,
And his affliction of egoism cast out. (I-Pause)
God's ambrosial word is extinguisher of burning agony,
Fulfilling as milk to the babe.
My friends devotees are to me mother and father,
Helpers and brothers. (1)
As are thrown open door-panels of doubt, is the Lord met, P. 979
And the heart's *hard* diamond by the Divine jewel penetrated.
Saith Nanak : In chanting laudation of the Lord,
store-house of merit
Are we inspired with wonder. (2) (2.3)

Apnā janu āpeh āpi udhāriyo

Himself has *the Lord* saved His servant.
Day and night[2] with His servant has He abided.
And never from the mind banished.[3] (I-Pause)
The Lord without judging His servant's aspect[4] and feature,
Or noticing his lineage,
In His grace the Name to him has granted,
And spontaneously exalted him. (1)

---

1. That is, for my suffering or misfortune.
2. All eight pahars.
3. Forgotten.
4. Colour, complexion (implying features, beauty of form).

Across the impassable ocean of fire has He carried him.
At His sight is Nanak in bloom,
And ever and again to Him is a sacrifice. (2) (3.4)

Hari Hari mana mehu Nāmu kahiyo

Whoever in mind to the Name Divine has given expression
Annulled are his million-fold sins in an instant
And his suffering vanished. (I-Pause)
In questing after the Lord have I turned indifferent to the world,
And in holy congregation attained Him.
Discarding all else, in the Lord solely is my devotion fixed,
And the Divine feet have I grasped. (1)
Saved are those uttering *the Name*, those listening to it;
Saved are those seeking *the Lord's* shelter.
Saith Nanak : In constant remembrance of the Lord
Have I found joy. (2) (4.5)

Charan kamal sangi lāgī dorī

In the Divine lotus feet is my heart's devotion fixed.
Thou ocean of joy ! with the supreme state pray
bless me. (I-Pause)
To Thy servant have you given your lappet to grasp;[1]
His heart by intoxication of love is gripped.
In singing Divine laudation has joy of devotion inspired *me*;
Snapped is Maya's snare. (1)
All-pervasive is the *Divine* ocean of grace;
Nothing else have I beheld.
The Lord to His servant Nanak has granted union,
His love for him diminishing never. (2) (5.6)

Mere mana japu japi Hari Nārāyaṇ

My self ! the Lord, the Preserver's Name thou utter.
Thee never from my mind be absent;[2]
May I chant your laudation day and night.[3] (I-Pause)
May I ever in dust of feet of the holy immerse myself,
And all my sins and evils be cast off.
The Divine ocean of grace all beings pervades,
And in each vessel is seen immanent. (1)

1. Implies granting shelter, support.
2. Be forgotten.
3. All eight pahars.

Recitation of texts, austerities, million-fold *forms of* worship—
None equals contemplation of the Lord.
With folded hands Nanak this boon begs;
May I become servant of Thy servant's servant. (2) (6.7)

Merai sarbasu Nāmu nidhānu

The Name Divine is my sole treasure.
By the holy Preceptor's grace found I company
of the holy. (I-Pause)
Chant Divine laudation, bestower of joy and
shatterer of suffering-
Derive thereby perfection of enlightenment.
Then are shattered to pieces lust, wrath and avarice,
And destroyed is pride, that dulls the mind. (1)
Lord, controller of the inner self, all-knowing !
What *power have I* Thy merits to express ?
Nanak, seeking shelter of Thy lotus feet, ocean of joy,
To Thee is a sacrifice. (2) (7.8)

Haun vāri vāri jāon Guru-Gopāl

To the Master, cherisher of the world, am I a sacrifice. (I-Pause) P. 980
Devoid of merit am I; you the perfect Bestower,
Cherisher of the humble, compassionate. (1)
In all states, rising, sitting, sleeping, waking
Are you to me life and breath, wealth and substance. (2)
My heart[1] deeply yearns[2] for a sight of Thee—
Nanak by Thy sight finds bliss. (3) (8.9)

In the Measure Nat-Narayana—Composition of Sri Guru Arjan Dev
In variable rhythm (Paṛtāl)
In the Name of the Sole Supreme Being, Realized by
The holy Preceptor's Grace

Koū hai mero sājanu mītu

Is there a true friend, companion
Who evermore to me the Name Divine may relate,
Whereby suffering that is contrary in nature, may be shattered ?
To such a one would I dedicate mind, body and
consciousness. (I-Pause)

1. Mana.
2. Thirsts.

A rare one has *the Lord* made His own,
Whose heart[1] to the Divine lotus feet is joined.
By grace is granted *utterance of* Divine laudation. (1)
By devotion is won the great objective of life.
Thereby are millions of the fallen purified.
Nanak, servant of God, *to the Lord* is a sacrifice. (2) (1.10) (19)

In the Measure of Nat-Narayan. Composition of Shri Guru Ram Das
Ashtpadiyan (Octets)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāma mere mani tani Nāmu adhārei

The Lord is prop of my mind and life.[2]
For an instant, a moment without serving
the Lord can I not live—
By the Master's guidance the Name I contemplate. (I-Pause)
On the Name Divine I meditate; to the Name is my love attached.
The Lord to the humble is gracious—
Such by the Master's Word has He exalted. (1)
Mighty Lord,[3] Life of the World, Maya's consort;[4]
inaccessible, of unknowable extent !
One sole humble supplication to the Master I make :
May I *be blessed* to wash feet of the holy. (2)
The thousands of eyes *of creation* are the Lord's-
Of the Lord sole and unique.
The thousands of forms too are the Lord's, the sole Lord,
That by the Master's teaching saves. (3)
By the Master's teaching is attained the Name Divine—
The Name Divine in heart I cherish.
Supremely sweet is the Lord's discourse;
Contemplating Him like one dumb I take delight. (4)
The tongue[5] delights of duality tastes,
That to avarice and evil-doing are attached.
By the delight in the Name Divine that by the
Master's teaching is tasted,
Are tastes of all other delights rejected[6] (5)

1. Mana.
2. Body.
3. Madhusudan = slayer of the demon Madhu, an attributive name of Krishna, implying God.
4. Attributive name of Vishnu = God.
5. The palate implied.
6. Forgotten.

By the Master's teaching is acquired wealth of the Name Divine;
Listening to which are all sins annulled.
Yama that is Dharmaraja[1] approaches not
the Lord's beloved devotees. (6)
With each breath, by the Master's guidance, P. 981
The Name I contemplate.
Each breath that without *contemplation of* the Name passes,
Is wasted, worthless. (7)
Lord ! this humble one to Thy shelter has come ;
In Thy grace, grant him union with God's devotee.
Nanak, servant of God's servants avers :
Of God's servants am I a humble slave.[2] (8) (1)

Rāma ham pāthar nirgunīyārei

Lord ! stones devoid of merit are we :
In your grace with the Master have *you* granted us union;
By the Master's Word are we stones saved. (I-Pause)
The holy Preceptor in our mind has confirmed the Name delectable,
Sandalwood supremely fragrant.[3]
Repute of the Name, supremely fragrant in ten
directions has resounded. (1)
Thy discourse, above Maya's three qualities is
found supremely sweet,
As the Master's noble word I call to mind.
As is sung Divine laudation, the Master thereby has saved me. (2)
By union with the Master, of discriminating wisdom,
of equable gaze,
Are all doubts removed.
By union with the holy Preceptor is attained the supreme state—
To the Master am I a sacrifice. (3)
Involved in hypocrisy have we wandered along—
The world by avarice and hypocrisy in evil is caught :
Thereby comes suffering in this world and the next,
And Yama, agent of death, strikes blows on the head. (4)
As day dawns, *man* calls to mind various involvements,
That are expanse of Maya-poison.
As comes night and the dream-state he enters,
In dream too this suffering he recalls. (5)

1. The celestial judge doling out retribution.
2. Lit. Drawer of water.
3. Sandalwood among sandalwoods.

Man in alkaline soil has cast seed of falsehool;
Of falsehood shall his grains' heap be.
Reprobates[1] ever are hunger-gripped;
Brutal Yama at their door keeps standing. (6)
Egoists are under heavy debt of evil,
That by contemplation of the Master's Word is paid off.
Thereby are all debts and creditors made *the devotee's*
servants and worshippers at his feet. (7)
The Lord of the universe has all creatures raised,
And the halter driven through their split noses.[2]
Saith Nanak : Any way the Lord draws them they move,
As may please the beloved Lord. (8) (2)

Rāma Hari amritsari nhāvārei

The Lord in the ambrosial Divine Pool gave us bath.
Enlightenment granted by the holy Preceptor is the
noblest of holy baths,
Whose contact *our* sins and evil-doing has annulled. (1-Pause)
Great is the merit of holy congregation, wherein instructed,
Even a parrot saved the courtesan;[3]
As *Krishna*, pleased with the hunch-backed Kubija[4]
imparted his touch,
With her in company, heaven he entered. (1)
The *sinful* Ajamal[5] out of love for his son, uttered 'Narayana'.
As his devotion pleased the Lord, Yama's minions were
chastized and driven off. (2)
Man utters holy texts and to others relates them,
Yet contemplates not his own utterance.
In holy company comes firmness of faith—
The Lord by His Name liberation grants. (3)
While life and body is sound, man considers not anything.
But when fire engulfs house and home.
This drawer of water seeks to sink a wall. (4)
Never to a misbeliever in heart be joined, who of the
Name Divine is forgetful. P. 982

---

1. Sakta.
2. (The image is from pack animals with a halter driven through their noses to keep them check).
3. Reference to a well-known tale in Bhakti lore.
4. A woman, saved by Krishna.

The misbeliever's[1] word like the scorpion stings—
Discarding him far and farthest go. (5)
Many to such are deeply attached—
But in company of the holy *alone* are they ennobled.
Those that in the Master's Word put faith, the Lord's
love have won. (6)
In earlier births love for the Lord in small measure
we cherished,
Whereby now by the Master's grace amrita-elixir
have we obtained,
In joyful singing and contemplation engaged. (7)
Lord beloved, deep red-dyed,[2]
Thine are all forms and hues.
Each creature has the hue[3] Thou dost impart;
What of it can the poor creature Nanak contemplate ? (8) (3)

Rāma Guru-Sharani Prabhū rakhwārei

By *placing the devotee under* the Master's shelter the Lord saves.
When the elephant[4] by the crab was driven,
The Lord lifted him *above water*, saved him. (1-Pause)
Noble are the Lord's servants, as devotion to the Lord in
mind they cherish.
The Lord with the devotees' faith is in love, and His
servants' honour saves. (1)
As God's servant in service to the Lord engages,
All creation he views as Divine manifestation.
Then the sole Supreme Being, solely strikes his view;
All creation with equable glance he views. (2)
The Lord in all spots is pervasive :
The whole world He views as the Lord's handmaid.
The Lord gracious bestows grace;
Even in stones worms has He created *and cherishes*. (3)
The musk-deer deluded shakes his horns,
Not knowing the fragrance is within himself.
In forests and wilds to exhaustion have I sought the Lord—
The Master, perfectly endowed to the self brings liberation.[5] (4)

---

1. Sakta.
2. (Implies glow of beauty).
3. (Implies spiritual state).
4. Reference to a well-known story in Bhakti—lore.
5. Lit. Takes across the water.

The holy Word is the true Master, the Master's *image*
the holy Word.
In the holy word is pervasive amrita.
What the Master's Word teaches, in that the devotee puts faith;
Thus manifestly the Master liberation grants. (5)
All is the Lord, in all directions spread:
Apportioning to each self what it has sown :
As by tormenting the devotee Chandrahans[1],
Dhrishtbuddhi[1] set his own house aflame with a brand. (6)
The devotee from inmost heart cherishes the Lord;
The Lord with each breath watches over the devotees.
By His grace in devotion He confirms *the devotee*;
And for the sake of His devotee saves the world. (7)
The Lord is His own sole *Master*, Himself creation He exalts.
Saith Nanak, servant of God : Solely is He manifest :
In His grace liberation grants. (8) (4)

Rāma kari kirpā lehu ubārei

Lord ! in Thy grace save me,
As was Draupadi's[2] honour, dragged by evil-doers,
Saved by the Lord. (1-Pause)
Beloved Lord ! we your servants that are beggars at Thy door,
one boon of Thee beg :
Ever for the holy Preceptor may I be full of reverence,
Who joining *the devotee* to the Lord, may exalt him. (1)
The reprobate's[3] actions are like churning of water—
Water he ever churns.
By joining holy congregation is attained the supreme state,
And butter[4] with gusto is tasted. (2)
Egoists ever their limbs bathe, and rubbing their body, P. 983
deck it.
The holy Preceptor's teaching to their hearts has not appealed—
Hollow is all their fine self-decking. (3)
Sister-devotees, step you on elegantly, contemplating the
Lord's merits.

---

1. Reference to story of two rival rajas, the evil-doer suffering through his own evil intentions.
2. The Pandava princess, sought to be dishonoured in open court by Duryodhana, the Kaurava King.
3. Sakta.
4. Symbolizes spiritual bliss, as against 'churning water'.

Service rendered under the Master's guidance has pleased
the Lord :
The holy Preceptor the vision of the Lord beyond knowing,
to me has granted. (4)
All creation[1] are females, the Lord the Sole Male.
As dust of *feet of* the holy *my* heart has pleased,
In association with the holy has the Lord saved us. (5)
Over hamlets and cities though have I wandered;
God's devotees in their hearts alone have sought Him.
Arousing in *me* devotion, the Master to the Lord has united *me* :
Thus the Master, *image of* the Lord has saved *me*. (6)
By contemplation of the holy Preceptor's Word
Is the yarn of breath purified.
Entering the innermost self[2] have we quaffed amrita-elixir,
And without eyes *of flesh* beheld the world. (7)
Lord ! your qualities beyond expression by me lie;
Thou the mansion, we small insects.
Prayeth Nanak : In your grace to the Master unite me,
That by utterance of the Lord's Name, my mind poise
may attain. (8) (5)

Mere mana bhaju Thākur agam apārei

My self ! to the Lord inaccessible, of unknowable
extent be devoted.
Us sinners, meritless in extreme, the Master in his
grace has saved[3]. (Pause)
To the holy, the Master dearly loved. that I have found,
This supplication I make :
Pray grant me capital and wealth of the Name Divine,
That all desire[4] and suffering may annul. (1)
All these five-the moth, the deer, the humming-bee,
the elephant and the fish— .
By one sense alone are entangled and destroyed;
In *man's* body lie the five powerful goblins[5]—
The holy Preceptor alone *from these* may save. (2)

1. Females and males.
2. One's own home.
3. Carried across the water.
4. Hunger.
5. The five sources of evil are meant.

Shastras and Vedas have we studied; sages *like* Narada
too have proclaimed this :
Recite the Name Divine, thereby the supreme state attain;
By way of holy congregation does the Master
liberation grant. (3)
With love for the Divine Beloved are we inspired,
As the lotus on beholding the sun.
Or, as peacocks on hills and mountains dance,
As low clouds they behold. (4)
Drench the reprobate[1] profusely with amrita—
All his branches and flowers poisonous shall grow.
The more *a good person* to the reprobate[4] shows humility,
The more will he become provocative
And emit foul-tasting poison. (5)
With the holy abide in unison—always words of merit,
Full of fellow-feeling they utter.
As the holy meet the holy, is the heart in bloom,
Like as the lotus in beauty shines by touch of water. (6)
The passion of avarice is like dog's rabies—
A rabid dog infects all others
As was the news broken in the Lord's court,
Such the Master with sword of enlightenment has killed. (7)
Lord ! save me, save me; in your grace save !
Saith Nanak : No other prop have I—
The holy Preceptor alone may save me. (8) (6)
(Set of six hymns-I)

1. Sakta.

RAGA MALI-GAURA

In the Measure Mālī-Gaurā—Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-Immanent, Above Fear, Above Rancour,
Form Eternal, Unicarnated, Self-existent,
Realized by the holy Preceptor's Grace.

Anik jatan kari rahei Hari antu nāhīṇ pāiyā

Despite innumerable efforts, unknowable remains
the Lord's extent—
To the Lord inaccessible, of fathomless mystery,
The Divine Monarch, I make obeisance. (I-Pause)
Beings actuated by lust, wrath, avarice, attachment,
ever are wrangling.
Lord ! To Thy shelter have we come , we your humble
supplicants. (1)
Lord, whose name is beloved of devotees,
Those seeking your shelter you cherish.
The devotee Prahlad[1] caught by Harnakash
By the Lord was protected and saved. (2)
My self ! to attain to the *Divine* Mansion, the Lord,
Shatterer of all suffering contemplate.
The Lord, shatterer of fear of transmigration,
By the Master's teaching is attained. (3)
Laudation of the Lord, purifier of the humble, shatterer of fear of
His devotees,
Have we sung.
Pearl-string of the Lord round our heart have we worn—
In the Name is Nanak, servant of God, absorbed. (4) (1)

Japi mana Rāma-Nāmu sukh-dātā

My self ! The Name Divine, bestower of joy contemplate.

1. The child-devotee, son of the demon-king Harinyakashyapu (Harnākash).

By joining the holy congregation found I joy in God,
And by the Master's guidance, realized the Lord. (I-Pause)
By great good fortune the Master's sight I had—
By contact with the Master was the Lord realized.
Cast out was impurity of foul thinking,
As in the Divine ambrosial Pool I bathed. (1)
Blessed are the holy that the Lord have attained—
With them shall I make converse[1] about the Lord.
Touching their feet, ever shall I supplicate them :
Pray to the Lord, dispenser of rewards for deeds, unite me. (2)
By *good fortune* on the forehead recorded is attained
the holy Preceptor—
By the Master's words are mind and body charmed.
As union with the Lord came, was found joy,
And annulled were sins and evils. (3)
Great is the state of those that by the Master's teaching
The Divine elixir have obtained;
By great good fortune is attained dust *of their feet*—
Nanak, servant of God, at their feet is fallen. (4) (2)

Sabhi siddh sādhik muni-janāṇ mani bhāvanī Hari dhiyāiyo

Accomplished Yogis,[2] Yoga-practitioners,[3] sages P. 985
With heart's devotion on the Lord have meditated;
But of the Supreme Being of limitless extent,
Beyond comprehension, the Master alone realization
has granted. (I-Pause)
We low ones mean deeds have performed, and the Divine
Monarch not contemplated.
The holy Preceptor with the Lord has granted us union,
And in an instant our bonds loosened. (1)
As by the Lord inscribed in primal time, by the Master's teaching
Was love for the Lord formed.
The concert of five instruments[4] at the Divine Portal rang,
As was sung paean of joy at union with the Lord. (2)
The mighty Name of the Lord, purifier of the fallen
By the unfortunate is missed.

1. Query.
2. Siddhās.
3. Sadhakas.
4. (These are instruments made from wire, leather and metal, pitchers to sound and instruments blown into).

Such in birth through the womb rot,
As salt in water dissolved. (3)
Lord inaccessible, grant wisdom
That to the Master's feet my heart I attach;
To the Name Divine may I abide attached;
May the servant Nanak in the Name remain absorbed. (4) (3)

Merā manu Rāma-Nāmi rasi lāgā

To joy in the Name Divine is my heart attached;
By attaining the Master is lotus of the heart abloom;
By utterance of the Lord's Name are fled doubt
and fear. (1-Pause)
My heart in fear *of the Lord* and loving devotion is absorbed;
My mind sleep-involved by the Master's teaching is awakened.
Shattered are sins and has come peace,
As by good fortune is the Lord in heart cherished. (1)
The egoist's devotion is frail Kasumbha[1] *dye*—
Like the Kasumbha only for four days glowing—
In an instant shattered into torment falling,
By Dharmaraja chastized. (2)
Company of the holy and love for God's devotees is fast,
As thickly-laid madder[2] dye.
However much may the body's vesture be torn,
Fast-sticking[3] remains the Lord's auspicious dye. (3)
By the dye given by the Lord comes approbation
from the Master,
As is put *on the self* the glowing red dye *of devotion*.
Nanak, servant of God, washes the feet of such
As to the Divine feet are devoted. (4) (4)

Merei mana bhaju Hari Hari Nāmu Gupālā

My self ! to the Lord's Name, cherisher of the world,
be devoted.
My mind and body in devotion to the Name Divine is absorbed;
My understanding by the Master's teaching joy-filled. (1-Pause)
By the Master's teaching on the Name meditate;
Rosary of the Lord's Name in the mind tell.
Those with *such fortune* on the forhead inscribed,

---

1. A flower yielding a pale red dye, symbolizing inconstancy.
2. Majīṭh.
3. Remains unwashed.

With the Lord, wearer of garland of wild flowers[1]
have found union. (1)
Of those meditating on the Name Divine are all impediments removed.
Yama approaches them not, as those protected by the Master,
By the Lord are cherished. (2)
Ignorant are we children; the Lord *like* mother and
father is our cherisher :
Our hands into Maya-fire are we ever thrusting;
The Master, compassionate to the humble, saves us. (3)
Numbers of the impure, purified have become—
All sins by Divine laudation are burnt.
As is met the Master, is the heart joy filled.
Nanak, servant of God, by the holy Word is in bliss. (4) (5)

Merei mana Hari bhaju sabh kilbikh kāt

My self: to the Lord in love be devoted and all P. 986
thy sins annul.
By guidance of the Master, perfectly-endowed, the Lord in my
heart have I cherished :
May my head on the Master's path lie. (I-Pause)
Whoever to me of the Lord discourses,
My heart cut to bits to him, would I dedicate.
The Master, perfectly-endowed, with the Divine Friend has granted
me union—
For the Master's Word am I a sold slave.[2] (1)
Much charity on the sun entering the capricorn sign at Prayag[3]
have people given away.
And into twain cut the body[4] :
Without *devotion to* the Name Divine is liberation not attained,
Even though much gold[5] *from the boiled figure* be given away
cut in bits. (2)
By chanting by the Master's guidance, Divine praise and laudation
Are the mind's door-panels thrown open;
Shattering confinement in the Three Qualities[6] are doubt and fear fled,
And pitcher of the world's conventions[7] shattered. (3)

---

1. Ban-māla (wearer of garland of wild flowers, an attributive name of Vishnu, here symbolizing God).
2. Be sold from shop to shop.
3. Prayag has the holy bathing-spot of Tribeni. On the first of the month of Māgh (Jan-Feb.) which is held sacred, charity is dispensed there to bring merit.
4. This form of self-immolation was believed to bring much merit.
5. A golden image boiled in oil used to be given away in charity in bits.
6. See Glossary.
7. Conventional restraints against taking to hermit's life are implied.

In Kali-Yuga such the Master, perfectly-endowed have attained,
As on forehead *such as good fortune* since primal
time carry recorded.
Nanak, servant of God, amrita-elixir has quaffed,
Whereby is satisfied all his hunger and thirst.[1] (4) (6)

(Set of six hymns-I)

In the Measure Mālī-Gauṛā—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Re mana tahal Hari sukh sār

My self ! in service to the Lord *lies* the essence of joy.
False is service elsewhere, *as consequence of which*
Yama ever blows on the head strikes. (I-Pause)
Those with such destiny on the forehead inscribed,
To holy company congregate.
The world across the ocean of existence is carried by the
illimitable Lord's devotees. (1)
Ever at feet of the holy render service, discarding avarice,
attachment, evil-doing.
Discard all hope *centred in* other *than* God—
In the sole formless Lord centre *your* hope. (2)
Misbelievers[2] in illusion lost, by the Master uninstructed,
In deep darkness remain involved,
What in primal time is determined, must happen—
None to efface it. (3)
Unknowable is the Lord's manifestation[3] of innumerable,
limitless names.
Saith Nanak : Blessed are the persons
Who the Name Divine in heart cherish. (4) (1)

Rāma-Nām kau namaskār

To the Name Divine I bow,
By utterance of which comes liberation; (I-Pause)
Whose contemplation ends worldly anxieties,
By whose contemplation comes release from bonds;
Whose contemplation the thoughtless into the wise turns,
Whose contemplation to the whole family brings liberation; (1)

1. Used symbolically for desire.
2. Sākta.
3. Form.

Whose contemplation banishes fear and suffering,
Whose contemplation misfortune wards off,
Whose contemplation sins annuls,
By whose contemplation is ended agony; (2)
Whose contemplation to the heart gives bloom,
Whose contemplation makes Maya one's handmaid,
Whose contemplation at the end brings liberation. (3)
Purifier of the fallen is the Name Divine,[1]
That to millions of devotees has brought liberation.
I, humble one to shelter of God's lowest servants[2] have come.
May Nanak's forehead at feet of the holy *rest*. (4) (2)

Aiso sahāī Hari ko Nām

The Name Divine is such *a true* helper,
By whose devoted contemplation in holy congregation are all
objectives fulfilled. (I-Pause)
It is, as boat to the drowning, P. 987
As oil to lamp extinguishing,
As water to one burning in fire,
As milk in babe's mouth; (1)
As brother befriending one in battle,
As food provided by the mother to the hungry,
As to the crop pouring rain,
As protection under tiger's[3] shelter; (2)
As one uttering Garuda-spell no fear of snake has;
As the parrot in cage by the cat is not swallowed.
Cherishing as to the crane that in mind her eggs contemplates,
Saviour as the grain lying near hub of the quern is *safe*. (3)
Great is the Lord's laudation; of that little have I expressed.
Lord ! Thou inaccessible and fathomless art.
Lofty, great, limitless—
Saith Nanak, by contemplating Him swims even iron.[4] (4) (3)

Ihī hamārai saphal kāj

Thus shall come fulfilment of my objectives :
Cherish this servant of yours. (I-Pause)

1. See Glossary
2. Slaves' slaves.
3. Implies heroic protector.
4. Used symbolically for sinners.

May my forehead at feet of the holy rest;
With my eyes *your* sight may I behold night and day;
May my hand serve the holy;
May my life, mind and body to the holy be dedicated. (1)
In the holy may my heart's love be fixed;
May qualities of the holy in my mind be lodged;
May command of the holy to me appear sweet;
May my heart's lotus at sight of the holy blossom. (2)
With the holy may I abide—
For the holy cherish I excessive desire.
May words of the holy be my mind's spell;
By grace of the holy may my evil be destroyed. (3)
Such is my practice to gain liberation and the
Nine Treasures;[1]
Lord ! in your grace this boon grant me.
Lord ! to Nanak show compassion,
That feet of the holy in my heart I cherish. (4) (4)

Sabh kai sangī nāhīṇ dūri

The Lord abides with all, *from none* far,
Almighty, ever-present. (I-Pause)
In hearing His Name find I life;
Thus is shattered suffering, and in joy I rest.
All treasures[2] with the Lord lie—
Him serve the sages. (1)
In His abode is contained all creation.
None unrequited by Him remains,
All creation He cherishes :
Ever the Lord gracious you serve. (2)
He in whose court ever is dispensed true justice;
Above desire, under no one's obligation standing,
By whose will is all accomplished—
My self ! Him thou contemplate. (3)
To the holy congregation am I a sacrifice.
Liberated is whoever attains it.
To Nanak this boon has the Lord granted :
His mind and body to the Name remain attached. (4) (5)

1. See Glossary.
2. The 'Nine Treasures' implied. (See Glossary).

In the Measure Mālī-Gauṛā—Composition of Sri Guru Arjan Dev
Duos
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Samrath kī sharnā

With the Lord Almighty I take shelter.
The sole Lord, almighty, is my life, body,
Wealth and capital. (I-Pause)
In contemplating Him attain joy eternal—
Such is life's objective[1].
The Lord, subtle essence and palpable form,
In all spots is pervasive. (1)
Discarding all wordly concerns and evil, P. 988
Ever Divine laudation sing.
Nanak with folded hands this boon begs :
Grant *me* devotion to Thy Name. (2) (1.6)

Prabh samrath Dev apār

Divine Lord, limitless, almighty !
None Thy mervels knows, that endless, limitless are. (I-Pause)
In an instant He makes and unmakes—
Creator and destroyer.
To all creation that He has raised,
Boons the provider grants. (1)
Mighty[2] Lord, lofty, unknowable,
Thy servant to *seek* Thy shelter has come.
From the impassable ocean of existence extricate him—
Nanak, Thy servant, ever *to Thee* is a sacrifice. (2) (2.7)

Mani tani basi rahei Gopāl

The Lord in my mind and body is abiding—
Friend to the humble, His devotees' beloved,
ever gracious. (I-Pause)
In the beginning, in midst of time and at the end
Thou alone art real—
None other than the Lord exists.
The Lord alone in all worlds is pervasive.

---

1. Lit. Root, origin.
2. Murāri = an attributive name of Krishna, implying victory over a demon, here symbolizing Divine might.

By the ear *listening to* the Lord's laudation, by the eyes
having His sight,
By the tongue Divine laudation may I utter.
May Nanak be ever a sacrifice to you—
To your Name grant *me devotion*. (2) (3.8)

In the Measure Mālī-Gaurā—Composition of the Venerable Bhakta Namdev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dhani dhanni o Rāma benu bājai

Blessed be God's flute[1] playing,
Its sweetest unstruck tune arising. (I-Pause)
Blessed is ram's wool !
Blessed the blanket worn by Krishna. (1)
Blessed art thou mother Devaki,[2]
In whose home *was born* the Lord, Master of Lakshmi[3]. (2)
Blessed the forest of Brindabana,[4]
Where disported the Lord. (3)
As the flute plays, are kine grazing;
And Nama's Master in joy disports. (4) (1)

Mero bāpu madho tūṃ dhan kesau sāmwalīyo bīthulāi

Father Vishnu[5], of beautiful hair, swarthy Vithal[6]. (I-Pause)
Bearing the disk in hand from heaven didst Thou come,
And saved the Elephant's life[7].
In Duhsasana's assembly Draupadi[8] Thou saved,
As she was being disrobed. (1)
Gautama's wife Ahalya[9] didst Thou save;
How many hast thou purified and saved !
Namdev, depraved and low of caste[10],
To Thy shelter has come. (2) (2)

Note : (This hymn is an ecstatic expression of joy in God, here expressed through the Krishna image).

1. The flute is associated with Krishna, here symbolizing the ecstasy felt in nature.
2. Name of Krishna's mother.
3. Vishnu, whose incarnation Krishna is believed to be.
4. The forest near Mathura, scene of Krishna's youthful pranks.
5. Madho = Madhava.
6. The Marathi name of Vishnu, here imaged as Krishna of the swarthy hue.
7. Reference to the Puranic story of the Elephant saved from the Crab, as it prayed for rescue.
8. Draupadi was the Pandava Princess, dragged into court by Duhsasana, brother of Duryodhana, and sought to be disrobed in public.
9. Ahlya was the wife of Gautama, a rishi. She was turned to stone for her sin, but was restored to the human form by the touch of Rama's foot.
10. Namdev's caste was low, according to the Hindu caste code.

Sabhai ghat Rāmu bolai Rāmā bolai

In each being[1] sounds the Lord;
Whose other than God's is the sound ? (I-Pause)
Of the self-same clay are made the elephant and the ant—
Of many varieties are the vessels.
In stationery trees, in moving creatures, in worms and moths,
In each being is the Lord pervasive. (1)
In the illimitable Lord fix your thoughts;
With all else give up attachment.
State Nama[2] in humility, now that all desire I have discarded,
What distinction is there between the Lord and
His slave ? (2) (3)

1. Vessel.
2. (Short for Namdev).

RAGA MĀRŪ

In the Measure Mārū—Composition of Sri Guru Nanak Dev P. 989

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal,
Creator-immanent, above Fear, above Rancour.
Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace

Sājan Terei charan kī hoe rahāṇ sad dhūri

Sloka

Divine Friend, may I ever abide becoming dust of Thy feet !
Saith Nanak : Seeking your shelter, ever I behold you present by my side. (1)

Shabda[1]

Pichhuh rātī saddaṛā Nāmu khasam kā lehi

Those that in the later part of night hear the call,
And the Lord's Name utter,
During the day and provided with tents, umbrellas, curtains
And provided equipped chariots[2].
Those that on Thy Name have meditated,
Dost Thou invite to union with Thyself. (1)
Master ! devoid of good actions, false *at heart* am I.
Deprived of *devotion to* Thy Name, my mind is blind, lost in illusion. (I-Pause)
By indulgence in pleasures has *our* suffering increased :
Mother mine ! this by destiny pre-recorded comes.
Few are my joys, great my suffering—
In suffering is my life passed. (2)

1. Shabda, lit. Word, in the Sikh religious tradition stands for a hymn or sacred composition.
2. Symbolizes joy, honour and exaltation.

What sequestration more *agonizing* than sequestration
from the Lord ?
What union greater than union *with the* Lord ?
Laud the Lord who the play of the world has enacted. (3)
By good fortune has come about union with *the Lord*,
But this body in pleasures is involved.
Saith Nanak : The alienated ones that after union
get separated,
May attain union again. (4) (1)

Mili māt pitā pind kamāiyā

By union of mother and father is the body acquired.
In that has the Creator His decree recorded :
Recorded therein is His grace, light[1] and exaltation,
But in conjunction with Maya have we lost our senses. (1)
My ignorant mind ! why be proud ?
When it pleases the Lord, the departure shall
come about. (I-Pause)
By discarding of pleasures comes joy in serenity.
The *body's* abodes are to be left, none in these shall abide *for ever.*
Were one to return to the world,
Would one consume some part of one's substance and
keep the rest. (2)
Man decking his body, wears silks,
Issues numerous commands,
Sleeps in comfortable bed—
When *Yama's* hand grips him, what good wailing ? (3)
Man's house is in a whirlpool,
Tied *to him* are stones of sins, debarring swimming.[2] P. 990
Fear of God is the ship that may carry the self.
Saith Nanak : This to rare ones alone is provided. (4) (2)

In the Measure of Mārū—Composition of Sri Guru Nanak Dev
SCORE 1

Karṇī kāgadu manu maswāṇī burā bhalā due lekh pae

The self engaged in action is the paper, the mind the ink :
On this paper are inscribed bad and good records both.
As our accumulated actions guide, we move—
Lord, endless are Thy qualities. (1)
Mad man ! Why dost not bring *this* to mind ?

1. Illumination (Jnān) is implied.
2. He cannot swim.

By thy indifference to the Lord are all thy
merits destroyed.[1] (I-Pause)
Our nights and days are like snares, each hour a noose.
With delight dost thou[2] pick up grain, ever caught;
Thoughtless one, by what merit shalt find release ? (2)
The body is the forge, the mind the iron;
Therein are blazing five fires.
In that is *burning* charcoal of sin;
Burnt is the mind; anxiety is the forceps. (3)
The self turned charred iron, can again turn gold,
Should such a Master be met.
Should he impart amrita of the sole Name,
The mind then finds poise. (4) (3)

Bimal majhāri basasi nirmal jal padmani jāwal re

Inside the pure water of the pool abide both lotus and algae.
The lotus abiding in company of algae and the water,
Yet by their pollution is untouched. (1)
Frog ! never shalt thou acquire illumination.
Eating of these weeds, though in pure water abiding,
Thou yet knowest not of amrita. (1-Pause)
The frog in water ever abides, not so the humming-bee
Yet from a height the fragrance[3] *of the lotus* it smells.
Lotus buds too from far, by sensing the moon, bow to it. (2)
Thou frog ! clever with thy *place* in water listen :
In milk lie amrita, sweetness of sugar and honey :
Thy nature thou dost not discard, like the flea,
That is in love *with blood*, discarding milk. (3)
With the wise live the ignorant, who to Vedas and Shastras, listen,
without avail :
Thus thy character thou givest not up, as cur's tail
that is not straightened. (4)
Those that are hypocrites, to the Name are not attached;
Others at the Divine feet *bow*.
Saith Nanak : Each receives what is primarily recorded :
With the tongue the holy Name you utter. (5) (4)

1. Rot.
2. (Man symbolized here as bird).
Note : Here symbols of lotus, frog, flea etc. are used to emphasize unattachment to the world on the one hand and worldliness on the other.
3. Quality.

Patit punīt asankh hohi Hari charnīn manu lāg

Sloka : By attaching their heart to the Divine feet,
Are numberless *seekers* made pure.
The Name Divine equals the sixty-eight bathing-spots :
This *comes to* such as have good fortune on forehead
recorded. (1)

Shabda[1]

Sakhī sahelī garbi gahelī

My sister-friend. pride-gripped,[2]
Listen to the narrative of the Lord, bringer of joy. (1)
Mother mine ! to whom shall I relate my suffering ?
In separation from the Lord my heart finds not rest :
Mother ! how may I comfort it ? (I-Pause)
Unlucky wife[3] am I, deeply distressed :
Gone is youth, that gives the woman regrets. (2)
Lord ! Thou art all-knowing, loftiest of the lofty :[4]
Thee shall I serve; Thy servant am I. (3)
Saith Nanak : Such is my concern ;
How without His sight shall I have bliss with the
Divine lover. (4) (5)

Mull-kharīdī lālā golā merā nāuṇ sabhāgā

A bought slave am I, my name the Fortunate : P. 991
By the Master's Word in the market sold;[5]
As directed, have I engaged myself *in task.* (1)
What cleverness can Thy servant show ?
The Lord's commands can I not perform well. (I-Pause)
My mother a slave ; a slave my father—
A slave's progeny am I.
My slave-mother dances, my slave-father sings
in devotion to Thee[6] :
Divine King, Thy devotion I too perform. (2)
Lord ! shouldst Thou need a drink of water, that I shall fetch;
Shouldst Thou desire for food, *grain* shall I grind.
The fan shall I wave, Thy feet rub,
And ever utter Thy Name. (3)

---

1. See note 1 to the opening hymn in this raga.
2. Symbol for man in the spiritually-unawakened state
3. Symbol for one without devotion.
4. (Top of all mountains).
5. That is, the Master's Word has enslaved me.
6. (This is expression of devotional ecstasy).

Nanak is an ungrateful slave[1] :
Shouldst Thou pardon him, in it lies Thy greatness.
Since beginning of time and the Yugas, Lord of grace,
provider art Thou—
Without *Thy grace* is liberation not attained. (4) (6)

Koī ākhai bhūtanā ko kahai betālā

*Some brand me as a ghost, some goblin;
Some call me man : Nanak is a simple, humble man. (1)
Nanak is mad after the Divine King, after Him crazy.
Other than the Lord recognize I none. (I-Pause)
To be really crazy is to be fear-crazed of God,
And other than the Lord, none other to recognize. (2)
A man would be mad *after God*, if in this one sole task
he were to engage :
He should realize the Lord's command and other kind
of understanding discard[2]. (3)
Truly mad *after God* would he be, should he love the Lord,
Should look upon himself as foul,
And the rest of the world as good. (4) (7)

Ihu dhanu sarb rahiyā bharpūr

This wealth *of the Name* is all-pervasive :
Egoists stray, taking to be far. (1)
In our heart lies that wealth and capital,
That saves[3] whomsoever Thou dost grant it. (I-Pause)
This wealth neither is lost, nor carried away by thief ;
This wealth neither sinks, nor brings on any penalty. (2)
Behold the merit of this wealth :
Thereby each day in poised ecstasy[4] is passed. (3)
Brother man ! listen to a unique secret :
Without this wealth none the supreme state has attained. (4)
Saith Nanak : By contact with the holy Preceptor, who the
discourse of the inexpressible Lord relates,
Is this wealth attained. (5) (8)

---

1. Said in humility-one that is negligent of devotion.
   **Note* : This hymn is said to be associated with the imputation of madness to Guru Nanak Dev after the revelation came to him at Sultanpur Lodhi
2. What other understanding should he have ?
3. Carries across the water.
4. Sahaj.

Sūr-saru sosi lai som saru pokhi lai jugati kari maratu su sanbandhu kījai

Dry up the channel of *passion*[1] strength the channel of *poise*[2]—
By such praxis of breath join these *to the seat of superconsciousness*[3].
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the body's wall collapse. (1)
Ignorant man ! for what into illusion art fallen ?
The immaculate fount of perennial joy hast thou not contemplated. (I-Pause)
Catch and burn thou *the passions* irresistible.
Catch *the mind* irrepressible, restrain it;
Discard doubt—Thus shall thou quaff amrita.
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the body's wall collapse. (2)
Saith Nanak : Folk ! whoever from his heart the Lord contemplates, P. 992
With each breath amrita quaffs.
By such praxis restrain the mind nimble as fish—
Then shall not the swan of life fly away, nor the body's wall collapse. (3) (9)

Māyā muyī na manu mūā saru lehrī mai matu

Neither is Maya suppressed, nor the mind from Maya restrained—
In the lake of intoxication of the ego are waves *rising*
Such a ship alone this water can cross and keep steady
As with the cargo of truth is laden.
The Divine pearl in the mind is lodged;
As is the mind restrained,
By truth no crack in it is formed.
The ruler[4] by his good qualities on the throne can last,
As through fear of God in the five good qualities[5] is he absorbed. (1)

---

1. Original, Channel of the sun (reference here and subsequently to hathayoga symbols).
2. Channel of the moon (as above).
3. Spiritual experience through terminology of hatha-yoga is expressed.
4. Interpreted also as the self.
5. (These are truth, contentment, compassion, righteousness and poise).

Friend ! take not the holy Lord to be far :
In all beings is pervasive light of life the World;
Over each head is recorded His holy Writ. (1-Pause)
Brahma, Vishnu, rishis, sages, Shiva, Indra, anchorites
and mendicants[1]—
Out of these such alone as obey God's will, at the
Eternal Portal shall shine :
The arrogant and the intransigent in transmigration
shall be caught.
About wandering mendicants, heroes, celibates, anchorites—
By the Master, perfectly-endowed has this been determined,
Without service noway is attained fulfilment—
Service is the purest of actions. (2)
Holy Master ! to the indigent art thou wealth,
to those without guidance the Preceptor,
To those without honour, true honour.
This blind one the Master, *precious as jewel* has grasped—
To the weak art Thou source of strength.
By sacrifices and ritual recitations is He not realized;
By the Master's guidance is holy truth known.
Without *devotion to* the Name is not found shelter at
the Divine Portal;
The *false within* in transmigration remain caught. (3)
Laud the holy Name; by the holy *Name* alone comes fulfilment.
Should the mind with jewel of enlightenment be rubbed clean,
Nevermore is it fouled.
While the Lord in mind is lodged no impediment comes.
Saith Nanak : By sacrifice of self[2] comes liberation :
Thereby are mind and body purified. (4) (10)

Jogī jugati Nāmu nirmāilu tā kai mailu na rātī

The Yogi whose praxis *in devotion to* the immaculate
Name lies,
Not a grain of impurity takes.
By his side is ever the Beloved Lord,
His transmigration annulled. (1)
Lord ! what is Thy Name like ? How realized ?

1. Religious mendicants, Bhikshus are implied.
2. Head, life.

Note : The theme of this hymn is transmutation of the elements of praxis of hatha-yoga into the spiritual states as achieved by Sahaj.

Should Thou call me within the Mansion, would I enquire
of Thee this inner secret (I-Pause)
The true Brahmin is one whose holy bath is
enlightenment of God,
Whose worship by leaf-petals in singing Divine laudation lies.
Sole is the Name, in the three worlds is pervasive
One Sole Light. (2)
With the beam of my tongue, with scale of the heart
The immeasurable Name I weigh.
One is the shop, one the Merchant supreme over all,
The traders[1] all of one kind. (3)
The holy Preceptor mystery of both ends[2] has disclosed.
This by such are realized as in the sole Lord are absorbed,
And whose self free from doubt abides.
Such lodging in mind the holy Word, banishing doubt,
Ever day and night abide God's servant. (4)
On top is the Tenth chamber[3], where abides the
cherisher of the world[4].
There lives the inaccessible Enlightener.
By the Master's teaching home and *the World* outside
become alike—
By this teaching is Nanak turned an anchorite[5]. (5) (11)

In the Measure Mārū—Composition of Sri Guru Nanak Dev P. 993

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ahinisi jāgai neend na sovai

One that by torment of love is gripped,
Day and night keeps awake, and no sleep finds—
Should the shaft of love strike the heart of such a one.
Its cure to the physician is not known. (1)
The holy Eternal by the Master's guidance,
A rare one in His laudation engages.

1. The symbolism of shop, Merchant and traders is mystical in import. The Merchant is God, traders the devotees.
2. This world and the next are implied.
3. Gagan, the seat of super-consciousness.
4. Gorakh, the supreme Being in Yogic terminology.
5. Udāsī = one unattached to the world. The implication is, that one devoted to the Lord, even though a householder, is unattached to the world, udāsī.
6. Body.

Such alone realize amrita-secret as in amrita hold trade. (I.Pause)
As the wife to the husband in love is attached,
Even thus must *the disciple's* heart[1] to the Master's Word
be devoted.
In serenity *of love* is the woman joy-filled—
Her yearning fulfilled. (2)
One that shatters doubt, lifts illusion,
And in serenity draws bow of Divine laudation—
Such a one also while dying *to the world* by the Master's teaching,
And suppressing his ego,
Is the noblest Yoga-practitioner. (3)
One that is consumed by egoism, puts God out of mind.
In Yama's demesne bears hard sword-blows.
At such time is not allowed *devotion to* the Name;
Thus my self ! heavy penalities shalt thou have to bear. (4)
One that by thoughts of Maya and avarice is gripped,
In Yama's demesne in the heavy snare shall be caught :
Unable to snap bonds of attachment, Yama on him
shall inflict ignominy. (5)
Nothing now *or ever*[2] by me has been accomplished.
The holy Preceptor the ambrosial Name to me has imparted.
Whoever this by you[3] is granted, no effort needs to make:
Nanak under your shelter lies. (6) (1.12)

In the Measure Mārū—Composition of Sri Guru Amar Das

Score I

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jeh baisalehṇ tah baisāṇ swāmī jeh bhejaiṇ tah jāwāṇ

Lord ! I abide wherever Thou dost fix my abode;
Wherever Thou dost send, I go:
Over all cities rules one sole King! holy are all spots. (1)
Master! lodge me in Truth's city,
Whereby in poise may I be fixed. (I-Pause)
To think that good and evil from the ego come,
Is of all evil *the root*;

1. Chitta, consciousness.
2. That is, in the past.
3. Thee.

All happens as is the Lord's will—such is the Divine
Ordinance in the universe operating. (2)
Restless and powerful are the senses called—
Who is their maker ?
All is the Creator's play : rare is the person realizing this. (3)
By the Master's grace is the self in one sole quest absorbed;
Duality thereby is annulled :
His will have accepted as holy; thus is Yama's noose snapped. (4)
Saith Nanak : Who dare call the self to account
when egoism is lifted ?
Shelter with the holy Eternal have we taken,
Whose shelter Dharmaraja himself seeks. (5) (1)

Āwaṉ jāṉā nā thīyai nijghari vāsā hoe

By poise in God[1] is transmigration annulled,
Such is the wealth of truth by *the Lord* bestowed.
He alone knows its secret. (1)
My self ! contemplate thou the Lord; throw evil out of
the mind.
Contemplate the Master's Word—thus will devotion to truth arise. (I-Pause) P. 994
To be forgetful of the Name in this life, no avail shall
there be after,
In all species shall the self wander, in filth absorbed. (2)
Mother mine ! By supreme good luck, as the primal Writ
has recorded,
Is the Preceptor found;
To one absorbed in devotion uninterrupted,[2]
The holy Eternal, union grants. (3)
Himself has He created all that exists, and Himself cherishes it.
Saith Nanak : Exaltation through devotion to the Name
He grants to any He pleases. (4) (2)

Pichhlei gunah bakhshāe jīo ab Tūṃ mārgi pāe

Sire ! Forgive our former sins; show us now the right path :
May I lie at the Lord's feet, the ego discarding. (1)
My self ! by the Master's guidance the Lord's
Name contemplate.

1. One's own home.
2. Each day.

May I ever at the Lord's feet lie with mind undivided
and unceasing devotion ! (I-Pause)
I, humble being of no consequence, given to doubt,
The Lord with the holy Word penetrated me, *as* the Master
the secret of the Name expounded. (2)
this self to avarice is attached, in avarice ever fallen;
In worldly pursuits into falsehood fallen,
In Yama's demesne receiving blows. (3)
Saith Nanak : His alone is the might; none with him to share it :
The wealth of devotion He confers on His devotees,
source of bliss. (4) (3)

Sacchi rattei se toli lahu se wirlei sansāri

Seek out those dyed in truth : rare in the world are such.
Their faces through meditation on the Lord's Name
have grown radiant. (1)
Friend, with thy heart ever remember the holy Lord;
Learn this of the holy Preceptor; *thus* seek *this* capital. (I-Pause)
One sole eternal Being the whole world worships,
by supreme good luck found :
Those by the Master's guidance to him united,
are not alienated—
The holy truth they find. (2)
Some, ignorant of the essence of devotion, *are* egoists,
in delusion lost.
Such too He pervades—
What is man's power ? (3)
He whose power one cannot match,
His *grace* supplicate with humility[1].
Saith Nanak : Should His Name by the Master's guidance
in the self be lodged.
On listening to it shall He shower approbation. (4) (4)

Mārū te sītalu karei manūruhu kanchan hoe

Parched deserts can He turn into cool spots;
Specks of iron into gold;
Ever laud the holy Eternal, supreme over all. (1)
My self ! The Lord's Name contemplate ever.
Meditating on the holy Preceptor's teaching,
laud ever the Lord. (I-Pause)

1. Lit. Standing.

By the Master's guidance, as realization he grants,
know the sole Supreme Lord.
Ever be praised the Master, from whom such
realization comes. (2)
One forsaking the holy Preceptor, bound to another in devotion,
What in the hereafter shall his achievement be ?
Bound in Yama's demesne, grievously shall such
be chastized. (3)
The Lord is above desire and covetousness.
Saith Nanak : Rush thou to His shelter—
By His grace shall He grant union. (4) (5)

In the Measure Mārū—Composition of Sri Guru Ram Das P. 995

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japiyo Nāmu suk Janak Gurbachnin Hari Hari Sharani parei

The sages Sukdev and Janak by the *guidance of*
the Master's Word the Name contemplated,
And with the Lord sought shelter.
The Lord, removing Sudama's[1] poverty met him—
Such by the devotional passion were saved.
The Name Divine, beloved of devotees fulfils
the devotees' objectives.
By the Master's guidance showering grace. (1)
My self ! by utterance of the Name comes release.
Dhruva, Prahlada, Bidur[2], Servant-maid's son,
All by the Master's guidance by *devotion to* the Name
are saved. (I-Pause)
In Kali Yuga the Name is the supreme boon,
By which are devotees saved.
By it were cast off sins of Namdev, Jaideva, Kabir,
Trilochan and the cobbler Ravi Das[3].
Those that by the Master's guidance to the Name are
devoted, are saved—
All their sins and evils banished. (2)

---

1. A Brahamin, Krishna's devotee.
2. Names of well-known devotees.
3. These are Bhaktas whose compositions are included in Guru Granth Sahib.

All sinners that the Name contemplate, have all their
sins cast off.
Ajamal[1], who made common with harlots was saved,
As with his tongue the name of the puissant[2] Lord be uttered.
By utterance of the Name Ugrasen[3] the supreme state entered—
His bonds snapped, was he liberated. (3)
Himself to His servant has he shown grace, the Lord
cherishing him.
The Lord His servant's honour saves—saved are all
seeking shelter with Him.
To Nanak, servant of God, the Lord has shown grace,
Whereby the Name Divine in his heart is lodged. (4) (1)

Siddh samādhi japiyo liv lāī sādhik muni japiyā

Accomplished Yogis[4] in their trance the Lord's Name
contemplated in absorption;
Yoga-practitioners[5] and sages[6] too have contemplated Him.
Celibates, donors of charities, practitioners of contentment
too on Him have meditated;
Indra and other deities in their utterances have
remembered Him.
Those seeking shelter with Him and uttering His Name
His approval have won,
And by the Master's guidance liberation achieved. (1)
My self! whoever the Name has contemplated, is saved.
Dhanna the peasant[7] and Balmik[8] the highway man
By guidance of the Master have gone across
the ocean of existence. (1-Pause)
Human beings of God-like qualities, servitors of deities,
celestial choristers[9] *the Name* have contemplated;
Humble rishis the Name Divine have chanted.
Those whose hearts with the Name Divine are suffused,
By the Master's guidance have gone across
the ocean of existence. (2)

---

1. A sinful Brahamin, saved by utterance of God's name at the time of his death.
2. Nar-Hari (Man-lion, an avatar of Vishnu).
3. Krishna's father's name.
4. Siddhas.
5. Sadhakas.
6. Muni.
7. Jat : Dhanna's compositions are included in Guru Granth Sahib.
8. A rishi, reputed author of Ramayana.
9. Gandharb.

Thirty-three crores of deities on Him have meditated;
Yet, contemplating the Name Divine, *the Lord's* extent they failed to realize.
Vedas, Puranas and Simritis the Lord's *praise* have uttered;
Brahmins by their tongue Divine *laudation* have sung.
Those in whose hearts is the Name, giver of joy, lodged.
By the Master's guidance the ocean of existence have crossed. (3)
Those that Name of the Lord, of innumerable waves[1] have uttered,
Beyond my count lie.
By Divine grace whoever to the Lord's heart has become pleasing.
A place *with Him* finds.
The Master in his grace, the Name Divine *in me* confirmed :
Thus did Nanak, servant of God, take to uttering the Name. (4) (2)

In the Measure Mārū—Composition of Sri Guru Ram Das P. 996

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari Hari Nāmu nidhānu lai Gurmati Hari pati pāe

By obtaining by the Master's guidance treasure of the Name Divine,
The seeker honour with the Lord attains.
This in this world and the next accompanies the self;
At the last moment release it brings.
In lanes that are hard to cross, narrow in extreme,[2]
The Lord's *Name* brings release. (1)
Holy Preceptor ! pray the Name Divine in me confirm :
The Lord is my mother, father, child, relation—
Mother mine ! none other than the Lord is my *support*. (I-Pause)
Yearning for union, with Lord's Name am I in agony of separation.
Mother mine ! would that someone to Him unite me.
To such a one would I make supplication, with the Beloved to grant me union.

1. Waves of creation are implied.
2. Implies agony of death and the hereafter.

The holy Preceptor, noble being, gracious,
Without delay with the Lord grants union. (2)
Those that the Name Divine have not contemplated,
Are unfortunate, subject to death[1] :
Again and again in transmigration they whirl,
Dying, being born, coming into the world and departing.
Bound at Yama's door blows they bear;
At the Divine Portal chastized. (3)
Lord ! withThee I seek shelter :
Divine Monarch, pray grant me union.
Life of the world ! in your grace under shelter of the holy
Preceptor place me.
The Lord in His grace to His servant Nanak has
granted union. (4) (1.3)

Hauṇ pūnjī Nāmu dasāindā ko dassai Hari dhanu rāsi

After capital of the Name am I querying—
would someone capital of the Divine wealth show me.
To such a one world I sacrifice myself cut to bits,
As to the Lord unites me.
Within me am I filled with love for the Beloved—
How may the Divine friend be met ? How to Him be
I united ? (1)
My self, cherished friend ! the Name Divine is my
wealth and capital.
The Master, perfectly-endowed, the Name in me has confirmed.
The Lord is my prop; to the Lord I cry hail. (I-Pause)
Lord ! to the Master unite me, who the Divine wealth and
capital *to me* may point.
Without the Master is not attained love for the Lord—
Folks, in your mind determine this.
The Lord His Essence in the Master has lodged :
Hail the Master, who with the Lord grants union. (2)
With the Master, perfectly-endowed lie oceans and
treasures of devotion.
The holy Preceptor in his grace, as his lips he opens,
Divine illumination grants.
The egoist unfortunate, even close to the bank.[2]
Of thirst is dead, (3)

1. Implies transmigration, as specified in the next line.
2. The master is symbolized as the lake or pool.

The Master is the great Provider: of him I beg a boon :
To me, long-separated, grant union with the Lord.
Great is the yearning in my heart and body.
Nanak, servant of God, makes *this* supplication :
Should it please the Master, to it will he give ear. (4) (2.4)

Hari Hari kathā suṇāi Prabh Gurmati Hari ridai samāṇī

As by the Master's teaching is related *to me* the Lord's discourse,
In my heart is it absorbed.
You who are supremely fortunate, utter the noble
Divine discourse,
That the supreme state confers.
God's devotees' hearts[1] with devotion are filled,
That by guidance of the Master, perfectly-endowed,
In the Name are absorbed. (1)
My self ! Divine discourse to my heart is pleasing.
Ever to me relate Divine discourse— P. 997
Inexpressible is the wonder[2] of the Master's Word. (I-Pause)
My mind and body have I deeply searched,
Seeking[3] *this* inexpressible discourse.
By contact with the holy is it attained :
As listened, is this inexpressible discourse pleasing to heart—
The Name to my mind and body is the prop—
The all-wise noble being, *the Master*, to the Lord has
united me. (2)
The noble being, *the Master*, to the exalted *Divine* Being
has united me—
By this union is my consciousness into the *supreme*
consciousness absorbed.
By great good fortune the Master have I served,
Whereby is attained the Lord, all wisdom.
Egoists unfortunate in suffering pass their life's night. (3)
Lord, at *Thy door* are we humble beggars;
Pray, in our mouth place the ambrosial word.
The holy Preceptor is my *true* friend.
I pray, to the Lord all-wisdom unite me.
Nanak, servant of God, to the Master's shelter has come—
In grace in the Name absorb him. (4) (3.5)

---

1. Mana.
2. Story.
3. How to obtain.

Hari bhāu lagā bairāgīā wad-bhāgīṇ Hari mani rākhu

Love of the Lord, in dispassion to the world *my heart*
has gripped;
By great good fortune keep the Lord *ever* in heart.
In holy congregation arises faith;
By the Master's Word taste you of joy in God.
Abloom is mind and body, as by the Master's Word is
expressed Divine laudation. (1)
Cherished friend ! with the heart taste of joy in the
Name Divine.
By grace of the Master, perfectly-endowed,
is attained the Lord,
Whereby in this world and the next is *our* honour
protected. (I-Pause)
On the Name Divine meditate;
By the Master's guidance taste of Divine laudation.
In soil of the body sow the Lord—
The Lord in holy congregation abides.
The Name Divine is amrita—
By guidance of the Master, perfectly-endowed,
taste of joy in God. (2)
Egoists are desire-filled; their minds in ten directions wandering,
full of million desires.
Cursed is life of egoists, devoid of the Name,
in offal abiding;
In transmigration are they whirled;
Over numerous births eating of malodorous substances. (3)
Craving your protection, to your shelter have we come :
Lord ! in your grace save us.
In unison with the holy congregation is attained the
Name Divine, fount of honour.
Nanak, servant of God, wealth of the Name Divine
has attained,
By utterance of the Master's Word. (4) (4.6)

In the Measure Mārū—Composition of Sri Guru Ram Das

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Hari bhagti bhare bhaṇḍārā

Of the Lord's devotion are stores full,

Who by the Master's guidance liberation grants.
Whoever has the Lord's grace, His laudation sings. (1)
By grace of the Lord, wearer of garland of wild flowers,[1]
Ever is the Lord in the heart cherished.
My self ! the Name Divine utter—
Utterance of the Name Divine is bringer of liberation. (1-Pause)
The Name Divine is ocean of bliss, amrita.
This mendicant begs of the Lord His grace. P. 998
The Lord eternal to my heart[2] is pleasing. (2)
The Nine apertures of the body with impurities are flowing.
By utterance of the Name Divine are all purified :
Should the Lord be pleased, by contemplation of Him
Is impurity shed. (3)
Terribly hard is Maya-attachment—
How may the world's impassable ocean be crossed ?
Should the holy Preceptor provide the ship,
By utterance of the Name Divine liberation he grants. (4)
Everywhere art Thou pervasive; all are Thine.
All happens as be Thy will.
Nanak, servant of God, His laudation sings;
Should it please the Lord, with Him shall be find
resting-place. (5) (1.7)

Hari Hari Nāmu japahu mana merei

My self ! the Name Divine utter :
Thus shall the Lord all thy sins annul.
The Divine wealth you store and garner—
At time of departing *this life* is the Lord our *true* friend. (1)
Whoever has His grace, on Him meditates;
Such a one ever uttering the Lord's *Name*, joy obtains.
By the Master's grace is got joy in God;
By utterance of the Name Divine comes liberation (1-Pause)
Utterance of the Name of the formless Lord, Reality Eternal
Is in this world the purest, noblest action.
By this is Yama, agent of death, contriving foe repulsed:
God's servant he dare not approach. (2)
The servant that the Lord's approval has won,
In all four Yugas and four directions gets reputed :

---

1. Banwālī = Banwārī, an attributive name of Vishnu, here symbolizing God.
2. Mana.
3. (Doot = Lit. agent, minion yields the sense of a secret, contriving agent).

Whoever traduces him, is a sinner, subject to death[1]
by Yama's minions. (3)
In all abides the immaculate Creator—
His marvels He performs and beholds.
Against one preserved by the Lord none can prevail[2]—
The Lord Himself succours such. (4)
Each day the Creator's Name I utter,
That to all His servants and devotees liberation has brought.
Saith Nanak, servant of God : Ask of the eighteen *Puranas*
and four Vedas
The Name is the Liberator. (5) (2.8)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Darpai dharti ākāshu nakhatrā sir ūpari amaru karārā

Earth, sky and stars stand in fear of the *Lord's* mighty decree
Lying over them.
Air, water, fire stand in fear; in fear stands poor Indra. (1)
I hear one sole Being is above fear :
Such alone are happy, in bliss eternally,
As in unison with the Master Divine laudation sing. (I-Pause)
All embodied beings and deities are in fear;
In mortal fear are accomplished Yogis[3] and Yoga-practitioners.[4]
The eighty-four lakh *species* die and are reborn;
in different births yoked. (2)
Those bearing qualities of strength, intelligence and
sloth are afraid,
That in numerous forms are created.
Maya, poor trickster is afraid; in great fear
stands Dharamraja. (3) P. 999
All objects of creation to fear are subject,
The Creator solely is without fear
Saith Nanak, with devotees is His company,
Who at His court in splendour shine. (4) (1)

---

1. Implies torments and transmigration.
2. None can destroy him.
3. Siddha.
4. Sadhaka.

Note : For a parallel to this hymn see Vār Āsā 4.

Pūṇch barkh ko anāthu Dhrū bāriku Hari simrat amar atāre

The child Dhruva,[1] five years old,
By contemplation of the Lord became immortal, immutable.
Ajamal[2] who out of love for his son uttered 'Narayan'—
From him were Yama's minions beaten off. (1)
Lord ! countless numbers *by you* are saved,
I, humble, of low understanding, devoid of merit,
At your door seek shelter. (I-Pause)
Saved was Balmik[3] of the low-caste;
Also were saved poor hunters *who shot Krishna.*
Was saved King of elephants[4]
That for an instant in mind made supplication. (2)
The devotee Prahalad[5] was succoured
And Harnakash with claws was torn apart.
Bidur[6], servant-maid's child was made holy,
All his generations enlightened. (3)
How many of my sins shall I disclose ?
In false attachment am I involved.
Nanak to seek shelter with the Lord has come—
With arm outstretched pray grasp him. (4) (2)

Vit navit bhramio bahu bhāntī anik jatan kari dhāe

For lucre in various ways have I wandered,
Rushing about making numerous efforts.
All actions done from egoistic pride wasted have been. (1)
Of no avail are days given to other than devotion
Lord ! grant me the days in which Divine laudation
I sing. (I-Pause)
Man beholding progeny, wife, expanse of home,
In these is involved.
Tasting of Maya-intoxication is he inebriated,
Divine laudation singing never. (2)
In various ways have we searched for device *to devotion*—
Without *guidance of* the holy is it not attained.
Lord ! you that are the great Provider almighty,
To beg a boon of you have we come. (3)

1. The devotee believed to be turned the pole-star.
2. A sinful Brahmin whose story of redemption is well-known.
3. Said to have been a Chandal and robber before turning a rishi.
4. (His story is well-known in Bhakti lore).
5. (The child devotee Prahlad was saved by the Lord in the form of Nar-Singh (man-lion) from his atheist father Harnakash).
6. A devotee of Krishna.

Discarding all pride and feeling of self-importance,
To seek shelter with dust *of feet* of your servants have we come.
Saith Nanak : As is the sole Lord met,
Supreme bliss and joy have we attained. (4) (3)

Kavan thān dhīriyo hai nāmā kavan basatu ahankārā

Where *in the self* abides the Name ? Where egoism ?
What sign is this on thy face, on hearing from *another's*
mouth abuse ? (1)
Listen man ! who art thou ? Whence come ?
Thou knowest not the period of thy stay *in this world*;
Of thy departure hast no intimation. (I-Pause)
Without a doubt are wind and water greatly forbearing,
The earth forgiving.
Of five elements is *the body* compounded---
Which of these *by nature* is evil ? (2)
The supreme Creator who made the cosmos,
Into it also introduced egoism :
The ego it is that is born and dies;
That too transmigrates. (3)
The creation bearing hue and feature is *not lasting*;
Unreal is the entire expanse of creation.
Saith Nanak : When this play He terminates,
The Sole Supreme Being alone abides. (4) (4)

Mān moha aru lobh vikārā bīyo chīṭina ghāliyo

Of pride, attachment, avarice or evil tendencies, P. 1000
Other than the Lord, to mind has *God's servant* not brought.
Trading in jewels of the Name and Divine merits—
Such is the merchandize that he carries with him. (1)
The love of *God's* servants till the last has remained constant.
While living, the Lord he served; at departure in
mind kept Him. (I-Pause)
As came the Lord's command, from that his face
he turned not away;
Maintaining in his self[1] joy with poise, to carry out the
Master's command he ever rushed. (2)
In obeying the Lord's command, even in hunger he felt joy;
Between sorrow and joy never he discriminated :

1. Home.

The Lord's command with great reverence[1] he obeyed. (3)
As the Lord to the servant was gracious.
Was his *life* in this world and the next exalted.
Saith Nanak : Blessed, fruitful is coming *into the*
world of the *servant*,
Who the Lord's *will* has realized. (4) (5)

Khuhlīyā karamu kripā bhayee Thākur Kīrtanu hari hari gāī

By good fortune dawning[2] on me, and the Lord's grace,
Divine laudation have I sung.
Ended is endeavour and rest attained;
Annulled all rushing about. (1)
Now the *true* state of life have I attained,
As under shelter of the holy the immanent Creator
My mind has entered. (I-Pause)
Cast off are lust, wrath, avarice, attachment,
Repulsed all foes.
Ever is the Lord present by me, watching over me,
Distant never. (2)
As God's devotees have been aidant,
Cool joy has come, and all desires[3] fulfilled;
In an instant are the fallen purified :
Beyond expression is the Lord's praise. (3)
With all fear annulled, fearless have we become,
Under shelter of the Divine feet.
Nanak, absorbed therein night and day,
Divine laudation sings. (4) (6)

Jo samrathu sarab-guṇa nāiku tis kau kabuhu na gāvasi re

Man ! never dost thou sing praise of Him to whom all
might and merit belongs[4].
For what in an instant thou shalt leave, dost rush
again and again. (1)
Why not contemplate thy Lord ?
With the foe[5] in delight engaging, thy heart dost
thou torment[6]. (I-Pause)

---

1. With reverence by his forehead (as with folded hands the forehead is touched as gesture of reverence).
2. Opened out.
3. Spiritual objectives are implied
4. Who is master of all merit.
5. Maya or worldliness.
6. Burn.

He, on hearing whose name Yama releases thee,
His shelter dost thou not seek.
Drive away this wretched jackal, and under His
shelter find rest. (2)
To Him by listening to whose laudation is swum
the ocean of existence,
Dost thou not form love :
To petty substance of a small dream,
Dost attach *thy mind* again and again. (3)
By grace of the gracious Lord, in company of the
holy have I attained honour.
As has the Lord become aidant,
Saith Nanak, illusion of the three qualities[1] has been
discarded. (4) (7)

Antarjāmī sabh bidhi jānai tis te kahān dulāriyo

The Lord, controller of the inner self, of all states
has knowledge;
Where from Him shalt thou be in hiding ?
As in fire shalt thou burn, thy hands and feet in an
instant shall fall off. (1)
Ignorant man ! the Lord from thy mind hast thou cast off.[2] P. 1001
Eating of His salt art thou ungrateful—
Within sight of thee shalt thou be torn *to bits*. (I-Pause)
An incurable malady[3] in the self has arisen,
That no way is removed.
Nanak this essential truth has contemplated :
By indifference[4] to the Lord comes great suffering. (2) (8)

Charan kamal Prabh rākhei chīti

Let man ever in heart cherish the Divine lotus feet,
And ever Divine laudation sing.
None other than He *is real*—
He alone in the beginning of time, in the middle and
at the end abides. (1)

1. See Glossary.
2. Forgotten.
3. (Indifference to devotion is implied).
4. By being forgetful.

Himself His devotees' sole shelter. (1-Pause)
He the Sole Formless Being.
Under whose power lies the whole universe.
Nanak *shelter of* the Eternal has grasped,
And attained the joy, whereafter no sorrow arises. (2) (9)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Prān sukh dātā jīya sukh dātā tum kāhei bisāriyo agyānath

Ignorant man ! why be forgetful of the Provider of joy
to life, Provider of joy to the Self ?
Tasting of *the world's* insipid[1] liquor are you turned mad,
Making waste of *your* life hard to attain. (1)
Man ! such is the folly thou dost commit.
Discarding the Lord, prop of the earth, in illusion art thou lost,
And to the maid *Maya*, in love attached. (1-Pause)
Discarding the *Divine* supporter of the earth this low-born
one dost thou serve,
Thy life in groaning passed—
In ignorance doing hollow deeds,
Getting called egois', blind. (2)
What is real dost *thou* think unreal; what is mortal dost
thou take to be eternal.
What is another's dost thou grasp as thine own—
In such delusion involved. (3)
Khatris, Brahmins, Vaishyas and Sudras[2]—all by
devotion to the Sole Name liberation find.
Such is Guru Nanak's teaching—to it whoever listens,
liberation finds. (4) (1.10)

Gupatu kartā sangi so Prabhu dahkāwae manukhāe

What thou in concealment dost, the Lord by thy side *sees;*
Men *alone* dost thou deceive.
Forgetting the Lord, in evil passions dost thou indulge,
Embracing burning pillars. (1)

1. Shallow, mean.
2. These are the four castes into which Hindu society is traditionally divided.

Man ! why haunt others' homes[1] ?
Thou foul, hard-hearted, lustful ass !
Of Dharmaraja hast not heard ? (I-Pause)
Stones of evil deeds to thy neck tied, a packet of
calumny on *thy* head *laid*;
The mighty ocean[2] is to be crossed—*with these*
canst thou not swim across. (2)
Involved in lust, wrath, avarice, attachment, thy
eyes *from truth* are turned away.
From Maya, terribly hard to cross, thy head canst
thou not raise. (3)
The Divinely-enlightened *from impurities* are free as
the sun, the moon;
In temper like the fire that from impurities is free,
untainted. (4)
Whoever has good fortune,[3] lifted is the curtain P. 1002
of illusion :
Such are those with love obeying the Master.
By the medicine of charm of the Name by the Master granted,
Saith Nanak, one in torment of transmigration does
not fall. (5.2) (2)
Man ! thus shalt thou swim across :
Meditating on the Lord, die *to the world*.
Feelings of Daulity discard. (Second Pause) (2.11)

Bāhari dhūndan te chhūti parei Guri ghar hī māhen dikhāiyā thā

From seeking the Lord outside of *ourselves* are we released;
The Master within the self has granted vision *of Him*.
By spontaneous illumination the Lord's marvellous
form have we beheld,
Deserting which nowhere does my mind stray. (1)
The jewel have I found; found the Lord perfection incarnate;
Invaluable, for no price attained—
The Master in his grace with Him has favoured us. (I-Pause)
Invisible, unknowable is the Supreme Being; in company
of the holy
Is the inexpressible expounded.

1. That is, pursue their womenfolk for lust.
2. (Here symbolized as the ocean).
3. (Good fortune made by good deeds).

As unstruck music in the Tenth Chamber[1] was sounded,
Did amrita of the Name ooze (2)
Now is felt no penury, extinguished is the heart's desire.[2]
An endless treasure *within us* is contained.
As was service at the Master's feet rendered,
Was the shapeless mind given form,
And joy obtained. (3)
In serenity is now our coming and going;
In serenity is the mind disporting.
Saith Nanak : As the Master *my* illusion effaced,
The Lord, denizen of the Mansion, in mansion of the
self was discovered. (4) (3.12)

Jisehi sāji nivājiyā tisehi sium ruch nāheṇ

For Him who made and cherished *you*,
No attachment *you* feel.
Should sowing in *inappropriate*[3] season be done,
Is obtained therefrom neither fruit nor flower. (1)
My self ! this is the right state of the soil to sow the Name:
Plant now the crop, attach to it thy mind—
This is the appropriate season, bringing gain. (1-Pause)
Give up the mind's stubborn pursuits and doubts;
With the holy Preceptor seek shelter.
Whoever has good fortune from primal time recorded,
In this task engages. (2)
With love for the Lord formed, is one's endeavour fruitful.
The crop grown within myself,
Noway is exhausted. (3)
The invaluable boon have we attained,
That noway from us is parted.[4]
Saith Nanak : Joy have we attained, and feel fulfilled. (4) (4.13)

Phūto āṇḍā bharam kā manehi bhaeyo pragāshu

Shattered is doubt's egg-shell, and the mind illumined :
The Master, cutting off fetters from our feet, from
bonds has freed us. (1)
Now is my transmigration ended.[5]

1. (The seat of superconsciousness).
2. Thirst.
3. Another, other than the right one.
4. Goes nowhere leaving us.
5. Lit. Straying.

Cooled is the boiling cauldron, as the Master the cooling
Name has granted. (I-Pause)
Since entering company of the holy, have the sentries left me :
What power has the Master of gendarmes[1] now ? (2)
Lifted is load of *consequences of* deeds; now from *consequences of*
deeds are we released.
From the ocean have we come to the shore, by the Master
who his holy function has fulfilled. (3)
Holy the spot, holy the parlour we occupy,
holy the objective we adopted.
Holy the capital and the merchandize P. 1003
That Nanak within the self[2] has obtained. (4) (5.14)

Bedu pukārai mukh te pandat kāmāman kā māthā

What the Vedas by their tongue proclaim, the Brahmin
is slow to act.
Sitting in silence in a corner, in his heart is *tied* knot
of stray thinking.
Turning away from the world someone his home may leave,
Yet his straying leaves him not. (1)
To whom shall I open my heart's state ?
Where shall I find one, who liberated himself,
to the Lord unites me ? (I-Pause)
By practice of austerities have I conditioned the body.,
Yet the mind in ten directions runs.
While bearing in heart *passion for* continence,
Pride-filled does one become.
Turning anchorite, at holy watering-edges may *man* wander,
Yet with *blundering*[3] wrath may be filled. (2)
Tying ankle-bells may one turn temple-dancer[4], for livelihood;
Fasts, vows and the six ritual acts[5] he may perform,
yet all this may be outward show.
By the tongue he may utter hymns, melodies and tunes,
But his mind in singing divine laudation may not engage. (3)
God's devotees by pleasure, pain, avarice and attachment
remain untouched.

1. Implies Yama and his minions.
2. Home.
3. That which takes away understanding.
4. Ram-dās.
5. (These are differently prescribed in the various sects).

Should the Lord show grace, dust of their feet my mind
may obtain.
Saith Nanak : By contact with the Master, perfectly-endowed
Is the mind's anxiety shed. (4)
The Divine monarch, controller of the inner self, is all-knowing.
As beloved of the heart He became,
Ended my idle prating. (1) (second Pause) (6, 15)

Koti lākh sarab ko rājā jisu hirday Nāmu Tumhārā

One hearing in heart your Name is king over millions, over all.
Those not imparted the Name by the holy Preceptor,
Are ignorant, subject to death and rebirth. (1)
The holy Preceptor alone *our* honour protects :
As the Lord comes to mind, are we fully honoured;
If put out of mind, into dust we mingle. (1-Pause)
The mind's indulgence in pleasures of beauty, delights
Brings equal number of sins and evil-doing.
The Name Divine is treasure of weal—
Such is the essence of joy in poise. (2)
Maya of multiple hues in an instant *vanishes* as cloud-shadow.
Such as in unison with the Master Divine *laudation* sing,
In deep red colour *of devotion* are dyed. (3)
Lofty, great, limitless is the Lord, inaccessible His court.
Saith Nanak : By *devotion* to the Name and love for the Lord
Comes exaltation and repute. (4) (7.16)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
SCORE 4
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Oankāri utpātī

From the Divine Creator has creation ensued.
Day and night has He created,
And forest, grass-blades, the three worlds and oceans.[1]
Created by Him are the Four Vedas and the Four
sources of existence,
Continents, countries and all the worlds,
All from one sound[2] has been manifested. (1)

1. Water.
2. Cf. Japuji. 16.

Guess who the Creator is :
By contact with the holy Preceptor comes such
enlightenment. (I-Pause)
Of the three qualities has *He* fashioned the expanse,
And *regulated* descent into hell and heaven.
The creature by egoism into transmigration enters,
His mind not as much as a grain[1] finding rest. P. 1004
Without the Master's *guidance* is all darkness.
By contact with the holy Preceptor comes liberation.[2] (2)
All deeds in egoism performed,
Turn bonds round the neck.
Assuming egoistic thoughts
Becomes fetters on the feet.
Such alone by contact with the Master the sole Lord realize;
As good fortune on the forehead bear. (3)
Such find union with the Lord as to his heart are pleasing;
Such as by the Lord are put out of mind, into error fall.
In himself is none foolish or wise :
When directed by the Lord, man utters the Name.
Without end or limit art Thou.
Nanak, servant of God, to Thee is ever a sacrifice. (4) (1.17)

Mohanī mohi līye trai-gunīyā

The charmer Maya has put under her spell *the world*
governed by the three qualities.
The untruthful world by avarice is actuated.
Pelf that through avarice is garnered, at the end with
all plays false. (1)
The Lord above fear, without form, gracious,
Of all creatures is cherisher. (I-Pause)
Some with great effort in earth bury *wealth*;
Others even in dream leave not a farthing.
Those that through royal power fill with it bags,
This restless one accompanies not even such. (2)
Some hold it dearer than life and body;
Some garner it, repudiating father and mother.
Even with those that keep it secret from progeny,
friend and brother,
It stands not. (3)

1. Mustard seed.
2. Swimming across.

Some renouncing the world sit in absorption;
Some turn Yogis, celibates and thoughtful scholars;
Others that in tombs, cremation yards and forests live,
Even to such it clings. (4)
Such as have their bonds snapped by the Lord,
In their heart is lodged the Name Divine.
God's servants in holy company are liberated.
Saith Nanak : *Such* by the *Divine* glance of grace the *supreme* state attain. (5) (2.18)

Simrahu ek niranjan soū

Contemplate the sole immaculate Lord,
From whom none disappointed turns back,
Who in mother's womb *the creature* has cherished,
And granting life and body has exalted it.
The Creator's Name each moment you utter,
Whose contemplation all evil tendencies annuls.[1]
His lotus feet in your heart cherish;
From jungle of evil passions save the self :
Thus shall end wailing and crying.
By utterance of the Lord's Name are shattered doubt and fear.
Rare are such as in holy company attain this :
Nanak to such is a sacrifice. (1)
The Name Divine is prop of mind and body :
Whoever contemplates it, liberation attains. (I-Pause)
False substances does *man* take to be real.
Man, stupid, thoughtless, ignorant, to it is attached;
With lust, wrath, avarice intoxicated,
For a cowrie-shell making waste of life.
Deserting what is his own, to what is alien, attached;
Maya's intoxication, with mind and body lasts.
In involvement with pleasures is not thirst extinguished;
Man's desires unfulfilled, false his utterance.
Man arrives into the world alone, alone he departs—
The world's companionship is all a false claim. P. 1005
Taking *Maya's* drug, has he deluded himself.
Saith Nanak : Ineffaceable are consequences of deeds. (2)
Numerous are the species wandering about,

1. Covers.

Such as beast, bird, ghost and goblin.
Wherever the creature goes, finds he not fixed abode.[1]
Without fixed abode,[1] he starts off and rushes.
In mind and body lie vastly numerous desires :
Poor man by egoism is deluded.
Numerous are *man's* sins and much his chastizement,
That is beyond count.
For indifference to the Lord in hell is he cast,
Where *with him* are neither mother nor friend nor wife.
Whoever has the Lord's grace,
Saith Nanak, liberation attains. (3)
After long wandering to the Lord's shelter have *I* come,
Who is cherisher of the humble, the world's father and mother.
The Lord gracious, annuller of suffering and pain,
Saves[2] whomsoever He pleases,
From the dark well extricating him.
By loving devotion comes liberation.
Himself form of the holy has He assumed;
From the great fire[3] Himself the saviour.
This creature to do contemplation, austerity and
 self-restraint has not the power.
The Lord is beyond beginning and end,[4] inaccessible, fathomless.
Grant devotion to Thy Name—this Thy servant begs.
Saith Nanak : In the Lord *rests* my true *state* of life. (4) (3.19)

Kat kau dahkāwyo lagā Mohan dīn kirpāī

Folks ! why delude anyone ? the Divine Charmer to
 the humble is gracious. (1)
This have I realized :
The benevolent Master, heroic to grant shelter,
Himself in His greatness protection grants. (I-Pause)
The Lord to His devotees' wishes is compliant,
Ever conferring *on them* joy. (2)
Lord ! to Thy *servants* show grace that on the *Sole*
 Name they meditate. (3)
The humble Nanak begs for *devotion to* the Name :
Illusion of duality has he cast off. (4) (4.20)

---

1. (Poise is implied).
2. Ferries across the ocean.
3. (The world's evil is implied).
4. (Is at beginning of time and close of time).

Merā Thākuru ati bhārā

The Lord is supremely great;[1]
I a humble servant. (1)
Precious Divine Charmer, beloved of my mind and life !
To me grant a boon. (I-Pause)
Everyone have I tested and searched—
None other *than the Lord* is *the true helper*. (2)
Creation He cherishes and into Himself absorbs.
He is, shall ever be and ever was. (3)
Lord ! show me grace,
That Nanak in *your* service engaged. (4) (5.21)

Patit udhāran tāran bali bali balei bali jāīyai

To the Saviour of the fallen, liberater may I be a sacrifice.
May I to such a devotee be united,
By whose inspiration on the Lord I meditate ever. (1)
I an obscure one,
As your servant am reputed.
This is my shelter and prop. (I-Pause)
Thou prop and cherisher of all, this humble one
supplication makes :
Your ways to you alone known,
You the river,[2] me only a fish. (2)
Lord of the entire expanse *of creation*,
In love have I followed you.
All continents of earth and their portions P. 1006
Are you yourself. (3)
Lord eternal, immortal, Divine Charmer, beyond knowledge
and limit,
Grant to Nanak in charity
In holy company dust of you servants' feet. (4) (6.22)

Tripti āghāe santā

The devotees that the Master's incantation have learnt,
Feel totally fulfilled.
Beyond expression the praise of such
As by the Name are exalted. (1)
The Lord is a jewel invaluable;
Beyond grasp and measure His Name. (I-Pause)

---

1. Of great weight (value).
2. Water.

Those that in the Eternal have put faith,
By the Master's guidance on the Essence are enlightened.
Beholding all, yet *on the Lord* is their meditation fixed;
Pride from their mind banished. (2)
Immutable their station,
By the Master's guidance the Divine Essence[1]
have they realized.
Ever in unison with the Master are they awake,
In service to the Lord engaged. (3)
Perfectly feeling fulfiled.
By devotion in absorption in poise engaged.
The Divine treasure have they found,
That saith Nanak, from the Master is obtained. (4) (7.23)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
SCORE 6
Duos
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Chhodi sagal siyāṇapāṇ mili sādh tyāgi gumānu

All clever devices discard :
In holy company cast off pride.
All else is unreal—by the tongue utter *Name* of the Lord. (1)
My self ! with the ears listen to the Name Divine :
Thereby shall be effaced thy sins of multiple births—
What is poor Yama then ? (I-Pause)
Then shall not touch thee suffering, penury or fear;
Shall joy and poise come.
Saith Nanak : By the Master's grace
To the essence of enlightenment be devoted. (2) (1.24)

Jinnhīṇ Nāmu wisāriyā se hot dekhei kheh

Those that of the Name are neglectful, are seen to turn to dust.
Love of progeny, friend, pleasure with woman
All get shattered. (1)
My self ! ever the Name thou utter.
Then burn not mind, body and limbs in the ocean of fire,[2]
And with joy are filled. (I-Pause)

1. The (Divine) Mansion.
2. Sinful pleasures are meant.

Worldly pleasures are impermanent like shade of tree,
Or clouds that by the wind are tossed.
Saith Nanak : Firm-founded is devotion to God,
In company of the holy acquired :
This *alone* shall stead thee. (2) (2.25)

Purakhu pūran sukheh dātā sangi basto nīt

The Supreme Being, perfectly-endowed, provider of joy
Ever with *us* abides.
He dies not nor is subject to birth and death.
Immune to heat and cold. (1)
My self ! with the Lord be in love.
With the mind contemplate the Divine treasure—
This is the way of purity. (I-Pause)
The gracious, compassionate Lord—whoever utters His
Name fulfilment finds.
With His *love* who's ever new, youthful, perfectly wise,
Perfect in beauty,
Is Nanak's heart pierced. (2) (3.26)

Chalat baisat sovat jāgat Guru-mantar ridai chitāri

While moving resting, sleeping, waking
The Master's incantation with heart's *devotion* contemplate.
In company of the holy to shelter of divine feet be devoted—
Thus the ocean of existence shalt thou cross (1)
My self ! in heart bear the Name. P. 1007
With mind and body with the Lord be in love;
All else discard. (I-Pause)
The self, mind, body, life, all are the Lord's—
Thy ego discard.[1]
To the Lord be devoted.
Thus shall all thy objectives be fulfilled.
Saith Nanak : Discomfiture never shall then come. (2) (4.27)

Taji āpu binasī tāpu reṇ sādhū thīyo

By discarding of the ego are shattered maladies—
Turn dust *of feet* of the holy.
Devotion to Thy Name to such is made available,
As in grace by Thee, this are granted. (1)
My self ! quaff amrita of the Name.

1. Forget.

Discarding other shallow *worldly* tastes, find the life eternal. (I-Pause)
To the Name in single-minded devotion am I attached.
Nanak the Sole Lord has adopted as friend, helper,
companion, relation. (2) (5.28)

Pripāli mātā udari rākhai lagani det na sek

The mother in womb cherishes the child,
From all harm[1] protecting it.
The Lord *too* thus protects *us* here—
This by the discriminating understanding realize. (1)
My self ! with the Lord seek shelter.
Realize Him who made Thee,
The Sole Lord almighty. (I-Pause)
In your mind contemplate Him; all cleverness discard;
All sectarian garbs give up.
Saith Nanak : By constant contemplation of the Lord
Are saved vast numbers. (2) (6.29)

Patit-pāvan Nāmu jā ko anāth ko hai nāthu

He whose Name is purifier of the fallen,
Is cherisher of the helpless,
In the vast ocean of existence is He the raft
Of all on whose forehead is this recorded. (1)
Devoid of the Name are innumerable caravans ruined.[2]
These the almighty Creator have not contemplated,
Who by *strength of* His arm protection grants. (I-Pause)
Utterance of Divine merits and the Name Divine in holy company
Is the path of immortality.
Mighty Lord,[3] show grace
That Nanak in listening to your discourse[4]
Find life. (2) (7.30)

In the Measure Mārū—Composition of Sri Guru Arjan Dev

Supplication*

SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sanjogu vijog dhuruhu hī hūā

From the Primal Source was decreed union and
alienation *from the Lord.*

1. Heat of fire.
2. Sunk.
3. Murari=slayer of the demon Mura.
4. Story.

*Anjali=Hands cupped in prayer.

Of five elements is figurine of the body made.
By command of the Divine King in the body
Was the living self cast. (1)
There where burns fire in flames,[1]
In utter darkness lying face downwards,
The self with each breath the Lord contemplated,
Who from there extricated it. (2)
Then as from the womb it emerged,
Forgetting the Lord, to the world was it attached.
In consequence is it whirled in transmigration through species,
Finding no place of rest. (3)
From this the gracious Lord,
Creator of all beings, Himself has saved it.
Thus departed it after winning the boon of life.
Saith Nanak : Approved is coming into the world
of such a one. (4) (1.31)

Vaido na wāī bhaiṇo na bhāī eko sahāī Rāmu he

None *else* is healer of *our maladies* or our protector— P. 1008
The Lord is *our* sole helper. (1)
The Supreme Lord contemplate, who is almighty, washes off
impurity of sins. (2)
In each self abiding, immanent in all, immutable His station. (3)
Neither born nor dying, in the self pervasive,
Perfect His doings. (4)
Of His devotees is He cherisher.
His devotees in contemplating that prop of existence find life,
To the Lord almighty, all-powerful,
Is Nanak a sacrifice. (5) (2.32)

In the Measure Mārū—Composition of Sri Guru Tegh Bahadur

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari ko Nāmu sadā sukhdāī

The Name Divine is giver of eternal joy.
By its contemplation was saved Ajamal, and Ganika[2]
got liberation. (I-Pause)

---

1. (The womb is implied).
2. The sinful Brahmin Ajamal and Ganika, the courtesan are well-known in Bhakti lore as objects of Divine grace.

In the royal court as did Draupadi[1] remember the Name Divine,
Her affliction was by the compassionate Lord removed,
And His greatness manifested[2] (1)
He has aided such as laudation of the *Divine* ocean of
grace have sung.
Saith Nanak : On Him alone is my reliance—
His shelter have I grasped. (2) (1)

Ab main kahā karaum rī māī

Mother mine ! what device shall I now use ?
My whole life in evil passions have I wasted, and contemplated
not the Lord. (I-Pause)
As was the noose of death fastened[3] round the neck,
Was all sense lost.
Other than the Name Divine in this misfortune
who shall now aid ? (1)
Wealth that man took to be his, in an instant becomes another's.
Saith Nanak : Now with my mind
To my regret I realize,
Divine laudation never have I sung. (2) (2)

Māī main mana ko mānu na tyāgiyo

Mother mine ! pride of heart have I not discarded.
In Maya-intoxication is *my* life passed; to devotion to the Name
not attached. (I-Pause)
As fell on the head Yama's baton, from sleep wert thou awakened.
What avails regret now ?
By flight is escape not possible. (1)
As arose this thought in mind, was love of the Master's feet aroused.
Saith Nanak : My life became fruitful
As to Divine laudation *myself* I attached. (2) (3)

In the Measure Mārū —Composition of Sri Guru Nanak Dev

Ashtpadiyan (Octets).

Score I

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bed Purān kathei sunei hārei munī anekā

Numberless sages to exhaustion have discoursed on
Vedas and Puranas,

1. The Pandava princess, sought to be dishonoured in Duryodhana's court.
2. Enhanced.
3. Joined.

And to these listened.
Numerous votaries of various sects over sixty-eight bathing-spots
Have wandered.
The immaculate holy Lord by *devotion to* the sole Name P. 1009
Alone is pleased. (1)
Thou from old age, death art immune :
All *creation* is evanescent.
By consuming with love the Divine elixir
Is the great malady[1] removed. (I-Pause)
By study of the Lord's Name by the Master's guidance,
by its realization
Comes liberation.
From the Master perfectly-endowed, by contemplation of the
perfect Word
Comes perfection of wisdom.
The Name Divine, annuller of sins the sixty-eight bathing
spots equals. (2)
Ignorant blind man, churning and winnowing water, seeks the
essence *of liberation.*
By churning curd[2] by the Master's guidance,
Is obtained amrita of the valued Name.
The egoist knows not of the essence, in animal nature
absorbed. (3)
Whoever in involvement in egoism and avarice dies,
Ever and again dies and takes birth.
Whoever into the Master's Word dies, dies not ever after.
As by the Master's guidance in the mind is the Life of the
Universe lodged,
Are all one's forebears saved. (4)
The Name is the true capital, the true commerce.
By contemplation under the Master's guidance
In the world is the Name the *true* gain.
To act from motives of duality brings loss in the world ever. (5)
God's devotees in holy companay *abide*, holy their station,
holy their abode,
Holy their sustenance, holy their feelings, the holy
Name their prop;

1. Implies egoism.
2. Used symbolically for holy teaching.

The holy writ, bringer of content, the holy word, their *object of* contemplation. (6)
Delights of kingship in suffering and pleasure involving, kill.
To assume a name of worldly honour is a heavy burden of sin round the neck.
The true provider is not man; Thou art the noblest Provider. (7)
Thou the inaccessible, unknowable Lord, immortal, limitless.
To seek Thy Portal by the Master's Word is to find the treasure of liberation.
Saith Nanak : In holy commerce is found the union that never ends. (8) (1)

Bikhu bohithā lādiyā diyā samund manjhāri

Man's mind is a poison-laden ship, tossed into the ocean—
Invisible its shore, floating in the *midst of waters.*
Neither is there oar in hand, nor is there a pilot in the terrible sea of water (1)
Friend[1] ! the world in a mighty snare is caught,
From where by the Master's grace, by contemplation of the Name is it extricated. (1-Pause)
The holy Preceptor is the ship, carrying across by *power of* the holy Word :
There then is neither fire nor water or *terrible* shapes.
There is the holy Eternal of the holy Name, who across the ocean fo existence takes *the self.* (2)
Those going over it by the Master's guidance go across,
As to the holy Eternal they are devoted.
As is their light into the Divine Light merged,
Is transmigration annulled.
By the Master's guidance arises poise, and *the self* in the Eternal is absorbed. (3)
Put a snake in a basket, poison will still be within and malice in its mind,
Man receives what is primally recorded—
On whom to lay the blame ?
Should one listen to the Master's teaching, annuller of poison,
And put faith, content then comes. (4)
As is a crocodile on hook and in revolving net caught,

1. Baba.

Even thus man caught in foul thinking again and again
into regret falls.
Man contemplates not transmigration : ineffaceable are
consequences of deeds. (5)
The world amid poison of egoism is created; bny submitting
to the holy Word is *this* poison eliminated.
Old age touches not him, as man in truth P. 1010
remains absorbed.
Call one eliminating egoism from the self a *jivan mukta*. (6)
The world in its concerns is bound, unmindful of *lofty* thinking.
The egoist, thoughtless and crude, of transmigration is oblivious.
Those by the Master's guidance contemplating the holy
Word are saved. (7)
The parrot lying in the cage of love, utters words *of love*,
Pecking at grain of truth, sipping of amrita,
Flying off once only.[1]
Saith Nanak : By contact of the Master is the Lord realized
And liberation's Door found. (8) (2)

Shabdi marai tāṇ māri maru bhāgo kisu peh jāo

Destroy death by the holy Word, shouldst thou have the power[2] :
To whom canst thou run *from it* ?
He whose fear drives away *other* fear, his Name is life-giving.
Thou alone dost destroy and save—no other place is for *us*. (1)
Master[3] : foul and thoughtless, unwise am I.
Without *devotion to* the Name is one nothing :
The Master, perfectly-endowed alone grants perfection
of wisdom. (I-Pause)
Full of faults am I, lacking all merit—
Without merit where *shall* I go ?
By words poise inspiring comes joy—
Without good fortune comes not *this* wealth.
Those without the Name in mind lodged, in bonds
undergo suffering. (2)
What good coming into the world, of those forgetful
of the Name ?
Neither in the hereafter nor in this life having joy,
Are they carts ash-laden.

1. That is, is immune from transmigration.
2. Lit. Should it be killed thus.
3. Baba.

Alienated from the Lord, find they not union.
Suffering immense pain at Yama's door. (3)
I know not what in the hereafter shall befall.
To this deluded one grant thou enlightenment.
Whoever to this deluded one shows the way, his feet shall
I touch.
None other than the Master is the *true* provider;
Inexpressible his worth. (4)
Should the true friend I behold, in embrace shall I enclose Him;
To Him is sent missive of truth.
The woman with intent face is standing *in wait*.
With the sight by the Master granted behold Him.
Should it please Thee, in the mind wouldst Thou take abode—
By Thy glance of grace comes this distinction. (5)
From one that himself gripped by hunger and thirst wanders,
What shall I beg ?
None other than *the Lord* to mind and body fulfilment brings.
He who made creation looks over it, Himself exalts it. (6)
The Lord is master of the self's city, the Divine child full of
unique miracles.
He neither is woman nor man nor bird—
Holy embodiment of wisdom.
All happens as pleases Him.
Lord ! Thou art the lamp and the incense. (7)
Pleasures of songs *of passion* that are tasted in hearing,
Are frivolous delights, bringing maladies to the body.
Love of truth, utterance of truth
Release from suffering of alienation brings.
Prayeth Nanak : May the Name be never out of *my* mind—
Let all happen as be Thy will. (8) (3)

Sāchī kār kamāvaṇī hori lālach bādi

To endeavour after truth is *approved*—worthless all *world's* greed.
The heart by the holy Eternal is charmed; truth the tongue[1]
has tasted.
Other than the Name no other delight is *real*;
Wordly greed is carrying packs of poison. (1)
Lord, listen ! to the Beloved am I a slave.
Holy Beloved ! as Thou dost command I go. (1-Pause)

1. The palate is meant.

Day by day is the slave engaged in service of his overlord.
To the Master's Word is *his* heart sold; by *his* Word finds the heart poise. P. 1011
Blessed be the Master, perfectly-endowed, who the mind's suffering annuls. (2)
The Lord's servant's slave *am I*—how His greatness may I express ?
As in His will the Lord, perfection incarnate the duty of truth assigns,[1]
Behoves it we carry it out.
May I be a sacrifice to the Master, who to those alienated grants union. (3)
By the noble wisdom of the Master, is the servant's understanding made pure :
His understanding a beauteous aspect bears—
Worthless[2] the egoist's understanding.
Lord ! this mind and body is Thine—from primal time by truth propped. (4)
Those that to the Master's Word in love have given utterance,
By the Lord in essence[3] of truths are lodged.
In practice of truth their rest and movement.[4]
Truth the food they consume.
Pure their heart, pure their substance;
Elixir of truth have they tasted.[5] (5)
The egoists actuated strongly by sloth, in wild places are ensnared.
Ensnared by the gain they pick up, by their *worldly* bond *from the Lord* alienated.
Should they in holy Truth be absorbed,
By the Master's guidance release would find. (6)
The slave *of the Lord* single-minded by *His love* is penetrated.
Those living without the Lord, false and evil-doers,
Are ever burning.
All worthless pursuits discarding, swim the race of truth. (7)
Those neglectful of the Name, no resting-place find.
God's servant, discarding worldly greed, the Name Divine has attained.
In Thy grace grant union—Nanak to Thee is a sacrifice. (8) (4)

---

1. Confers.
2. Lit. Tasteless.
3. House.
4. Sitting and rising.
5. (Sloth in entering upon devotion).

Lālai gārabu chhodiyā Guru kai bhay sahaji subhāī

God's servant by *fear* of the Master and his poised temper
His pride has discarded.
The servant the Lord has realized, and great exaltation attained :
By union with the Lord has he attained joy, whose value
beyond expression is. (1)
The servant is the Lord's slave: from the Lord comes
his exaltation.
By the Master's grace under shelter of the Lord are
we saved. (I-Pause)
On the servant task *of devotion* has been laid,
That in primal time the Lord has decreed.
The servant, in realization of the decree
Ever by the Lord's will abides.
The Lord will Himself in His greatness grant liberation. (2)
Holy Himself, holy all existence—
Of this the Master by the holy Word realization has granted.
Such alone serve Thee as by Thee to it are assigned.
Without service *to Thee* has none attained Thee—
Others in illusion of duality are lost. (3)
Why put Him out of mind whose bounty is perpetual,
ever-increasing ?
Life and body all is His—He the life *breath into the body* has put.
By His grace is service to Him done;
By His service comes absorption in the holy Eternal. (4)
The *true* servant *of God* is one dying while living,
And by thus dying egoism discards.
His bonds snapped, release he finds, his fire of
desire[1] extinguished.
In all *beings* lies treasure of the Divine Essence—
A rare one by the Master's guidance attains it. (5)
Of merit is the servant devoid, full of demerits.
None so great a Provider as Thou—Thou art the Liberator.
For the servant to obey Thy decree is the purest of actions. (6)
The Master is a Pool, the Pool of amrita[2]—
Whoever seeks it, the reward[3] attains.
The boon of the Name is immortalizing, P. 1012

1. Thirst.
2. Original, Amritsar.
3. Fruit.

Coming to whoever *by devotion* of heart in the mind lodges it.
In service to the Master lies joy eternal;
This to such comes as by Thee to the *Master's* will are
made obedient. (7)
Gold and silver are all Maya—into the dust shall these mingle.
Nothing but *devotion to* the Name shall accompany *us* :
The Master this realization has granted.
Saith Nanak : Those devoted to the Name are truly pure,
In the holy Eternal absorbed. (8) (5)

Hukamu bhayā rahṇā nahīṇ dhuri phātei chīrai

As comes the command, and at the Divine court is the
permit[1] torn,
Life lasts not.
The mind to demerits is bound:
Let the self bear the torment *of this*.
By grace of the Master, perfectly-endowed
Are pardoned sins of this humble one[2]. (1)
How can one for ever last ? Inevitable is departure.
This by contemplation of the holy Word realize.
Whomsoever Thou union dost grant, attains it—
Such is the primal, eternal[3] decree. (I-Pause)
As Thou dost keep I abide, and consume what
Thou mayst grant.
As Thou dost command, I act, placing on tongue[4] the
ambrosial Name.
In the Lord's hand lies exaltation :
For union with Him I yearn. (2)
What good lauding creation ? Himself He creates
and cherishes all.
He who created *me*, in my mind abides—
With none else is my *attachment formed*.
By laudation of the holy Eternal comes true honour. (3)
The Brahmin by study of much rigmarole approaches
not *the Lord* :
Caught amid evil and good, by hunger and death *oppressed*,

1. Letter, letter of permission to live.
2. Original, Fakir (a mendicant). Applied sense, a humble one.
3. Limitless.
4. In mouth.

He whose guardian is the holy Eternal,
From sequestration and fear is immune[1]. (4)
Brother ! Those who in the Divine writ are honoured,
are truly perfect—
Perfect, with perfection of wisdom, truly exalted.
Limitless Thy bounty—Those receiving it are exhausted. (5)
By scouring the salt sea is obtained a pearl[2],
That for a few days shines in bounty, then by dust eaten away.
Should one serve the holy Preceptor, the ocean,
Endless is his bounty. (6)
Those pleasing the Lord are pure; all others soiled.
The impure object purity acquires, as *the Master*,
the philosopher's stone touches it.
Who can evaluate lustre[3] of this holy jewel ? (7)
By assuming sectarian garbs, bathing at sacred spots or
doling out charity
Is not found depth *of the Lord*.
Ask of Veda-reciters—without faith is the world deluded[4].
Saith Nanak : Such alone *the Lord* can evaluate
As by the Master, perfectly endowed are enlightened. (8) (6)

Manmukhu lehri gharu taji vigūchai awarān ke ghar herai

The egoist in a fit of passion deserting home is ruined,
And then at others' homes casts *covetous* glances.
His householder's duty he neglects;
Devoid of contact with the holy Preceptor, in whirlpool of false
thinking fallen.
Wandering from land to land, texts he recites to exhaustion :
With all this his desire only rises.
With this frail *body the holy* word not contemplating,
His belly like a beast he fills. (1)
Friend[5] : let such be the way of life of the anchorite[6] :
By guidance of the Master's Word to one sole devotion should
he be attached;
In devotion to Thy Name should he find fulfilment. (I-Pause)

1. Sequestration and fear are cast off (forgotten).
2. Jewel.
3. The colour of gold, reflecting its purity.
4. Robbed.
5. Baba.
6. Saṁnyāsi.

Such a one dissolving brick-powder his clothes dye, and
mendicant's garb assumes.
Tearing shreds of cloth he makes his quilt,
In his pouch putting lucre,
From house to house begging, yet he sets up the world to instruct;
With mind blinded, his honour losing.
Lost in delusion, the holy word he contemplates not— P. 1013
His *life's* throw forfeited. (2)
The fire *of desire* within, without the Master's *guidance* is
extinguished not,
Although outwardly with burning fire[1] he warms himself.
Without service to the Master comes not devotion—
How else may one contemplate the self ?
By calumny of others in hell he lodges—within him deep
darkness.[2]
By wandering over sixty-eight bathing centres is he lost—
How may impurity of sins be thus washed ? (3)
Much has he wandered,[3] rubbed ashes *over his limbs*,
Yet the path of lucre he seeks :
Within and without *the self* He realizes not the Sole Lord,
And at the word of truth flares up.
Reciting texts, yet by his tongue he utters falsehood—
Such is what one uninstructed by the Master has learnt.
Without utterance of the Name comes not joy;
Without *devotion to* the Name no exaltation. (4)
Some have the head close cropped, others their ropes of
hair in a tuft tie;
Others observing silence are yet full of pride :
Without loving devotion and enlightenment of self is
their mind unsteady,
In ten directions wandering.
Such a one, mad after Maya, discarding amrita drinks of
deadly poison :
His consequences of deeds not effaced, the Divine will
he realizes not—
His place among beasts. (5)

---

1. Implies the fire lit by various orders of mendicants, *dhuni* in Hindi and Punjabi. (Here pūar).
2. At this point there is a variation in reading of the text. One is *atash* (fire), the other, accepted here, *ātasa* (great darkness). Ātama (self) also could be an alternative reading.
3. Lit. winnowed dust. In idiom, as rendered.

Begging-bowl in hand, man may wear garb of rags,[1]
Yet in His mind may be aroused fierce desire.
His wife has he discarded, yet lust in him has arisen,—
To other's womenfolk his heart ataached.
Delivering discourses to others, the holy Word be
contemplates not himself;
Such a one a street lout.
Within him evil passions, outwardly is he calm—
Thus must Yama dishonour him. (6)
The true Sannyasi is one who, discarding the ego,
the holy Preceptor serves;
Seeking not garments or food, receives whatever
spontaneously he gets.
He prates not idly, but garners wealth of forgiveness,
And his dark nature[2] by the Name burns away.
Blessed is one, be he householder, Sannyasi or Yogi,
Whose heart to the Divine feet is attached. (7)
Above desire must the Sannyasi be and to the sole
Lord attached.
Should the Divine elixir he quaff, would peace come,
And in the Divine essence[3] he be absorbed.
His mind unshaken, by the Master's guidance realization
should he obtain,
And his wandering mind restrain.
The house of the self by the Master's guidance
should he search.
And boon of the Name attain. (8)
Brahma, Vishnu and Shiva are holy and exalted by devotion and
contemplation of the Name.
In all species, in all speech, in the sky and nether regions
In all beings, *is pervasive* your light.
All joy and liberation in utterance of the Name and the
holy Word lie—
The holy Name in my heart have I lodged.
Saith Nanak : Without *devotion* to the Name comes
not liberation;
Swim thou the bout of truth. (9) (7)

1. Kāpadiya.
2. Tāmas, one of three qualities, *sloth*.
3. In his own abode.

Māt pitā sanjogi upāe raktu bindu mili pindu karei

By coming together of mother and father are we created,
By union of *the mother's* blood and *the father's* drop
is the body made.
To the Lord is *the creature* devoted, when hanging head
downward in the womb;
He whom he contemplates, for him provides. (1)
How may ocean of the world be crossed ?
Should the Name immaculate by the Master's guidance be attained ?
Is the heavy burden[1] shed. (I-Pause)
Thy benefactions, Lord ! by me, a sinner, are forgotten.
What may I, a mad man do ?
Thou the gracious provider, looking after all,
Day and night remembering each, disbursing bounty. (2)
To attain the four objectives[2] is the self born, P. 1014
Yet *through fogetfulness of God*, the self in the house of
Maya[3] abides.
Oppressed by hunger, Maya's path it seeks;
By attachment is the boon of liberation lost. (3)
With wailing and abject entreaty he finds it not even
though in different places seeking it.
Lust, wrath, pride grips him, as to his family
That will not last,[4] his attachment he fixes. (4)
Of good things of the world he consumes and enjoys,
To pleasant sounds he listens and such sight sees;
Wearing fine apparel in this house of death exhibits it.
Without *guidance of* the Master's word his self he realizes not;
Without *devotion to* the Name Divine is not death[5] warded off. (5)
Involved in attachment and egoism is he deluded;
Clinging to possessions,[6] yet are these snatched away.
His body and wealth destroyed, that are sources of delusion :
Later into regrets he falls, dust over his face falling.[7] (6)
As comes old age, decline youth and body's *vigour*;
phlegm choking his throat,

---

1. Implies burden of transmigration.
2. See Glossary.
3. Shakti.
4. False, unreal.
5. Implies transmigration.
6. Cries 'mine', 'mine'.
7. Implies shame and ignominy.

Water from his eyes flowing;
His feet powerless, hands palpitating—yet the reprobate[1] puts not God in heart. (7)
Gone his senses, his black hair turned grey,
None wishing to keep him at home.
By forgetfulness of the Name sin to him attaches;
Yama chastizing, takes charge of him and to hell hales him. (8)
Ineffaceable is writ of consequences of former births—
The self is born and dies again—whom to blame ?
Without *guidance of* the Master is life wasted and subject to recurring death;
Without the Master's Word is life ruined.[2] (9)
In enjoyment of pleasures is *true* happiness lost;
Involved in hollow ritual man does evil.
In forgetfulness of the Name and *involvement* in greed man the Essence forfeits—
Dharamraja's baton over his head falling. (10)
Whoever has the Lord's glance of grace,
By the Master's guidance the Name Divine and Divine laudation sings.
Such beings are pure, unattached to the world, perfect—
In this world are they *image of* the Divine Enlightener, cherisher of the world. (11)
Contemplate the Lord, the Master's Word bear in mind;
In company of God's devotees practise devotion.
God's devotees are true preceptors, exalted at the Divine Portal.
Lord ! to Nanak pray grant dust of feet of Thy servants. (12) (8)

In the Measure Mārū—Composition of Sri Guru Nanak Dev
To the tune of Kafi
SCORE 1
In the Name of Sole Supreme Being, Realized by the holy Preceptor's Grace

Āwuhn wanjnoṇ dummaṇī kittī mitra kareon

A female[3] with divided heart I come and go,[4] and befriend many.[5]
Such a woman no *true* shelter finds :
How may one separated from her Lord find solace ? (1)

---

1. Sakta.
2. Burnt away.
3. (This is implied by the form of epithets etc. symbolizes the human self).
4. Am without poise or transmigrate.
5. Many who are mistaken for preceptors or deities.

My heart to my beloved Spouse is devoted.
For a moment's glance of grace *by Thee* would I sacrifice
myself cut to bits. (1-Pause)
Of ruined matrimony in the parents' home[1] lying,
How to the Husband's home[2] may I go ?
My neck by grip of demerits clenched,
In separation from the Beloved I pine away. (2)
Should I in the parents' home[1] keep the beloved spouse in mind,
In the in-laws' home[2] would I find lodgement.
In joy sleeps the woman of happy matrimony,[3]
Finding her Lord repository of merits. (3)
Despite quilt and mattress of silk, and fine dresses worn over limbs,
The woman of cursed matrimony cast off by the Spouse,
Her night in suffering passes. (4)
However many the delights that I taste, however, P. 1015
numerous the garb I wear—
Without *love of* the Spouse is youth gone waste,
And ever the cast-off female pines. (5)
The holy Eternal's call by the Master's teaching hear.
Holy is the assembly of the Holy Lord,
And by His glance of grace is *induced* devotion. (6)
The enlightened have applied collyrium of truth,
And with that the Beholder *of all* behold.
By the Master's guidance is acquired enlightenment and knowledge,
As egoism cast off. (7)
Such females[4] please Thee as Thy merits share[5]—
Else many are like me.
Saith Nanak : Those that in holy Truth are absorbed.
Never from their Lord are sequestered. (8) (1.9)

Nāṇ bhaiṇāṇ bharjāīyāṇ nāṇ se sassuṛiyāh

Not these sisters, sister-in-law and mothers-in-law *shall last* :
The true relationship, never to snap, is with the sister-friends[6]
by the Master united. (1)
To the Master ever am I a sacrifice :

1. Implies the world.
2. The hereafter.
3. One united to the Lord.
4. Symbol for seeker.
5. As are like to Thee.
6. Implies fellow-devotees.

Much without the Master I wandered,[1] the Master to the
Spouse united me. (I-Pause)
Aunts, grandmother, mother's sisters, husband's brother,
elder sister-in-law[2]—
All these come and go, not lasting :
Of their swarms are paths full. (2)
Mother's brothers, their wives, brothers, father, mother—
Of such companions are carvans full;
Great is the crowd at the river-ferry. (3)
My sister-friend ! the holy Divine Hedonist, is my Spouse.
Never are holy unions snapped, should one constantly
that Spouse contemplate. (4)
Happy are all seasons, in which love for the
holy Eternal is inspired.
Such a woman[3] realizing the Spouse, night and day in
joy has sleep. (5)
At the bank cries the pilot;[4] cross you over quickly.
Those embarking the holy Preceptor's ship
Have I seen cross over. (6)
Some have got *on the ship*, others already have departed;
Some with load *of sins* are burdened.
Those commerce in truth holding
To the holy Lord are united. (7)
Good we merit not to be called; none *to us* appears evil.
Saith Nanak : One suppressing the ego is the
holy eternal's image.[5] (8) (2.10)

Nāṇ jāṇāṇ mūrakhu hai koī nāṇ jāṇān siyāṇā

I take neither any to be ignorant nor wise :
Ever in love of the Lord absorbed, constantly the Lord's
Name I repeat. (1)
Friend ! ignorant am I, to the Name a sacrifice.
Thou the Creator, all-wise, all seeking—
By *devotion to* your Name may I be saved. (I-Pause)
Ignorant and wise are *in essence* the same : one light in both,
two its names.

---

1. Implies wandering in illusions.
2. (These and those mentioned in the next verse are names of relationships in the Indian society, for some of which no equivalent terms exist in English).
3. Implies seeker.
4. Implies the Master (Guru).
5. Is like...

Supremely foolish is one who to the Name is not devoted. (2)
By the Master's guidance is obtained *devotion to* the Name—
Without the holy Preceptor's guidance is it not attained.
Should it by the holy Preceptor's favour in mind be lodged,
The seeker day and night *in devotion* remains absorbed. (3)
Those involved with royal power, pleasure, beauty, wealth, delights of woman's looks.
Are all gamblers :
Bound by the Divine will, the play they erect—
Each a gaming counter with *one Light Pervasive in all.* (4)
The clever world in delusion is lost;
Those reputed as scholars yet study ignorance.
Studying scriptures, yet the Name they neglect,
All their scribing under delusion of Maya-poison. (5)
Man's life is wasted like crop sown in alkaline soil or a tree growing on river-bank; P. 1016
His life like white dress over which is scattered powdered collyrium.
This world is a chamber of desire[1]—whoever falls into it in pride burns. (6)
Where are *now* subjects and rulers ?
All fallen in duality must perish[2].
Saith Nanak : Whoever ascends the holy Master's ladder,
In the Inaccessible remains absorbed[3]. (7) (3.11)

In the Measure Mārū—Composition of Sri Guru Amar Das
SCORE 5
Octet (Ashtpadi)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jis non premu manni wasāe

In whatever heart is lodged devotion,
Spontaneously in the holy Word *is absorbed.*
Such agony *of yearning* to him alone is known.
No remedy for such to any is known. (1)

---

1. Thirst.
2. Another rendering : All existing between the two (sky and earth).
3. Another rendering : "Saith Nanak : Such is the Master's teaching (Pauri), the inaccessible Lord alone shall abide".
(*Pauri* literally means ladder; in Gurubani, also a stanza embodying spiritual teaching).

Himself He unites *the seeker*; Himself the union making :
Himself inspiring devotion.
Such alone realize love's essence as by Thy grace
are favoured. (1-Pause)
As is aroused illuminating insight, are illusions shattered;
And by the Master's grace is attained the supreme state.
The true yogi is he who by contemplation of the Master's Word,
Such *praxis* realizes. (2)
By good fortune is the woman to her Lord united[1].
The Master's teaching effaces from the mind foul thinking.
Blessed with joy in her Lord, does the woman have
everlasting joy in His love. (3)
No physician is there besides the holy Preceptor, *image* of
the Lord, from Maya's taint free.
By the holy Preceptor's contact is annulled evil,
And by contemplation, realization arises. (4)
Whoever by the holy Word is inspired,
By the Master's guidance from desire[2] it emancipated.
Nothing by man's own effort is attained;
By His grace is His might made operative. (5)
By the holy Preceptor's guidance is the essence of
scriptures[3] realized;
By the Master's grace does the seeker find lodgement
in the true self[4] :
Those favoured by your glance of grace behold inside
Maya's play immaculate Reality. (6)
One seeking the Master's guidance the Essence realizes,
As is egoism discarded.
Bereft of the holy Preceptor's guidance are all actions worthless—
This contemplate in your mind. (7)
Some lost in illusion, in pride go about.
Others by the Master's guidance have their egoism discarded :
Those dyed in the holy Word are the true anchorites;
Others in folly involved by delusion remain gripped. (8)

---

1. Lit. The wife and her beloved Lord are united. The symbolism here is spiritual.
2. Thirst and hunger.
3. Original. Agama, nigama-variously interpreted as Vedas and Sastras and as Tantric texts.
4. Home.

Those that by the Master's guidance have not found
the Holy Name,
Are in egoism caught, their life a waste.
In the Hereafter none our succourer is other than the holy Name—
This by the Master's teaching is realized. (9)
The Name ambrosial is source of everlasting joy,
In all four Ages by the holy Preceptor's guidance realized.
This by Thy favour alone is attained,
Saith Nanak, after contemplating the Essence. (10.1)

In the Measure Mārū—Composition of Sri Guru Arjan Dev P. 1017

Ashtpadiyan (Octets)

Score 3.

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Lakh chaurāsīh bhramtei bhramtei dulabh janamu ab pāiyo

Wandering through eighty four lakh species, the human birth
Hard to attain, have we now attained. (1)
Thoughtless man ! in shallow pleasures art thou involved.
Amrita with thee abides, yet with poison
art thou entangled. (1-Pause)
To trade in jewels[1] hast thou come, but have
departed with load of alkaline soil. (2)
The abode in which thou hast to live and pass thy days,
Hast thou not brought to mind. (3)
Not for an insant hast thou sung *laudation* of the *Lord*,
Immortal, irrefrangible, provider of joy to life. (4)
What is thy destination[2] hast thou forgotten,
Nor for a moment to it attached thy mind. (5)
Seeing thy progeny, wife, home and its paraphernalia
Art thou entangled. (6)
Each as prompted *by the Lord* in tasks engages
Doing deeds in accord with that. (7)
As came the Lord's grace, was attained company of the holy,
And Nanak, servant of God, on the Supreme
Being has meditated. (8) (1)

---

1. Here two synonyms, ratna, jawahir are used—one from the Indian source and the other from the Perso-Arabic.
2. Where thou hast to go.

Kari anugrahu rākhi līno bhaiyo sādhū sangu

In His grace has *the Lord* saved me, and holy company
have I *entered.*
My tongue joy of the Name Divine utters,
of taste deeply sweet. (1)
The Lord is my mind's abode of repose :
True companion, sincere friend, associate, relation,
To whom is known state of the inner self. (I-Pause)
With the Lord, creator of ocean of the world,
have I taken shelter.
As by the Master's guidance to the Lord I make supplication,
Yama's minions oppress me not. (2)
He at whose Portal is found liberation, whose store-house is
heart of His devotees.
The Lord to whom is known the true way of life,
Is Saviour eternal. (3)
Gone are suffering, pain and affliction of those in
whose mind He takes abode.
Such by death, and terrible spots in hell are not touched. (4)
Miraculous powers.[1] the nine treasures[2] and
rivers of amrita with Him lie—
Lofty, inaccessible, immeasurable perfect in the beginning,
end and middle periods of time. (5)
Accomplished Yogis, yoga-practitioners, gods,
Sages that the Vedas recite.
In contemplation of the Lord, find endless, limitless
joy in poise. (6)
By contemplating the Lord with heart's *devotion*
In an instant are innumerable sins effaced.
This practice is purest of the pure, *equalling* millions of charities
and ritual baths. (7)
Of God's devotees is *devotion* solely the strength, wisdom,
enlightenment and life.
Lord ! Go not for one instant out *of my* mind—such is
Nanak's prayer. (8) (2)

Shastri tīkhaṇi kāti dāriyo mani na kīno rosu

God's devotees like trees by sharp tools are cut,
But in mind bear no malice.

1. Riddhi, Siddhi,
2. See Glossary.

They rather engage in fulfilling the needs of
their tormentors,
And *on them* lay no blame. (1)
My self : ever the Lord contemplate—
The Divine Lord compassionate, gracious;
And to way of the holy lend ear (I-Pause)
Man under his feet puts the boat *made from the tree*
And is seated over it,
Gone is his body's fatigue.
The great ocean then menaces him not, and on the bank he disembarks. (2) P. 1018
The earth shows not love for sandalwood,
aloe and camphor plastered over it.
Offal and urine and digging it grain by grain[1] turns not
its mind away. (3)
The sky towards high and low, the virtuous and evil-doers
behaves alike,
And ever all casts unbrella of comfort.
Between friend and foe it distinguishes not,
To all creatures alike. (4)
The sun with its intense light appears and banishes darkness;
Its rays touching evenly what is pure and impure,
Bearing no malice. (5)
The cool breeze gently blowing, incense-laden
At all spots equably blows;
All objects it touches, no way hesitating. (6)
Whoever approaches *fire* with feelings whether good or evil,
Banished is his shivering.[2]
Distinguishing not between friend and stranger,
Always keeping an equable temper. (7)
The self by seeking shelter with the Divine feet
a Protector finds,
And in deep[3] devotion is dyed.
Saith Nanak , Divine laudation ever I sing.
Whereby has the Lord became gracious. (8) (3)

1. Meant as a measure in the original is *til*, sesame grain.
2. Lit. cold feeling.
3. Red (symbol of intensity).

In the Mensure Mārū—Composition of Sri Guru Arjan Dev
SCORE 4
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāndanā chāndanu āngani Prabh jīo antari chāndanā

The noblest moonlight is illumination of the Lord in the
courtyard of the self. (1)
The noblest of contemplations is contemplating the
Name Divine. (2)
The noblest kind of abjuring is abjuring lust,
wrath and avarice. (3)
The noblest of *boons to* beg is begging from the Master *devotion to*
Divine laudation. (4)
The noblest of vigils is keeping awake in singing praise
of the Lord. (5)
The noblest of devotions is the heart's devotion to the
Master's feet. (6)
These to such are available as have good fortune writ
on their forehead. (7)
Saith Nanak : All actions of such are noble
As the Lord's shelter seek. (8) (1.4)

Āo ji Tūṃ āo hamārai Hari jasu sravana sunāwana

Come into our home, *devotees of God* !
And on the Lord's merits to us discourse. (I-Pause)
At your coming is my mind and body made joyful[1],
By singing in your company Divine laudation. (1)
By grace of the holy comes the Lord in the heart to lodge,
And effaced are feelings of duality. (2)
By grace of God's devotees is understanding illumined,
And cast off are foul thinking and suffering. (3)
By sight *of God's devotees* does one turn holy,
Nevermore in womb to be cast. (4)
Whoever is pleasing to your heart,
The Nine Treasures[2] and miraculous powers[3] obtains. (5)

1. Green.
2. See Glossary.
3. Riddhi, Siddhi.

Other than God's devotees no place of *shelter* have I;
Nowhere else can I conceive of going. (6)
None to me, devoid of merit, grants refuge :
With God's devotees alone shall I find shelter. (7)
Saith Nanak : Such is the Master's miracle,
Whereby within the self is *union with* the Lord enjoyed. (8) (2.5)

Jivanā saphal jīvan suni Hari japi japi sad jīvanā

The life eminently successful in listening constantly to the
Name Divine lies. (I-Pause)
The drink that to the mind brings fulfilment P. 1019
Is quaffing amrita-elixir of the Name. (1)
The food that all hunger banishes[1] is by content to be
filled to satisfy. (2)
The best of apparels consists in one's honour by the
Supreme Lord being protected—
Thereafter is one never disrobed. (3)
The best of enjoyments quaffing in holy company,
Joy in God lies. (4)
Without thread and procurement of needle
Should the heart with devotion to the Lord be stitched. (5)
Those by absorption in joy in God inebriated,
Nevermore feel their intoxication ebbing. (6)
Such all the treasures have attained
As by the gracious Lord are granted. (7)
Saith Nanak : Joy in service to the holy lies—
Behoves it one to sip wash of feet of God's *devotees*. (8) (3.6)

In the Measure Mārū—Composition of Guru Arjan Dev
Anjuliyan (Supplication)
SCORE 8

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jīs grehi bahutu tisai grehi chintā

Anxiety abides in the home wherein lies much *pelf.*
There where it is lacking, men wander about *in search after it* :
Happy is one that from either state is free. (1)
In various ways the scriptures have we studied.
These declare : In prosperity of the householder's life lies hell,

1. After which no hunger arises.

In renunciation *much* ill-temper :
One that living the life of the senses[1] yet remains pure,
Fruitful is his *life's* endeavour. (2)
Man whether awake or asleep, in doubts is lost.
Friend ! without the Master's guidance comes not liberation.
In holy company are snapped bonds of egoism.
And vision of the sole Lord beheld. (3)
Should one engage in action, into bonds falls;
In idleness, reviled by others.
Man's mind involved in attachment, in anxiety is he caught :
By the Master's grace does man feel joy and sorrow to be alike,
And God that in each being is pervasive, in his own
heart views. (4)
In *involvement* with the world clings to man doubt;
God's discourse beyond expression and knowing,
then is not realized.
To whomsoever realization He grants, receives it,
And like a child *by Him* is cherished. (5)
Should one *try to* discard *Maya*, still would it not be shaken off.
Should one garner it, fear in mind *remains* :
Of whoever abiding amid *Maya* is the honour saved,
Over such a saint may the fly-whisk be waved.[2] (6)
The true hero[3] *to the world dies* :
Whoever flees the *field*, in transmigration whirls.
Whatever *the Lord* does should man accept as good,
And realizing the Ordinance, burn away foul thinking. (7)
To whatever task *the Lord* prompts should man in it engage himself.
As is befitting He acts.
Donor of joy to Nanak, perfection incarnate,
Shouldst Thou grant *this boon*, is the Name contemplated. (8) (1.7)

Birkhai hethi sabhi jant ikatthei

Under the tree are all creatures gathered :
Of some the speech is harsh,[4] of others sweet.
As came sunset, they depart, as passes off the appointed
period *of life*. (1)

1. Body.
2. (As a mark of honour).
3. (Used here in the spiritual sense).
4. Hot, painful.

Those doing evil are ruined altogether—
Slaughtered by the angel of death[1] in his grip :
By the Creator cast into hell : the reckoner[2] asking after reckoning *of their deeds*. (2) P. 1020
Neither brother nor sister accompanies one;
Departs *the creature* leaving wealth and youth[3] behind.
Man that the Doer, the gracious Lord has not realized.
Like sesame in press shall be crushed. (3)
Thou dost snatch at others' possessions :
Know, God who is by thy side, sees and hears *all* :
For greed of the world into pit fallen, the hereafter has he not thought of. (4)
Man is born repeatedly, and after dies.
Started on a long journey,[4] much suffering he undergoes :
Blind man, Him who is his Creator, he realizes not;
The creature thus undergoes suffering. (5)
Man in forgetfulness of the Creator is ruined.
In the foul sport of the world is he sometimes displeased, sometimes pleased :
Not contacting a holy man inspired by faith and content,
By egoism guided, he wanders along. (6)
The Lord Himself enacts *this* sport.
Some He extricates, others in *Maya*—waves are caught.
As are they directed, they dance[5]—
Over head of each operates the sum of his deeds. (7)
By His grace comes meditation on the Lord.
In holy company one into hell falls not.
On Nanak amrita of the Name has been bestowed—
Songs of Divine laudation he ever utters. (8) (2.8.12.20)

In the Measure Mārū—Composition of Sri Guru Nanak Dev
Solahe (Sixteen—Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sāchā sachu soī awaru nā koī

He alone is holy, eternal, none other.

---

1. Azrael, the angel of death according to Muslim belief.
2. Implies Dharmaraja.
3. Implied sense, beauty of youth.
4. Implies transmigration.
5. Said metaphorically for actions. The figure has reference to the dance of marionettes.

He who has made creation, also destroys it after.
We abide as you keep us—before you what denial avails ? (1)
Himself He creates and destroys.
Himself each to a task He appoints.
Himself grants meritorius thinking, Himself to the
true path directs. (2)
Himself all-knowing, all-seeing;
Himself raising creation, He ennobles it.
Himself air, water and fire making, to *these*
has granted union. (3)
Himself is He moon and sun of perfect *enlightenment*
Himself assuming *form of* the Master heroically—endowed;
As devotion to the holy Eternal is fixed, snare of death
seeks not man. (4)
Himself is He male and female;
Himself the chessboard and chessmen.
Himself fixing arena of the world, wherein the world disports—
Himself *this play* evaluates. (5)
Himself the humming-bee, flower, fruits and tree.
Himself flooding water, dryland, ocean and lake.
Himself the crocodile the tortoise,[1] almighty—
unknowable Thy aspect. (6)
Himself day and night;
Himself by the Master's word exalts.
In all time and ever the unstruck music He plays;
In each being is sound of the Lord of Supreme will heard. (7)
Himself the unique jewel, beyond value.
Himself with perfect justice He judges.
Himself after tasting on the touchstone He absolves. P. 1021
Brother ! Himself *illumination* grants and *ignorance* takes away. (8)
Himself the bow and bowman;
Himself wisdom and sapience perfect.
Himself the lord of utterance and speech.
Himself listening—His creation the cosmos. (9)
Air the Master and water the progenitor have we realized.
The earth that in her womb has kept us, is mother.
Night and day are nurses that the whole world fondle.[2] (10)

---

1. Machh (crocodile) and *Kachh* (Tortoise) are also names of avatars in Hindu mythology.
2. For a parallel vision, see Japuji, Sloka

Himself the fish and net.
Himself *herd of* kine, Himself the keeper.
Lord, as decreed by you, in all creatures is
pervasive your light. (11)
Himself the ascetic and world-enjoyer.
Himself the voluptuary, master of supreme felicity.
Himself unattached, formless, in fearless
trance absorbed. (12)
All species and their utterance in Thee absorbed.
All that is visible, is evanescent.
Such are the masters of *true* wealth, the merchants of truth,
As by the Master are granted realization. (13)
The Master, perfectly-endowed,
Who with the holy Eternal, Lord of all faculties is fulfilled.
By the holy Word realization grants;
Beyond our grasp, above need ever,
Without a sesame- grain of avarice. (14)
For those enjoying within the heart joy equable teaching
Are death and birth rendered meaningless.[1]
Himself donor of boons of liberation and fulfilment,
As loving devotion to the seeker's hearts
becomes pleasing. (15)
Immaculate are you—by contact with the
Master comes realization.
All that is visible, in you must be absorbed.
The lowly Nanak at your Portal this charity seeks :
Grant me exaltation of *devotion to* the Name. (16) (1)

Āpei dhartī dhaulu akāsham

Himself the earth, the Bull bearing the earth and the
sky has the holy Eternal
By manifesting the *three* qualities made.
Himself celibate, donor of the largesse and the contented one :
Himself *their* functions performs. (1)
He who is Doer, performs all functions :
The writ of the holy Eternal none can efface.
Himself Doer, Himself guiding others to doing all,
Himself exaltation conferring. (2)

1. Mad, senseless.

The unstable mind *by direction of* the five thieves,[1] moves;
Seeking *to rob* others' homes, its *true* home not seeking after.
The body's city ultimately is demolished to heap—
Without devotion to the holy Word is all honour lost. (3)
By the Master's instruction comes visions of the three worlds;
As man controlling desire with his mind contends.
Those serving Thee like Thyself become—from childhood
is the fearless
Lord their friend and companion. (4)
Himself is He heaven, the mortal world and the nether world;
Himself the dazzling form of youthfulness;
Himself of aspect wearing fearful matted locks;[2]
Yet form and feature has He none. (5)
Vedas and the Koran His mystery have not unravelled—
Mother, father, son, brother has He none;
All the mountains by Him are created and in Him are absorbed—
The unknowable known cannot be. (6)
Many are the friends[3] that to exhaustion I have adopted,
But none my demerits effaces.
The Lord supreme over gods and men,
With devotion to Him is all fear banished. (7)
To those deluded and strayed does He whom the path :
He sends astray as also guides.
Other than the Name *no reality* I see; by *devotion to* the Name is
attained the supreme state and merit. (8)
Ganga, Yamuna that is *Krishna's* play—ground, P. 1022
Kedarnath, Kashi, Kanti[4] and Dwarkapuri,
Ganga's merging into the ocean, triple confluence,
and the sixty-eight bathing-spots—
All in His bosom are absorbed. (9)
Himself is He a Yogi and Yoga-practitioner,
Himself contemplative sage,
Himself *Divine* monarch and creator of the holy;
Himself supremely just on the throne seated :
Of one knowing Thee as such are doubt,
duality and fear gone. (10)

1. The five sources of evil are meant.
2. (These are mythological allusions).
3. Implies preceptors.
4. Kashi is Benaras (Varanasi), Kanti is Kanchivaram in the South.

Himself Kazi and Mullah;[1]
Infallible, forgetful never—
Himself gracious and compassionate provider,
Enemy of none. (11)
To whomsoever He is gracious, exaltation grants;
Donor to all, bearing not a grain of avarice;
All-pervasive yet unattached,
in all spots hidden and manifest. (12)
What *power* have I to laud Him who is inaccessible, limitless,
The holy, mighty[2] creator ?
To whomsoever He shows grace, union grants;
By joining the holy congregation comes true union. (13)
Brahma, Vishnu and Shiva at His portal standing,
The Lord inaccessible, limitless serve.
Immensely more at His door stand wailing,
That are beyond counting by me. (14)
Besides *The Lord's* holy laudation, His holy Word,
Nothing else in Vedas and Puranas is visible.
Grant me capital of singing laudation of the holy Eternal—
No other prop have I. (15)
In all time[3] is the holy eternal pervasive and so shall be.
Who else is there that is not mortal or shall not die ?
The lowly Nanak thus states in supplication :
Within the self in concentrated meditation
I behold Thee. (16) (2)

Dūjī durmati annhī bolī

Foul thinking, duality-directed is blind, deaf;
Fragile the vesture made up of lust and wrath of such :
Immature female of the self knowing not the secret of keeping
house and living with the Spouse;
In alienation from Him finds not sleep. (1)
As within the egoist burns fire in leaping flames,
In all four directions helplessly he stares
Without service to the holy Preceptor how may
joy be attained ?
Exaltation in the hand of the holy Eternal lies. (2)

---

1. Kazi = Muslim judge; Mullah = Muslim divine.
2. Murari = slayer of the demon Mura.
3. Ages (Yugas).

Let man cast off lust, wrath and pride
And the five-thieves[1] by *power of* the holy Word destroyed :
Of those that grasping sword of enlightenment with the
self-engage in battle,
Desires in the mind are reabsorbed. (3)
As mother's blood with father's drop mingles,
Is created the wonderous figure *of man* :
The boon of light within all is Thine—
Lord-creator, all-pervasive art Thou. (4)
Birth and dealth by Thee are ordained.
As from the Master is their realization attained,
gone is all fear.
Gracious art Thou; as Thy glance of grace dost Thou cast,
Banished from the body is suffering and pain. (5)
In our true home, *our true self*, are we settled :
Consumed is fear,
Poised is the restless mind, quieted.
With lake of the self joy-filled is lotus of the heart abloom,
And the pervasive supreme self turned our helper. (6)
With death recorded in destiny into the sphere *of the world*
have we arrived.
How can we abide here ? Otherwhere must we depart.
In the holy realm of eternity is operative God's holy decree :
By union with the holy Eternal comes exaltation. (7)
Himself the entire world has He created.
He who created it to various tasks has set it.
Above the holy eternal is none visible— P.1023
Holy Lord ! To Thee alone is its truth known. (8)
Four days is duration of *stay* in the *world's* pasture.
Amid darkness is enacted its play and frolic.
The jugglers *of selves* have their sport, like someone babbling
in dream. (9)
Those that with concentrated devotion the Lord above fear in
mind have lodged;
In the Lord the continents, the universes, nether regions the
celestial cities and the three worlds.
In trance are absorbed—
On exalted thrones are settled. (10)

---

1. The five sources of evil are implied.

Of such is the self's city holy's holy the throne of their heart.
As by the Master's guidance truth they have found, joy
have atained.
Holy such, by the holy Eternal seated on thrones of exaltation—
Their reckoning of egoism annulled. (11)
Reckonings are *source of* doubt for the self.
In involvement in duality or three qualities how may
joy be attained. ?
One sole immaculate Provider is there—
Honour by guidance of the Master, perfectly-endowed
is attained. (12)
Over the ages few *the Lord* by the Master's
guidance have realized.
All-pervasive is the holy Eternal; in him is *our* heart absorbed :
By grasping His shelter is attained joy,
And washed off impurity of mind and body. (13)
Those whose tongue with amrita of truth is dyed,
In union with the Lord comes to them not fear or doubt.
By listening to the Master's Word are the senses fulfilled,
And our light into the Divine light merged. (14)
With extreme caution on the earth have *we* trod;
Wherever I look, Thy shelter I *seek*.
Give Thou suffering or joy, to my mind is either pleasing—
With Thee am I in perfect accord. (15)
In the last moment none is our friend.
As by the Master's guidance realized, Thee have we lauded.
Saith Nanak : Those dyed in the Name are the true anchorites.[1]
In their true home, *the Divine Essence*,
settled in trance. (16) (3)

Ādi jugādī apar apārei

Thou existing since primal Time, beyond limit,
Primal immaculate *Essence*, art Thou our Lord.
Holy Eternal ! devices of union with Thee I contemplate !
In the holy Eternal is fixed my trance. (1)
For numerous Yugas has pervaded pitch darkness.
In which the Creator in trance was settled :
By devotion to the holy Names comes true exaltation,
By seating on the eternal throne exalted. (2)

1. Bairagi (Vairagi).

In Sati-Yuga[1] with truth and content were selves filled.
Holy truth of profound mystery *then* pervaded.
The holy Lord judging by truth, His holy decree
promulgated. (3)
The holy Preceptor, then by truth and content was inspired.
Whoever the Master's Word obeys is the true hero.
Such a one at the holy Portal has abode in truth,
And to the decree of the Lord of supreme will is compliant. (4)
In Sati-Yuga all spoke truth :
Whoever acts truth is truly pure.
In men's minds and on their tongues abided truth,
shatterer of doubt and fear;
To the God-facing truth was the true friend. (5)
In Treta[1] did one of Dharma's faculties lapse.
Three were its feet left and one by duality was dried up,
The God-facing then uttered truth, egoists in
frivolities were rotting. (6)
The egoist at the Divine Portal never finds fulfilment.
Without guidance of the holy Word, how may
the heart be devotion-filled ?
Such in bonds come, in bonds go,
In utter ignorance involved. (7)
In Dwapar[1] was *humane* compassion halved.
Rare was any God-directed one contemplating Him. P. 1024
Two were the feet of Dhrama,[2] prop of the earth left;
By the Master's guidance *alone* was truth there uttered. (8)
Out of self-interest kings acted justly.
Charity by expectation *of reward* was motivated :
Without devotion to the Name Divine comes not liberation—
In performing ritual actions did they exhaust themselves. (9)
Through ritual actions *men* liberation seek.
The boon of liberation by the holy Word and
Divine laudation comes.
With guidance of the Master's Word comes not liberation.
In false shows are men deceived. (10)
Wealth[3] and avarice are hard to cast off.
Those acting from holiness are liberated—

1. (For Yugas or Ages as occurring in this hymn see Glossary).
2. Righteousness.
3. Maya.

Those that day and night into devotion and
contemplation are absorbed,
And to the Lord's will are compliant. (11)
Some recite texts perform austerities and at
holy water-edges bathe :
Each acts as by Thee directed.
By hatha and self-suppression is the stubborn
mind not devotion-filled—
None without devotion to the Divine Enlightener
got exaltation. (12)
In Kali-Yuga[1] one sole power of Dharma was left.
Without *guidance of* the Master, perfectly-endowed,
None *the truth* expressed.
Egoists from falsehood act; without guidance of the holy
Preceptor is doubt not lifted. (13)
The holy Preceptor is above desire, *image of* the Creator,
Unafraid of Yama, nor subject to man.
Whoever serves him turns immortal,
Beyond death's torment. (14)
The Creator, in the Master has lodged Himself.
The Master's Word innumerable millions has saved :
Life of the world, of all creation, above fear and impurity. (15)
All from the Master's treasures beg *boons*.
Himself is he *image of* the Lord immaculate, inaccessible, limitless.
Nanak thus states truthfully, supplicates the Lord :
Lord of supreme will ! grant me *devotion* to truth. (16) (4)

Sāchai melei shabdi milāe

Those to the holy Eternal united by the holy Word
are granted union :
Such union spontaneously comes as be the Lord pleased.
The supreme Lord has placed within us light of the three worlds—
Now, brother, no other *to us is visible* (1)
We serve Him whose servants we are.
The Lord inaccessible, of impenetrable mystery,
by the holy Word is pleased.
The Creator, benefactor of His devotees,
in His grace grants union. (2)

1. Hatha-Yoga (Yoga of forcible praxis).

In the holy Eternal's bounty no diminution occurs,
Those without faith[1] receive His gifts yet deny them;
Without realization of their origin or love for truth,
In illusion of duality lost. (3)
The God-directed day and night keep awake *in spirit.*
By the Master's guidance is devotion to the holy
Eternal realized.
Egoists that keep asleep are robbed;[2] brethren !
the God-directed keep immune. (4)
In falsehood involved come *beings* into the world;
involved in falsehood depart—
Attached to falsehood, falsehood they act.
Those attached to the holy Word attain the Divine Portal;
By the Master's guidance their consciousness
in God is absorbed. (5)
The self-female in the den of robbers[3] is robbed :
Their self like a field run over.
Without *guidance of* the Name nothing gives joy
In forgetfulness of the Lord lies suffering. (6)
By the sustenance of truth comes fulfilment.
In *acquiring* the jewel Name lies true greatness.
One contemplating the self realizes the Lord—
His light into the Divine Light merged. (7)
The self-female[4] forgetful of the Name receives buffets. P. 1025
Despite much cleverness *her* doubt gets not shed.
Many rot and die; unmindful *of God* they contemplate Him not—
Their state like those carrying loads of pythons. (8)
No being from rancour and strife is free.
Show me such a one—him shall I laud.
By dedication of mind and body is met the *Divine* life of the world.
And accord with the Lord formed. (9)
None the Lord's truth[5] and extent can realize.
Any known as great, by his *pride of* greatness is consumed.
The holy Lord lacks not of His gifts—
All creation by Him is raised, (10)

1. Raw, unbaked.
2. Used metaphorically for spiritual degeneration.
3. The agents of evil in the mind are meant.
4. The gender is implied by the form of the verb.
5. State.

Supremely great and above need *is the Lord.*
Gifts He creates and to beings provides.
The bountiful Lord gracious is not far—
In His pleasure spontaneously granting union. (11)
Some are fallen into grief, some gripped by maladies :
All by His own will is accomplished.
Loving devotion by the Master's holy guidance comes—
Such the mystics cosmic music[1] realize. (12)
Some wander about unclad, hungry.
Some die of forcible praxises, yet realize not God's truth.
Such realize not the distinction of right and wrong;
Only such have realization as live the Word. (13)
Some bathe at sacred spots, and abjure food.
Some torture their body by exposure of fire :
Without devotion to the Name Divine comes not liberation—
How else may the *ocean of existense* be crossed ? (14)
Those discarding the Master's teaching into wild places stray.
The egoist, stubborn of will, contemplates not the Name.
Such rot and are sunk, garnering falsehood—
By their falsehood does death torment them. (15)
By the Divine will *beings* arrive, by the will depart.
Whoever the Divine will realizes, into holy Truth is absorbed.
Prayeth Nanak : May holy truth be met that my
heart may please,
And may my actions be of the God-directed. (16) (5)

Āpei Kartā purakhu bidhātā

Himself is He creator, the immanent maker of the cosmos :
Beings has He created and judged them :
Himself is He the holy Preceptor, Himself disciple,[3]
Himself the creation has raised. (1)
Close *to us*, is He not far,
Those by the Master's guidance realizing Him are with
perfection endowed.
Their association day and night is fruitful—
Such is merit of the Master's company. (2)
Lord ! thy devotees in each age are holy,
As with tongues delight-suffused Divine laudation they sing :

1. Anhad Shabda.
2. Kāl=Time, all-time, the timeless.
3. (This is a well-known doctrine in Sikh teaching, expressive of the identity of the self with the Supreme Self).

Expressing Divine laudation, suffering and penury they cast off,
From fear of others free. (3)
Ever awake, never are they found asleep;[1]
By dispensing truth to the whole assembly liberation they bring.
Free from impurity of sin, ever pure, in fixed devotion abiding. (4)
Devotees of God ! the holy Preceptor's word realize :
Beauty of youth, breath and body shall *one day* decline.
Thou creature of God ! today or tomorrow shall you be dead.
Repeating the Lord's Name in heart meditate on it. (5)
Creature of God ! discard this rigmarole of falsehood.
Falsehood by death at one swoop is destroyed.
Reprobates[2] by falsehood and egoism of mind are destroyed, P. 1026
In path of duality ruined and rotten. (6)
Discard calumny and envy of others.
Those studying excessively only burn *in envy* and no peace find.
In holy congregation laud the Lord—
Thus shall the immanent Supreme Self your helper be. (7)
Lust, wrath and evil discard;
Discard egoism, involvement in worldly concerns.
By seeking shelter with the holy Preceptor shall you be saved—
Brother ! thus is the ocean of existence crossed. (8)
Ahead of you lies a river purely of fire, reaising poisonous flames.
There no *companion* shall be—alone shall be the self.
In flames will this lake of fire burn—
Egoists fallen into it shall burn. (9)
With the Master lies boon of liberation, that in his grace he grants.
Whoever receives it, its truth[3] knows.
Brother ! of this enquire of those that have received it—
In service to the holy Preceptor lies gain. (10)
Those without the Master's guidance into useless wrangles fall.
Yama striking blows on their head, with ignominy treats them.
Calumniators lie in bonds, not free—
In carrying on calumny of others are they ruined. (11)
Ever utter truth and realize *Him* within :
Behold with insight, He is not far.

1. Used symbolically.
2. Sakta.
3. Way, law etc. may be implied.

By swimming by the Master's guidance comes no impediment,
Thus is the ocean of existence crossed. (12)
Within the self is lodged the Divine power,[1]
That is the eternal Creator.
The self too is beyond death and destruction.
The Lord of the Will by His Ordinance creates beings and looks after them. (13)
He is pure, not enveloped in darkness *of ignorance*;
Holy truth, on the throne seated.
Reprobates false in bonds are whirled about,
Subjected to death and birth and transmigration. (14)
The Master's servants are beloved of the holy Preceptor,
By contemplation of the holy Word seated on thrones.
The essence they realize and of the inner mystery have enlightenment—
In holy company by truth exalted. (15)
God's servant getting liberation himself, to his forebears liberation brings :
To the congregation too liberation he brings, taking them across *the ocean*.
Nanak is a slave to such as by the Master's guidance
To the Lord are attached in concentrated devotion. (16) (6)

Ketei jug vartei gubārai

Numerous Ages[2] in cosmic darkness were passed,
In which the Supreme Being beyond limit was in trance :
In foggy darkness was settled the sole Lord, unattached—
Then was no manifestation of action. (1)
Thus were passed thirty-six Yugas;[3]
In these all happened as by Him willed.
None his rival—the sole limitless supreme *then* existed. (2)
In the four Yugas[2] was He hidden—this you realize—
In each being's heart pervasive.
In each Age[2] was the Sole Supreme Being pervasive—
Realization of this by the Master's teaching comes. (3)
By union of the *paternal* drop and the *maternal* blood was the *human* frame created.

---

1. Nam.
2. Yuga, a period of cosmic time, running into millions of years.
3. For the Four Ages (Yugas) see Glossary.

By interaction of air, water and fire was life sustained.
In the joyous mansion *of the body* does He Himself disport—
The rest is expanse of Maya-attachment. (4)
In circle of the womb, hanging head downwards was *the self*
in meditation—
The Divine searcher of hearts it knew to be *the guardian* : P. 1027
Inside the womb with each breath the Name Eternal
contemplated. (5)
To achieve the four objectives[1] has *the self* in the world arrived,
And in the house of the Lord's Maya found abode :
In forgetfulness of the Sole Supreme Being the bout it loses—
This purblind one of the Name has grown forgetful. (6)
Should an infant die, its gambols are recalled,
And men cry, calling it a playful child :
He whose it was has taken it back—
Misguided is the mourner. (7)
Should any die in full bloom of youth, what may avail ?
Men wail calling him their own :
Those wailing for Maya-relationships are lost—
Life of such in the world is cursed. (8)
Dark hair by grey are followed.
Without *devotion to* the Name is lost the capital *of life* :
By foul thinking is purblind man reuined,
And as robbed, wails and cries. (9)
Should any contemplate the self, would he not wail.
Of this, awareness by contact with the Master comes:
Without the Master's guidance are not the
adamantine doors[2] opened—
By obtaining *guidance of* the holy word comes liberation. (10)
With old age the body gets tattered;
Yet man contemplates not the Lord, the true friend :
In forgetfulness of the Lord with face blackened he departs,
And in falsehood at the Divine Portal faces ignominy. (11)
The false in heart, forgetful of the Name depart this life;
Are born and die, ashes on their head falling:
In the husband's home[3] they find not abode; in the
parent's home[4] is all agony. (12)

1. These are *arth* (prosperity), *Kama* (pleasure), *dharma* (righteousness) and *moksha* (liberation).
2. Doors of ignorance.
3. The hearafter.
4. The world.

Man may indulge in *luxury* of eating, *fine* wear and other delights;
Yet without heart's devotion must his life end meaninglessly.
Such a one distinguishes not right from wrong—
What way to escape Yama's chastizement ? (13)
Let the *God-directed* know the right way to engage in action,
and the way of renunciation;
And by guidance of the Master know the
Divine Reality to pervade the self,[1]
Let them not follow the path of reviling any :
By truth does one become pure. (14)
Without truth none at the Divine Portal attains success.
One robed in the holy Word gains honour.
The Lord in His grace grants forgiveness,
And egoism and pride annuls. (15)
Let such a one by the Master's grace the Divine Ordinance realize,
And know the way *of devotion* appropriate to each Age.
Saith Nanak : By contemplation of the Name attain liberation;[2]
The holy Eternal is donor of liberation.[2] (16) (1.7)

Hari sā mītu nāhīn maiṇ koī

None to me is a friend like the Lord,
Who endowing me with body and mind,
made enlightenment pervasive.
Cherishing and looking after all beings,
By Him is known and seen the state of the self. (1)
The Master is the Lake, we swans over it.
The Master is the ocean, of jewels and rubies full.
Divine laudation is pearls and diamonds—
In singing it is mind and body joy-drenched. (2)
The Lord is inaccessible, immeasurable, unfathomable unique.
Of the Lord, enlightener and cherisher of the universe,
is the extent unknowable.
The holy Preceptor, saviour, by his teaching liberates,
And by suffusing *the seeker* in joy in God grants union. (3)
Without guidance of the holy Preceptor,
what liberation can come ?
He is primal, eternal, devotee of the Lord :
At the Divine Portal in his grace granting liberation. P. 1028
Our faults he forgives. (4)

1. The house (of self).
2. (The figure is swimming across).

The holy Preceptor, donor *of grace*, liberation brings;
All maladies annulling, amrita-elixir pouring.
To Yama the tax-gatherer no tax is payable,
By whosoever has his fire assuaged and has
a heart joy-cooled. (5)
The body with swan of *the self* has formed great attachment;
Yet is one an ascetic, the other a beauteous femaile :
Day and night in delights he indulges,
yet at departure consults her not. (6)
The Lord who creation has raised, over it is spread.
The body made up of air, water and fire resounds.
The mind in company of evil-doers is shaking in fear—
Know, what man has done, he receives. (7)
In forgetfulness of the Name man rancour and
suffering *has to bear*.
When the command comes, departure no way can be put off.
The self in hell's pool flounders as fish *writhing* out of water. (8)
The materialist reprobate[1] eighty four *lakhs of*
hells has to suffer;
Each receives as have been his deeds.
Without *guidance of* the holy Preceptor comes not *liberation*—
Man by the sum of his previous deeds is bound. (9)
In *the hereafter* the path is sharp as sword-edge
through a lane extremely narrow.
There as is reckoning called, the *self* like sesame-seeds is crushed.
There neither mother, or father, wife or progeny are *our* helpers—
Without devotion to the Lord comes not liberation (10)
Many are our friends and companions in the world;
Yet other than the Master and the Lord none is *our helper*:
Service to the Master is means of liberation,
As each day Divine laudation is sung. (11)
Discard falsehood; towards the holy Eternal rush.
Thus attain all your heart's desires.
Rare are merchants of the merchandize of truth—
gainful is their bargain. (12)
Carry you merchandize of the Name Divine;
Thus spontaneously shall you obtain sight of the
Divine Mansion.

---

1. Sākta.

Those with perfection endowed, by the Master's
guidance seek Him—
Thus is the Lord of equable vision contemplated. (13)
Rare are such as the Lord without limit, by
the Master's guidance attain,
And by the Master's word enlighten their mind :
Know the Master's Word to be true—thus in the pervasive
supreme self shall you be merged. (14)
Narad[1] and Sharda[2] are Thy servitors.
In the three worlds all of the highest are such.
All is *manifestation of* Thy might: thou provider of all.
By Thee are all causes made operative. (15)
Those serving solely at the Lord's Poral their suffering shed.
As the divine Portal they reach, the holy
Preceptor gets them liberated;
The holy Preceptor bonds of egoism snaps
And the restless mind stills. (16)
By contact with the holy Preceptor learn the device,
Whereby the Lord's pleasure you may win,
and no recknoing may come :
Annulling egoism, serve the Master.
Thus is Nanak, Servant of God in joy
in God drenched. (17) (2.8)

Asur sanghāraṇ Rāmu hamārā

The Lord is destroyer of demons--
The beloved Lord, in all beings pervasive.
Impossible totally to realize the unrealizable, ever close to us—
By the recorded Word of the Master's speech may
He be contemplated. (1)
The Master and the holy are your shelter's seekers— P. 1029
Lord ! in your grace you liberate them.
Extremely deep is water of flames of evil—
The holy Preceptor alone may carry *us* across it. (2)
The egoists purblind no realization have :
Such entering transmigration, die and perish.
Ineffaceable is the primal Writ :
Such, blind ones, at Yama's door to ignominy are subjected. (3)

1. A rishi, Brahma's son.
2. The goddess of learning.

Many in transmigration keep involved,
And into their *true home*[1] find no lodgement;
Bound by their deeds, sins they commit.
Purblind, lacking understanding and realization,
Caught in the evil of avarice and pride. (4)
What point the woman[2] decking herself in absence of her spouse ?
Such a one, attached to another's husband, her own disregards.
Like a harlot's son of paternity unknown,
Are doings of such a one worthless. (5)
Many are the sufferings of *this body*, goblin's cage.
Beings involved in darkness of ignorance, in hell rot.
Those neglectful of the Name, a reckoning to
Dharmaraja owe. (6)
On Yama's path blazes the sun fiercely, and poisonous
fire in flames rises.
The egoist without devotion is a beast, goblin :
Involved in desire falsehoood he acts—a malignant
malady is this. (7)
On his forehead and head he carries the burden of sins,
unproductive like alkaline soil.
How may he cross the ocean of existence ?
The holy Preceptor is the ship through all the Ages—
By the Name Divine may one cross it. (8)
Love of progency, wife and the world
Is vast expanse of Maya-attachment;
The holy Preceptor snaps Yama's nooses
Of such as Godward turned, the Divine Essence contemplate. (9)
The World deluded by falsehood numerous paths treads.
The egoist fallen into fire, burns.
The Master confers the ambrosial Name, supreme boon—
In contemplation of the Name lies the holiest joy. (10)
The holy Preceptor in his grace truth *in the mind* confirms :
And effacing all suffering, on the *true* path guides :
On this path no thorn pricks the feet, where
the holy Preceptor is preserver. (11)
As is the body tattered, dust into dust mingles.
The egoist is a stone, a slab, impervious to water :

1. The Divine Essence is implied.
2. Image for the self without devotion.

grievously wails, yet into hell and heaven
keeps descending.[1] (12)
Such to the venomous serpent, Maya keep attached.
This duality numerous homes has ruined :
Without guidance of the holy Preceptor arises not devotion—
By attachment to devotion comes faith. (13)
Materialist reprobates[2] after Maya rush about greatly.
How in neglect of the Name may they attain joy ?
Caught in the three qualities themselves they exhaust—
no liberation for such. (14)
The false *in heart* dog and hog may be designated,
Dying of constant, fearful howling :
False their body and mind, by their foul thinking at the Divine
Portal discomfited. (15)
By contact with the holy Preceptor the mind finds poise.
As under shelter with the Name Divine it comes.
The Lord grants the invaluable wealth of God;
At the Divine Portal is Divine laudation favoured. (16)
Those *seeking* shelter of the holy, uttering the Name Divine, P. 1030
By touching of the holy Preceptor attain the supreme state and
realization of God.
Saith Nanak : My self ! contemplate the Lord,
Who is bestower of union. (17) (3.9)

Ghari rahu re mana mugadh iyānei

My thoughtless, ignorant[3] mind ! in your own home[4] abide.
With inner concentration of meditation the Lord's *Name* Utter,
Discarding avarice, in the Lord beyond limit be absorbed—
Thus the door of liberation attain. (1)
Whoever *of the Lord* is forgetful, Yama seeks him out.
Gone is all his joy, and suffering *grips him* in the hereafter.
Myself ! by the Master's guidance the Name Divine contemplate—
Thus comes contemplation of the Supreme Essence. (2)
Contemplate the Name Divine, sweet elixir.
By the Master's guidance is the Divine elixir
within *the self* tasted.

1. That is, is subject to transmigration.
2. Sākta.
3. (Implied sense) child like.
4. Absorption in God is implied
5. Lit. viewed.

Day and night in joy of the Lord abide—in this lies essence of
repetition of texts, austerity and self-control. (3)
By the Master's guidance utter the Name Divine :
This joy in holy congregation seek.
By the Master's guidance your true home seek out—
Nevermore into the womb shall you fall. (4)
In the holy bathing-spot of truth take bath, and
Divine laudation sing.
Contemplating the Essence, to the Lord be
attached in devotion.
At the last moment shall not Yama seek you,
As the beloved Lord's *Name* you repeat. (5)
The holy Preceptor, exalted being is the great provider—
Whoever has the supreme Being lodged within him,
into the holy Word is merged.
Whoever by the holy Preceptor is granted union,
Of Yama's torment is relieved. (6)
Of five elements is the body created.
Within that is contemplated the Divine jewel.
The selves are image of the Lord, the Lord the selves—
The Lord by contemplation of the holy Word is attained. (7)
Brother devotees, in truth and content abide.
Be seeking the holy Preceptor's shelter, grasp forgiveness.
By contemplation of the self, the supreme self contemplate—
Thus in the Master's congregation is attained liberation. (8)
The false reprobate[1] in fraud is fixed.
Day and night in calumny of many indulging.
Devoid of Divine contemplation, in transmigration involved,
Falling into hell of the womb. (9)
The reprobate[1] ever under Yama's obligation lies.
Never ends *for him chastizement* by Yama's baton.
In the reckoning of Dharamaraja on his head is laid a
terrible, heavy burden. (10)
Has ever the reprobate,[1] devoid of the Master's
guidance, liberation found ?
Practising egoism, into the ocean of existence falling.
Without the Master's guidance none swims across—
By contemplation of the Lord comes liberation. (11)

1. Sākta.

None the Master's boon can turn back[1] :
He grants liberation to any who has his grace.
With the Lord above limit cherished in heart,
Approaches not torment of birth and death. (12)
Those neglectful of the Master into transmigration fall,
Taking birth and dying, again and again sins they commit.
The thoughtless, ignorant reprobate remembers not God—
As comes suffering, on the Lord he calls for help. (13)
Joy and suffering by *deeds of* earlier births are ordained :
Of this the Lord who has created us, *the mystery* knows.
Creature of God ! on whom shalt thou lay the blame ?
Thy own hard doing bear. (14)
Man involved in egoism and avarice, into the world has arrived, P. 1031
And bound by desire is moved forward.
Caught in possessiveness, what may he carry with himself,
With poison and ashes of evil-doing laden ? (15)
Brother-devotees, to the Lord be devoted.
On the *Lord* inexpressible you discourse,
With your desire merged back into the heart.[2]
The mind restless restrain in its abode—
Such action is annuller of suffering. (16)
Shelter of the Lord, perfect enlightener have we realized.
The God-directed by the Master's guidance devotion to the Lord have formed.
Saith Nanak : By *devotion to* the Name Divine is the understanding exalted;
By Divine grace comes liberation. (17) (4.10)

Sharaṇi parei Gurdev tumārī

Divine Master ! your shelter have we sought.
Lord ! Thou art almighty, gracious.
None Thy wonders knows—Thou the supreme Being perfection incarnate, creator of the cosmos. (1)
From primal time dost Thou cherish *beings*.
Gracious one ! in each being is *pervasive* Thy unique beauty.
As pleases Thee, dost Thou make the universe run—
All act as by Thee ordained. (2)

1. Efface.
2. Mana.

Within *all* is the holy Light, life of the universe.
The Lord tastes pleasure of all beings, quaffing their delight.
Himself over the three worlds father of the universe, Provider—
Himself receiving boons and dispensing them. (3)
Creating the world, this play hast Thou enacted.
Beings by mingling air, water and fire hast Thou created.
In the city of the self are nine visible doors[1] the tenth[2] has Thou
kept secret. (4)
Four are the fearful rivers of fire[3].
This a rare God-directed one, abiding purely by
guidance of the holy word realizes.
Reprobates[4] and those of evil thinking *in these* sink and burn—
The Master by attaching the *self* in devotions
to the Lord saves. (5)
Amid water, burning *fire*, earth and the sky,
Is abode of the self, made up of five elements—
By guidance of the holy Preceptor's Word remaining
devotion-drenched,
Discarding illusions of Maya and egoism. (6)
The mind drenched in devotion, by the holy Word finds certitude.
Without devotion to *the Name* comes not poise.
The thief[5] within the house and masion robs—this the reprobate,[4]
agent of evil has not understood. (7)
Agents of evil are noisy, fearful goblins;
Evil spirits, *at the self* tugging :
Without aborption in the holy Word in transmigration involved,
In ignominy passing through birth and death. (8)
Amid alkaline soil[6] the body turns heap of ashes.
Devoid of *devotion to* the Name what honour may come to thee ?
Such are in bonds, not ever over the Four Ages
getting liberation,
Marked out by Yama's minions, *agents of* death. (9)
Such bound at Yama's door chastizement receive.
To such a sinner no liberation comes—
Wailing piteously as fish caught on hook. (10)

1. The sources of sensation are implied.
2. The source of super-consciousness.
3. (These are : Violence, attachment, avarice and wrath).
4. Sākta.
5. Evil qualities are implied.
6. Symbol for a life passed it doing evil.

The reprobate in the hangman's noose is caught alone—
Blind, in Yama's power fallen.
Without devotion to the Name Divine comes
to him no liberation,
Rotting today or tomorrow. (11)
Other than the holy Preceptor, none is *our* friend—
Here and in the hereafter is the Lord our guardian.
In His grace bestowing *devotion to* the Name Divine,
Granting union as water with water mingling. (12)
The disciple strayed, by the Master is instructed; P. 1032
Who to those straying the right path shows :
Day and night serve the Master, shatterer of suffering,
friend ever by us. (13)
What service can the *ordinary* mortal render to the Master,
When Brahma, Indra and Shiva of this are ignorant ?
Tell, how may the holy Preceptor, unknowable[1] be realized ?
Realized by whosoever has his grace. (14)
With devotion within is attained the *Divine* sight.
By love with the Master's Word comes the *Divine* touch.
Day and night by such a God-directed devotee is
beheld the pure holy Light,
And a lamp within his heart seen. (15)
The sustenance of Enlightenment is the sweet elixir supreme—
Whoever has tasted of it, the Divine sight has beheld :
By beholding the *Divine* sight comes union to
those unattached to the world,
And the mind suppressing desire, in the
Divine Essence is absorbed. (16)
Those serving the holy Preceptor are exalted among mankind.
Such in each being the Lord have realized.
Prayeth Nanak : Grant *to me singing* of Divine laudation,
and company of God's devotees
Who the holy Preceptor, *image of* the
Lord have realized. (17) (5.11)

Sāchei Sāhib sirjaṇhārei

Contemplate the holy Lord, creator *of the universe*,
Who establishing the spheres of *heaven and earth* has minded them.

1. (This is expression of the doctrine of the identity in spirit of the Master-Guru and the Lord).

The Creator, holy and above desire,
Raising creation looks after it. (1)
Different *species of* creatures has He made;
Endowing them with two[1] kinds of teaching, on two[1] separate paths has He set them :
Without guidance of the Master, perfectly-endowed comes not liberation—
In contemplating the holy Name lies *true* gain. (2)
Men study *scriptures*, but realize not the true way *of life*—
Not realizing the Name, into delusions fallen :
Receiving bribes *false* witness they give, with noose of foul thinking *closing* round the neck. (3)
Men study Simritis, shastras and Puranas[2],
But only make controversial expositions, not realizing the essence :
Without *guidance of* the Master, perfectly-endowed is not found the Essence—
The true and the holy tread the path of truth. (4)
All laud Him, and listening repeat it :
Teh Lord all-knowing, Himself *the truth* judges.
Those having the Lord's glance of grace, by the Master's guidance laud the Supreme Reality[3]. (5)
Many listening to the sacred Word repeat it—
Repeat it without end :
Whomsoever with knowledge of the unknowable He blesses,
With power of expressing the inexpressible is endowed. (6)
At birth is raised music of felicitation;
The ignorant singing paeans of joy :
Whoever is born, must inevitably die—
By one's sum of deeds are the appointed nuptials with death fixed. (7)
Union and alienation by the Lord are ordained;
Who raising creation, suffering and joy has dispensed.
The God-directed, wearing armour of noble conduct from suffering and joy are exempt. (8)

---

1. The path of godliness and attachment to duality are implied.
2. See Glossary.
3. Shabda

Noble are the holy Eternal's merchants.
Who by guidance of the Master's teaching buy
merchandize of truth.
Whoever has with him this holy commodity, by the holy Word
is inspired. (9)
In dealing in false commodities is incurred loss.
Whoever by the Master's teaching makes commerce[4] to the Lord,
is pleasing :
His capital, and commodity safe, Yama's noose is removed
from him. (10)
All by their will[5] make utterance— P. 1033
The egoist in *grip of* duality knows not the *true* utterance :
The understanding and utterance of the blind too is blind,
Bringing them suffering. (11)
Man in suffering is born, in suffering shall die.
Without seeking shelter with the Master goes not suffering.
Man in suffering is born, in suffering dies—
What into the world has he brought, what shall carry ? (12)
Those with holy deeds are under the Master's protective rule.
In their birth and death Yama's hordes *oppress them* not.
Such discarding branches *of the world*, to the essence,
the root are attached,
Their hearts by truth inspired. (13)
God's devotees by Yama are not chastized,
And on the hard way see not suffering—
Within their hearts worshipping the Name Divine,
No other for them *exists*. (14)
Without end is Divine laudation and chastizement to *evil-doers*;
As may please Thee, must man live by Thy will.
Such at the Divine Portal robbed *in honour*, depart the
world in joy,
As by the holy Monarch's command *they abide*. (15)
What of God's multiple qualities may one narrate ?
Even the greatest come not to the end of them.
Prayeth Nanak : May I attain truth; protect my honour,
Thou who are king over kings. (16) (6.12)

1. Used metaphorically.
2. That is, from egoism.

In the Measure Mārū—Composition of Sri Guru Nanak Dev
In the mode Dakhni

Kāyā nagaru nagar garh andari

The city of the self within a citadel is situated—
Within that the holy Eternal's abode lies in sky-town[1]
of the higher self.
That is an immutable spot, ever pure. which *the Lord*
Himself creates. (1)
Inside that town are awnings and streets,
Where He Himself buys articles and looks after them.
There are fixed adamantine door-panels, that He Himself
alone can fix—
These by the Master's Word are thrown open. (2)
Within *the city* are citadels, caves, houses and open spots.
Therein by Divine decree and will are made nine abodes[2]—
In the tenth[3] abides the supreme being, indescribable, limitless,
Who Himself the inaccessible makes accessible. (3)
In the body *made of* air, water and fire abides the
Sole Supreme Being,
Who Himself this play has enacted.
By His grace is assuaged the flaming fire of *desire*—
Himself clouds He makes to shed rain. (4)
The earth has He created and made it the theatre
of righteousness[4].
Unique Himself, creation and destruction He makes.
The play of breath has He made everywhere; as His power
He withdraws, comes demolition *of life*. (5)
The eighteen packs[5] of vegetation are all Thy female gardeners;
The air that revolves, over Thee waves the fly-whisk
The lamps sun and moon has He placed—
In the house of moon of *poise* enters the sun
of enlightenment. (6)
The five birds *of sources* of enlightenment, fly not wild;
From the fruit-bearing tree *of enlightenment*, amrita-fruit
they obtain.

1. This is believed to be located in the skull.
2. The physical sources of sensation.
3. (The seat of superconsciousness).
4. Cf. Japuji, 34.
5. (This is the traditional way to describe the total variety of the vegetable world).

The God-directed in poise sing Divine laudation, and
pick up gain of joy in God. (7)
The Divine effulgence in splendour shines, without moon or stars,
Without sun rays or lightning flashing in sky :
The inexpressible I *try to* express, devoid of signs,
all-pervasive, pleasing to the heart. (8)
As spread the rays, comes effulgence and light.
The gracious Lord Himself His *marvels* enacts and beholds—
For ever rises melody of the unstruck music, played in the
abode of the fearless. (9)
As rings the unstruck music, flee doubt and fear; P. 1034
And the Lord all-pervasive is beheld spread everywhere.
All creation is Thine; by the Master's guidance art
Thou realized—
Those chanting laudation at Thy Portal in beauty *shine*. (10)
He is the primal immaculate being, from Maya-taint free;
No other do I contemplate :
The Sole Supreme in my heart abiding pleases me,
Annulling egoism and pride. (11)
Amrita granted by the holy Preceptor have we quaffed :
Of no other do we have consciousness.
The sole, limitless Being testing beings, in His store
enters them. (12)
Immensely profound are Thy enlightenment, meditation on
Thee, Thy truth.
None the extent of Thy expanse knows.
All creation of Thee begs *boons* which those having
grace attain. (13)
Good doing, righteousness, and truth in Thy Power lies;
Beyond need, limitless, Thy stores :
Lord ever compassionate and gracious, Thyself union
dost grant. (14)
Whoever Thy sight is granted, beholds Thee.
Himself He creates and destroys.
Himself the Lord unites and alienates,
Himself taking life, restores it. (15)
All creation within Thee abides.
The Lord seated in His adamantine mansion beholds it.
Nanak thus states truly in humility :
In beholding the Divine sight lies joy. (16) (1.13)

Darshanu. pāwāṇ je Tudhu bhāwāṇ

Should I please Thee, with Thy sight would I be blessed.
Then in loving devotion, laudation of the holy Eternal would I chant.
Lord-Creator ! on Thy pleasure depends devotion *to Thee*—
Thyself alone making our tongue joy-suffused. (1)
God's devotees at the Divine court shine in beauty.
Lord ! liberation to your devotees comes :
By discarding egoism is one to Thy Name devoted,
Ever on Thy Name meditating. (2)
Shiva, Brahma, goddesses and gods.
Indra, anchorites, sages—all in service to Thee engaged.
Celibates, donors of charities, dwellers in forests—
None Thy extent is able to realize. (3)
Without *Divine* .guidance none realization attains.
All He does as pleases Him :
Eighty-four lakh species of creation, all by His will breathe *and live*. (4)
What He wills, must inevitably happen.
Egoists, reckoning themselves powerful, only wail :
One forgetful of the Name no resting-place finds,
And caught in transmigration suffers. (5)
In the pure body lodges the holy self,
Containing within itself essence of the immaculate Divine Reality.[1]
Such all suffering joyfully quaffing as amrita, nevermore to suffering are subjected. (6)
From excess of pleasures come suffering.
From indulgence in pleasure arise maladies that in the end bring ruin :
From pleasure rises suffering that is unending—
Those indifferent to the Divine Will *in transmigration* are whirled. (7)
The whole world, devoid of enlightenment *in transmigration* whirls.
The holy Eternal lying in His trance is all-pervasive.
The Master's Word believed renders immune from fear,
And light *of the self* into *Divine* light merges. (8)

1. Nām.

The Lord is eternal, immutable, immeasurable,
In an instant, destroying and recreating—
Without form or feature, beyond extent or value :
By penetration through His Word comes certitude of faith. (9)
Beloved Lord, we are *your* slaves' slaves— P. 1035
Slaves of those that make praxis, are holy,
noble contemplative.
One putting faith in the Name wins through—
The Lord Himself confirms *faith in* truth. (10)
Those cherishing truth *alone* are holy and truthful.
The holy Eternal loves devotion to the word.
In the three worlds has He placed His holy might—
By *devotion to* truth pleased. (11)
All *to the Lord* attribute greatness.
Without the Master's guidance none enlightenment attains.
One joined to holy *congregation* to the holy Eternal is pleasing—
Never are such alienated or undergo suffering. (12)
Those alienated *from God* in primal time wail bitterly;
Again and again dying and being born, according to
their appointed period.
Whoever has His grace, He exalts; such united
to Him, no regrets have. (13)
Himself is He creator and enjoyer *of creation*;
Himself with it satiated, Himself to it unattached :
Himself dispenser of boon of liberation, annulling avarice
and attachment. (14)
Lord almighty, all-powerful, limitless,
Art Thou reckoned dispenser of the supreme charity :
His own creation He beholds—
Those favoured of Him to good doing inspired. (15)
Such laudation of the holy Eternal singing, please Him.
From Thee these arise, into Thee merged.
Nanak verily states in supplication : In union with the holy
Eternal lies joy. (16) (2-14)

Arbad narbad dhundhūkārā

For millions upon millions, countless years was *spread* darkness,
When existed neither earth nor heaven, but only the
limitless Divine Ordinance.
Then existed neither day or night, nor sun or moon;
The Creator into unbroken trance was absorbed. (1)

Existed then neither forms of creation, nor of speech;
neither wind nor water;
Neither was creation or disappearance or transmigration.
Then were not continents, neither regions, the seven seas,
Nor rivers with water flowing. (2)
Existed then neither heaven or the mortal world or
the nether world;
Neither hell or heaven or time that destroys.
Hell and heaven, birth and death were then not—none
arrived *into the world* or departed. (3)
Then were not Brahma, Vishnu or Shiva :
None other than the Sole Lord was visible.
Neither existed then female or male, or caste and birth—
None suffering and joy received. (4)
Then were neither celibates, nor keepers of vows or
those *doing penance* in forests;
Neither accomplished yogis or Yoga-practitioners who
in absolute joy live.
Then were neither distinctions of Yogi and Jangam,[1]
nor was any called Nath[2]. (5)
Then were not *instituted* recitaton of scriptures or keeping of vows,
fasts or worship-offering,
Nor any who expounded doctrine of duality :
Himself He created and was joy-filled, His
own worth evaluating. (6)
Neither existed ritual purity or vows or restraint, nor
wearing of basil[3] rosaries :
Then existed neither *Krishna's* milkmaids or Krishna,
neither cows or cowherd;
Neither magical rites nor superstitious frauds nor
any player on flute.[4] (7)
Neither were there ritual practices nor Maya the fly;
Nor did the eyes behold caste and birth distinctions.
Neither had any *recorded on* forehead getting caught in
snare of avarice or death,
Nor did any meditate on any. (8)

---

1. An ascetic sect, constantly on the move.
2. A Yogis' abbot.
3. Rosaries made from seeds of tulasi.
4. (Herein the references one to the Krishna legend).

Neither existed then calumny nor laudation, neither life
or living self;
Neither Gorakh nor Machhindra[1] :
Neither enlightenment or meditation, nor birth of clans—
None called reckoning *of deeds*. (9)
There existed not distinctions of castes and creeds as between Brahmin and Kshatriya; P. 1036
Neither deity nor temple or *holy* cow or the Gaytri[2] mantra.
Existed then neither sacrifices by fire or bathing at sacred spots.
Or worship-offering. (10)
Existed then not Mohammadan divines as Mullah or Kazi,
Or Sheikhs and Hajjis;[3]
Neither subjects or rulers; neither worldly pride or any assuming
titles of glory. (11)
Then was neither loving devotion nor distinction of the Eternal
and phenomena;
Neither friends and companions nor origin through
father and mother[4]—
Himself was the Lord Merchant-prince, Himself the trader :
This state to the holy Eternal was pleasing. (12)
Then were not scriptures like Vedas and the Koran,
Simritis and Shastras,[5]
Neither recitation of Puranas[6] nor rise or setting of sun :
Unknowable Himself, was He the source of all utterance; Himself
the unknowable unmanifested. (13)
As it pleased Him, the world He created;
Without a *supporting* power the expanse He sustained.
Brahma, Vishnu and Shiva He created and to maya-attachment
gave increase. (14)
To a rare one was the Master's Word imparted;
Himself His ordinance He made operative and
watched over it :
Creating continents, spheres and neither worlds, the hidden
He made manifest. (15)

---

1. (These are names of two famous Yogis).
2. A brief sacred text.
3. A pilgrim to Mecca.
4. (The drop and the blood).
5. Simritis are books of Brahminical codes. Shastras are philosophy.
6. Books of Hindu mythology.

None His extent knows
Of this from the Master, perfectly-endowed comes realization.
Saith Nanak : Those dyed in truth one wonder-struck;
In wonder Divine laudation they chant. (16) (3.15)

Āpei āpu upāe nirālā

Creating *the universe* Himself, has He remained unattached.
The compassionate Lord the holy centre *of holy congregation* too has made :
Combining air, water and fire, citadel of the body has He created. (1)
The Creator the Nine abodes[1] has fashioned;
In the Tenth[2] is the Lord unknowable, limitless lodged.
The God-directed *besides* have seven lakes[3] full of pure water, that never are fouled. (2)
In the lamps of sun and moon the entire effulgence is His.
As may please His greatness, the world He creates and watches over.
He is light incarnate, eternally provider of joy—
By the holy Eternal's *grace* the devotee finds exaltation. (3)
In the *body's citadel* are situated shops, markets and centres of trade :
There the Divine Merchant accurately weighs *actions*.
Himself jewels *of devotion* He purchases and receives, Himself evaluates them. (4)
The Divine Buyer evaluates these,
And in His store ever-full, beyond need, *puts them*.
All powers with Him abide—a rare God-directed one is granted realization *of these*. (5)
By His glance of grace is met the Master, perfectly-endowed.
Then brutal Yama strikes not his blows :
As the lotus that blooms in water, Himself in bloom of joy into meditation He enters. (6)
Himself amrita-shower *of enlightenment* He rains,
Containing endless diamonds, jewels and rubies *of devotion* :
By contact with the Master is attained the Lord perfection incarnate,
Whereby is obtained the boon of devotion. (7)

---

1. The nine sources of sensation in the body.
2. The seat of superconsciousness.
3. These are the five sources of enlightenment, the mind and the faculty of realization (buddhi).

Whoever the invaluable boon of devotion purchases,
Never sees decrease, ever weighs right.
The merchant of the holy Eternal in the holy bargain
ever engages. (8)
Rare is one making such a holy bargain,
As one to the holy Preceptor perfectly-endowed by *the Lord*
be united :
The God-directed the Divine Ordinance recognize,
And by obedience to the Ordinance in the
Lord are absorbed[1]. (9)
By the Divine Ordinance does man arrive in the world; P. 1037
By the Ordinance *into the Creator* is reabsorbed.
The created world too by the Ordinance is seen to be raised.
By the Ordinance subsist heaven, the mortal world and the
nether regions;
By the Ordinance His might He assumes. (10)
By the Ordinance the earth's burden on the head of the Bull[2] rests.
By the Ordinance exist air, water and the sky.
By the Ordinance finds the self abode in the house of eternity
and Maya;
By the Ordinance all in the cosmic play He engages. (11)
By the Ordinance are spread the heavens;
By the Ordinance subsist denizens of water and land and the
three worlds.
By the Ordinance provides He breathing and taking in
of each morsel;
By the Ordinance provides enlightenment and the vision. (12)
By His Ordinance are created the ten incarnations *of Vishnu*,
And endless numbers of deities and titans :
Whoever to the Ordinance is obedient, at the Divine Portal is
robed in honour,
And merging in the holy Eternal, in Him is absorbed. (13)
With the Ordinance operative passed the thirty-six Ages;
By the Ordinance are Yogis and Yoga-practitioners in
contemplation engaged :
Himself the Lord, the universe drawn by His helter;[3]
In His grace granting liberation. (14)

---

1. Implies the faculties.
2. The mythical support of the earth (Cf. Japuji 16)
3. Lit. nose-string, as drawn through noses of pack animals.

In the citadel town of the body *rules the self* as king,
Served by the officers of *sources of action* and his personal servants,
the sources of enlightenment;
Elegant is its portal :
With falsehood and attachment is not attained lodgement in the
true home, *the Divine Essence*—
Man by his greed and sin into regrets falls. (15)
Truth and content in this city are the officials performing duties,
As engaged in continence, truth and restraint
under the Lord's shelter comes.
Saith Nanak : *Then* spontaneously is attained the Divine
life of the universe,
And man *by following* the Master's Word
exaltation attains. (16) (4.16)

Sunn kalā aparampari dhārī

The illimitable Lord in His unattributed state of void
His might assumed,
Himself remaining unattached, of immeasurable extent :
Himself displaying His might views it, from the void creating
substances void of consciousness. (1)
From the unattributed void were created air and water.
Raising creation, in citadel of the body is He situated as monarch.
Sire! in fire and water lies your light; in *your* state of void was
lodged *your* might. (2)
From the unattributed void were raised Brahma, Vishnu and Shiva;
In all Ages was the void pervasive :
Whoever this formula contemplates, is a man perfectly-endowed,
Whose contact all doubt annuls. (3)
From the unattributed void were created the seven lakes—
He who made them, contemplated them too :
Should the mind by the Master's guidance in these
seven lakes bathe,
Nevermore into transmigration is thrown. (4)
Sun, moon and the sky from the unattributed void appeared,
Whose light in the three worlds is pervasive.
In unbroken trance abides the Lord unknowable,
limitless, unattached;
In the void into trance fallen. (5)
From the unattributed void were created earth and sky,
That without pillars by power of truth is sustained.

Creating the three worlds, by the string of
Maya are these banded—
Himself these He creates and destroys. (6)
From the attributeless void arose species of creation and
forms of utterance—
From the void arisen, into the void are these absorbed :
The Creator the marvel of creation has displayed;
From His Ordinance is the miracle made manifest. (7)
From the attributeless void were created the pair night and day,
And creation, destruction, joy and suffering :
The God-directed made eternal, above joy and suffering arisen,
In their true home, the Divine Essence, abide. (8)
The Vedas Sām, Rig, Yajur and Atharva
That from Brahma's tongue[1] issued are affected by P. 1038
Maya of three qualities :
None His worth can express—each utters as by Him directed. (9)
From the attributeless void were created the seven pools;
From the attributeless void appeared in trance the various worlds.
Himself the Lord beyond limit created causation—
All act as by Thee ordained. (10)
The three qualities[2] of energy, sloth and intelligence are
by Thy might and Thy shadows—
Thereby the self gets in egoism suffering of transmigration :
Whomsoever the Lord by the Master's guidance shows grace,
By sending into the fourth state[3] liberation grants. (11)
From the attributeless void appeared the ten
incarnations *of Vishnu*;
Thereby too in *spread* the expanse of creation—
Were created deities, titans and the gods' servitors and choristers,
Who all prescribed duty perform. (12)
Whoever by the Master's guidance gets realization,
from maladies remains immune;
Only rare ones know this teaching of the Master.
Such throughout the Ages subject to liberation remain,
and in liberation attain exaltation. (13)
The five elements from the attributeless void were manifested,
Wherefrom is the body compounded and *man* in action engages

1. Mouth.
2. See Glossary.
3. The state of superconsciousness.

Evil and good *actions* on the forehead are recorded,
Whereby are *seeds of* sin and well-doing sown. (14)
The holy Preceptor is exalted being, from Maya-taint free,
In the holy Word dyed, with joy in God inebriated :
From the Master come miraculous powers, enlightenment,
fulfilment and illumination—
By perfect good fortune comes union with him. (15)
The mind greatly to Maya is attached :
This a rare enlightened one realizing, determines :
Avaricious man caught in desire, egoism and
doubt falsely acts. (16)
By contemplation from the holy Preceptor obtained,
The self into unbroken trance gone, the abode of truth enters.
Saith Nanak : By the immaculate sound of holy music
In the holy Name Divine is the self absorbed. (17) (5.17)

Jeh dekhāṃ teh dīn-dayālā

Wherever I look, *the Lord* compassionate to the humble *I behold*,
The Lord gracious exempt from birth and death :
In all creation is pervasive device of life *granted by Him*,
Yet is the Divine Monarch unattached. (1)
The world is His reflection, who has neither father nor mother.
He neither has acquired sister nor brother :
Not subject to death nor decay nor *characterized by*
family or clan—
To my heart[1] the Lord, supreme over all deities, is pleasing. (2)
Thou art the supreme Being beyond time—death stands not
menacing over Thy head.
Thou the Supreme Being indescribable, inaccessible, unique.
Those rendered serene by truth, content and the holy Word,
Spontaneously to Thee in devotion are attached. (3)
Spreading the three qualities,[2] in the fourth[3] abode does He abide.
And of death and birth has made a morsel :
His light immaculate, life of the entire universe,
By the Master by the unstruck music is manifested. (4)
The holy are exalted beings, noble and beloved of the Lord;
Inebriated in joy in God, liberated :

1. Mana.
2. See Glossary.
3. The seat of superconsciousness (turīyā).

Nanak *seeks* dust *of feet* of the holy congregation—
The Lord by the Master's grace is attained. (5)
Thou controller of the inner self—all creatures are Thine.
Thou the Bestower, we Thy servants :
In Thy grace grant the Name ambrosial— P. 1039
For those so blessed has the Master illumined the
jewel of enlightenment. (6)
By compounding the five elements is this body made;
By attaining the Supreme self all-pervasive, has come joy.
Our good deeds the fruit of amrita have borne,
As jewel of the Name Divine in our heart we have found. (7)
Whoever has mind fixed in faith, is above hunger and thirst[1],
And the immaculate Lord, all-pervasive in each being beholds :
Those dyed in amrita-elixir are the pure anchorites,
As by the Master's teaching in loving devotion
they are absorbed. (8)
Whoever day and night acts of spiritual purification performs,
In all creation beholds *the Divine* immaculate light—
His tongue immersed in joy of the delectable Word,
The joyful flute[2] he plays. (9)
Such alone this joyful flute play
As of the three worlds have acquired enlightenment.
Saith Nanak : Know the Master's teaching to be such,
That thereby to the Name Divine is devotion attached. (10)
Rare are such beings in the world,
As contemplating the Master's world, to *the world*
remain unattached :
Liberated themselves,[3] to the congregation and their
forebears liberation[4] they bring. (11)
Such alone of the Divine abode and the Portal know,
As by the Master, perfectly-endowed are granted illumination :
In the citadel of the body abides the occupant of the Mansion,
The holy Lord—*seated* on the eternal throne
erected *by Him* : (12)
God's servants, exalted beings poison of evil-doing have not tasted :
The fourteen regions[5] and the two Lights,[6] are the witnesses to this.

1. Used symbolically for desire.
2. Used symbolically.
3. Swim across.
4. Take across the water.
5. The worlds are implied.
6. Sun and moon implied.

Within them lies the unique, invaluable substance—
This Divine wealth by contact with the Master is obtained. (13)
Such occupy the throne as for it are fit :
These are such as by the Master's guidance the five evils annul,
and turn God's humble servants,[1]
Realizing the Lord existing since primal time ever-present,
who never shall not be—
And who illusion and doubt have lifted. (14)
To such a throne is offered obeisance day and night :
Such holy exaltation through devotion formed by the
Master's guidance is attained.
Saith Nanak : Contemplate God; be liberated,[2]
As is attained the Lord, our friend in the last stage. (15) (1.18)

Hari dhanu sanchuh re jana bhāī

Brother devotees! garner wealth of Divine *devotion*;
And serving the holy Preceptor, with him seek shelter.
Such wealth from thief and burglar is immune; *in mind*
awakened by the holy Word is it raised. (1)
Thou the Sole Supreme Being, unattached, Divine monarch.
Thyself dost Thou bring to fulfilment objectives
of Thy devotees.
Immortal, unshakeable, limitless, invaluable—the Lord in
immutable station is exalted. (2)
Noble is that city of the body wherein the five *noble qualities*
live in prominent positions.
In the Sole Supreme Being immaculate
Are absorbed possessors of such in unbroken trance. (3)
Nine are the doors of the city of the body,
That the Creator is, each being has created :
In the tenth[3] abides the Supreme Being, unattached, unique—
Himself the unknowable revealing. (4)
The indescribable Supreme Being of holy authority,[4]
By His holy decree His will makes operative.
Saith Nanak : Search the house of your self: therein shall you
obtain the Lord Supreme self, all-pervasive Reality.[5] (5)

1. Foot soldier.
2. Swim across.
3. The seat of superconsciousness (Turīyā).
4. Dīwān (lit. court: a high official).
5. Nām.

The Supreme Being all-wisdom to all creation P. 1040
is unattached;
Performing justice, in the Master's enlightenment pervasive;
Lust and avarice He destroys, and egoism annuls. (6)
The formless in the eternal abode lives.[1]
Those contemplating the Word realize Him to be
identical with the self.
In unbroken *continuity*[2] abide such in the eternal mansion,
their transmigration annulled. (7)
Of such is the mind in poise; whiffs *of desire* shake it not.
Turned anchorite, the unstruck music it plays.
The concert of five sounds[3] unattached to Maya,
the Lord to them plays. (8)
Such mind filled with fear of God and unattached,
into serene poise is merged;
Discarding egoism, into the unstruck music absorbed :
By putting in collyrium of enlightenment,
the immaculate monarch,
Unattached to all, it realizes. (9)
The Lord immortal is shatterer of suffering and fear,
Who annulling maladies, Yama's noose snaps.
Saith Nanak : The Lord, shatterer of fear, by union with the
Master is attained. (10)
Whoever the immaculate Lord realizes, of death makes morsel;
His self he knows and realizes,
Viewing all creation as His play. (11)
Himself is He merchant-prince, Himself the trader;
Himself taster of *merchandize*[4] :
Himself on stone testing *goods*, Himself evaluating them. (12)
Himself is the Lord compassionate filled with compassion;
The Lord, in each being pervasive.
With the Supreme Being beyond touch of all, immaculate—
By the puissant Master, noble being is union granted. (13)
The Lord all-knowing, all-seeing annuls pride;
And effacing duality, of the Sole Reality grants vision :
Thus man, subject though to transmigration, amid desires
unattached remains,

---

1. Cf. Japuji 37.
2. Lit. Spot.
3. Sounds made by five different kinds of musical instruments.
4. Used symbolically for actions.

And of the Lord, unattached to birth or family ties,
sings laudation. (14)
By effacing egoism, through *absorption* in the holy
Word comes joy.
One contemplating the self is alone *truly* enlightened.
Saith Nanak : Singing Divine laudation of Divine merits
is the *true* gain—
In holy congregation is this everlasting reward attained. (15) (2.19)

Sacchu kahuh sacchai ghari rehṇā

Should you seek to dwell in the house eternal,
speak the truth ever.
Should you seek to swim across the ocean of existence,
be *as* dead while living.
The Master is ship, boat and raft—
My self ! contemplation of the Lord ferries you across. (1)
Destroy egoism, possessiveness and greed—
Thus comes release from nine doors of the body,
and man's abode in the tenth[1] is fixed :
Lofty, transcendent, beyond limit is the Lord who His own self
has created. (2)
By singing laudation of the Lord above family ties is
lifted Yama's terror.
Wherever I look, are you present—none other do I sing. (3)
Holy is the Name Divine, holy His shelter;
Holy the Master's Word whose devotion liberation brings.
Whoever expresses the inexpressible and beholds
the Lord beyond limit,
Nevermore into the womb and birth is cast. (4)
Without truth man finds not purity and content;
Without the Master's guidance comes not escape
from transmigration.
The basic creed[2] is elixir of the Name Divine—
Saith Nanak, *those chanting it* to the Lord, perfection
incarnate have attained. (5)
Without truth is not swum the ocean of existence— P. 1041
This fathomless ocean with immensely *potent* poison is filled.

1. The seat of superconsciousness.
2. Mul Mantra (used also for the opening words of the holy Granth Sahib)

Should one remain unattached, and the Master's
guidance remain above it,
The abode of the Lord above fear attains. (6)
False is cleverness born of love of the world,
That in an instant[1] comes and goes.
Those forgetful of the Name, going along *life's way* in pride,
In birth and death are exhausted. (7)
Creatures bound in bonds arise and are destroyed,
Round their necks, nooses of egoism and Maya :
Whoever by the Master's guidance to the Name Divine
is not devoted,
In bonds towards Yama's demesne is haled. (8)
How without the Master's guidance may liberation be attained ?
How without the Master's guidance may one on the
Name Divine meditate ?
The Master's teaching adopt and swim across the impassable
ocean of the world—
Thus may you be liberated and attain joy. (9)
By guidance of the Master's teaching did Krishna
uplift Govardhan.[2]
By guidance of the Master's teaching *Rama* made stones
swim on the ocean.[3]
By adopting the Master's guidance is attained the Supreme state.
Saith Nanak : The Master our doubts has annulled. (10)
Take the Master's guidance and swim the stroke of truth,
Contemplating the self in heart *bear* the Lord.
By contemplating of the Lord are snapped Yama's nooses,
And the immaculate Lord, free from family ties is attained. (11)
By the Master's teaching are the holy adopted as friends
and brethren-in-faith;[4]
By the Master's teaching is the fire *of desire* extinguished
and calmed.
By your heart and tongue utter the Name, life of the world,
And in your heart realize the Lord, hard to realize. (12)
By the Master's guidance comes realization and faith
in the holy Word.

1. Lit. Without delay.
2. Name of the mountain lifted by Krishna.
3. (This has reference to the legend in *Ramayana*).
4. Lit. Brethren in the Guru (Preceptor).

Then who remains to praise, who to revile ?
Contemplating the self, the Lord's Name repeat.
Such is the doing of those to whose heart is the Lord of the
universe pleasing. (13)
He who the universe pervades, know Him to pervade
this world too.
By the Master's teaching realize Him, by the holy word know.
The Lord enjoyer of *the universe* with each being[1] has delight,
Yet to all is unattached. (14)
By the Master's guidance utter the Lord's holy laudation.
By the Master's guidance with your eyes behold the All-High.
Saith Nanak : Whoever with his ears listens to the Name
and the Divine Word,
In the Lord's love is dyed. (15) (3.20)

Kāmu krodhu parharu par-nindā

Cast off lust, wrath and calumny of others;
Discarding greed and avarice from anxiety be free.
Breaking doubt's chain be unattached—then within is found
joy in the Lord. (1)
As at night-time is beheld flash of lightening,
Day and night *such a one* the Divine light irrefrangible views—
Light of Him who is bliss incarnate, of unique aspect,
Whose sight by the Master, perfectly-endowed is granted. (2)
Seek union with the holy Preceptor—thus does the Lord save.
Then in the sky of *the self* in the moon *of your understanding*
will the sun *of realization* light lamp.
Beholding the invisible in fixed devotion abide—
Then in the whole universe shall you behold the
Supreme Being. (3)
By acquiring amrita-elixir is eliminated desire and fear;
And by discarding egoism is attain the state of
inspired illumination.
Whoever the immaculate Word has lived, exalted in his state;
exalted above all he becomes. (4)
The illimitable Divine Reality is invisible,
unknowable by senses.
Extremely sweet, loved is the Name. P. 1042

1. Vessel.

Prayeth Nanak : yuga after yuga to Nanak grant singing of
Divine laudation,
That the Lord without limit I contemplate. (5)
The Name Divine *borne* in heart is a jewel found.
While contemplating the Lord, is the mind set in poise.
By beholding the Lord, shatterer of fear in hard states,
Nevermore is one subject to birth. (6)
The inspiration *generated by* the Master's Word is
source of devotion.
To *sing* Divine laudation, boon of devotion to the Name I seek.
Should the Lord be gracious, with the Master He grants union;
Thus the whole world the Lord saves. (7)
Whoever by words of the holy Preceptor's guidance the Lord
has contemplated,
Yama's minion death at his feet does service.
Of such exalted is the company, exalted the state and measure;
Such swim across the ocean of existence. (8)
This ocean of existence by *aid of* the Master's Word
may be crossed,
And the heart's duality in the heart may be burnt :
With five arrows of *noble qualities* may Yama be destroyed,
As bow of the *holy Word* in the seat of superconsciousness
is drawn. (9)
How may the reprobate attain enlightenment by the holy Word ?
Without enlightenment by the Word transmigration continues.
Saith Nanak : The God-directed have prop of liberation—
By supreme good fortune to the Lord united. (10)
The holy Preceptor above fear is the guardian of such
As from the Master, cherisher of the world devotion
have attained.
For them is playing the unstruck music of bliss,
As by the Master's Word the immaculate Lord they attain. (11)
He is above fear who no reckoning has to answer.
By His might is the inexpressible beheld.
Himself is He to Maya unattached, unincarnated, self-existent—
Saith Nanak, by the Master's guidance attained. (1)
The holy Preceptor the state of the heart within knows,
Whoever the Master's Word realizes, above fear rises.
Whoever looking within, the Lord limitless realizes,
Over nothing else is his mind shaken. (13)

The fearless Lord in his heart is lodged
Who day and night in the Name immaculate is absorbed.
Saith Nanak : Chanting of Divine laudation in holy
congregation is attained,
Whereby union with the Lord spontaneously comes. (14)
Whoever realizes the Lord's *presence* within and without,
Unattached remains and stilled is his restless *mind*.
Such a one, saith Nanak, attains joy of amrita of Him
Who is highest of all, the primal, pervasive in the
three worlds, eternal. (15) (4.21)

Kudrati karnaihār apārā

The *Lord* by His might is the endless creator;
The created being nothing can urge against Him.
To creating beings sustenance He provides,
And His Ordinance over all makes operative. (1)
Operating His Ordinance, is He all-pervasive.
To whom is He close ? from whom may He be said to be far[1] ?
In each being view Him hidden and manifest—
In each being is He operative with His full mind.[2] (2)
To whomsoever union He grants, in His consciousness
gets merged.
Such by the Master's teaching on the Name Divine meditate.
He is the image of bliss, unique, unknowable—
by contact with the Master
Is shed illusion. (3)
The Name Divine is dearer than self, body and wealth,
And at the last moment, at departure, *our* helper. P. 1043
The expanse of attachment is not our friend—
None[3] without devotion to the Divine Enlightener
obtained joy. (4)
To whomsoever the Master, perfectly-endowed shows grace,
By his heroic *conquest of evil*, in the Divine Reality[4] is merged.
Saith Nanak : At the Master's feet do service, who to those
strayed the path has shown. (5)
To God's devotees the wealth of Divine laudation is dear.
By the Master's teaching is obtained *devotion to* your Name.

1. The answer is, from none.
2. *Tāk* may also be interpreted as 'solely operative'.
3. Who ?
4. Shabda.

The mendicant at the Divine Portal does service.
At the Divine Portal singing Divine laudation. (6)
Should the Master be contacted, to the Divine Mansion
would he call *the devotee*,
Who at the holy Portal would obtain liberation and honour.
To the reprobate[1] in the Divine sanctum no place is given—
In agony of birth and death would he remain involved. (7)
Serve the holy Preceptor, the unfathomable ocean,
And obtain profit of jewels of the Name :
The impurity of evil in the ambrosial pool[2] would be shed—
By *devotion to* the Name is obtained content in the
Master's *holy pool*. (8)
Without hesitation serve the holy Preceptor;
And amid desires desireless abide;
Serve the shatterer of doubt and suffering—
Nevermore shall malady grip *you*. (9)
Whoever has Divine grace, lauds Him.
None to reason with Him has power.
The Lord and the Master are in one image—
Saith Nanak : The Master to the Lord is pleasing. (10)
Some study scriptures *like* Vedas and Puranas;
Others attentively listen to them :
Say, how may evils of malice of the python[3] be uneviled ?
Without guidance of the holy Preceptor none to the
essence has attained. (11)
One rubbing ashes over *the body*, smearing *limbs* with it,
Within yet *carries* unclean, low-born[4] egoism :
By fraud is not attained Yoga; without *guidance of* the holy
Preceptor is not attained the unknowable. (12)
One may frequent bathing-spots, observe fasts and vows and
live in wild places;
Observe celibacy, continence and self-restraint and expound
scriptural knowledge :
Yet without *devotion to* the Name is not obtained joy;
Without *guidance of the* holy Preceptor is illusion not shed. (13)
Rotating the bowels, and *firing the* furnace of Kundalini,

1. Sakta.
2. Ambritsar = amritsar, symbolizing the holy congregation.
3. Used symbolically for the evil mind
4. Chandāl = Castes considered low and execrable.

Exhaling, retaining, inhaling *of breath*[1] all are result of
stubbornness of will.
In fraud lies not piety or devotion to God—
By listening to the Master's Word is attained supreme joy. (14)
By beholding Divine devotion is the mind fixed in faith.
By guidance of the Master's word is the Supreme Being
beheld in all.
Saith Nanak : Of the Lord pervasive in each self, unknowable,
By the holy Preceptor is realization granted. (15) (5.22)

In the Measure Mārū—Composition of Sri Guru Amar Das
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hukamī sahaje srishti upāī

By operation of His Ordinance without effort did
He raise creation :
Thus has his might been manifested.
He the Almighty, by His Ordinance is pervasive. (1)
Maya-delusion the world has darkened :
Rare is the person who this truth by the Master's
guidance realizes.
By His glance of grace is He attained; P. 1044
Himself grants union. (2)
Himself union grants.
By the Master's grace is His greatness realized :
Swarms of egoists roam about wailing, in feelings
of duality lost. (3)
In creation has He cast egoism and Maya;
By these are egoists deluded, in ignominy involved.
Only such as follow the Master's *teaching*,
In the Name are absorbed, in the holy Eternal immersed. (4)
By the Master's guidance is attained the jewel Name,
That annuls desire and in the self is absorbed.
All is the Creator's play; Himself He realization grants. (5)
One casting off egoism, serving the holy Preceptor,
With the Beloved is united, by the holy Word attaining bliss :
His heart in love and devotion dyed,
In serene contemplation is with the Lord in accord. (6)

---

1. These are practices in hatha-yoga (prānayām).

By the Master's guidance is the Lord, annuller of
suffering, realized :
By his own grace the Bestower of universal life provides union :
Realization by His own inspiration comes, from the mind
casting off illusion. (7)
Devotion He Himself grants,
Through service by the Word to the holy Preceptor.
To such affliction of old age and death come not,
in devotion to the holy Eternal. (8)
In the flames of desire is the world burning.
In manifold evils is it burnt and is destroyed.
Egoists no resting-place find; from the holy Preceptor
alone comes realization. (9)
Supremely fortunate are those that to the holy Preceptor are devoted.
In the holy Name ever absorbed.
In the Name immaculate are their selves absorbed—
By the holy Word is their desire annulled. (10)
Holy is the Master's Word, holy his utterance,
That by the Master's guidance by rare *souls* is realized.
Those dyed in the holy Word are the *true* anchorites—
Their transmigration ended. (11)
Anyone realizing the Word his impurity sheds;
The Name immaculate in his self lodged.
His holy Preceptor he ever serves—his egoism cast out. (12)
Those from the Master getting realization, the *Divine*
Portal behold.
One without the Name in vain disputation is engaged.
Devotion to the holy Preceptor confers merit,
annulling all desire. (13)
Realization from union by Him granted, comes.
Those without realization are without sight.
With the Master's blessing in the self lodged,
The holy Word *ever* therein resounds. (14)
As recorded in primal time, does man in action engage;
None may the Primal Writ efface.
Such alone the holy congregation join as by Primal Writ are
so destined. (15)
Only by the Divine glance of grace realization may one attain,
And in the holy Word's meditation engage.
Nanak, servant of God thus supplicates;
At His Portal have I found charity of the Name. (16) (1)

Eko Eku vartai sabhu soī

He the sole *Reality* is everywhere pervasive :
This a rare one by the Master's guidance realizes.
One sole Supreme all creation pervades :
None besides Him exists. (1)
Eighty-four lakh species has He created :
This truth from those with realization and meditation comes.

P. 1045

Sustenance to all He provides—
More than this may one not know of His worth.[1] (2)
Maya-delusion casts pitch darkness
In spreading egoism, attachment.
In these is creation ever burning day and night—
Without the Master's guidance comes not peace. (3)
Himself He unites and alienates ;
Himself effects creation and dissolution :
Holy His Ordinance, holy the manifestation :
None besides Him the universe to regulate. (4)
Devotion by His will comes;
By the Master's grace is Yama's terror lifted.
The holy Word, source of everlasting joy, in the self.
By rare spirits, through the Master's guidance is realized. (5)
Himself He makes union and propitious circumstances;
Pre-ordained Writ nowise may be effaced.
Devotion uninterrupted, day and night—
Such service by the Master's guidance is inspired. (6)
From devotion to the holy Preceptor has realization of everlasting joy come;
Himself has the universal, Bestower granted union.
Thereby is egoism annulled, the fire of desire assuaged,
And from contemplation of the holy Word has come joy. (7)
The self to family attached, without realization remains;
By the Master's guidance it gets eyesight.
Contemplating the Name day and night,
Finds it union with the Beloved, and bliss. (8)
The egoist in duality involved rushes about—
Better for such unlucky ones to die at birth !

1. Lit. Value. Might is implied.

In transmigration involved, their life a waste :
Without the Master's guidance comes not liberation. (9)
Fouled by egoism, is the self rendered impure :
Washing hundred times removes not its impurity.
By the holy Word washed, is it cleansed,
Nevermore to the fouled.[1] (10)
The five minions of evil are slayers of the self :
One in their grip in transmigration is caught,
Neglecting contemplation of the Word.
Inside it is darkness of Maya-illusion—
Deluded as in dream. (11)
Some the five minions subduing, in contemplation of the
word are engaged—
By the holy Preceptor guided, are they supremely fortunate
Dyed in devotion, in contemplating Truth is their self engaged,
With serene mind *in the Eternal* absorbed. (12)
From the Master alone is learnt the Master's way :
To one solely devoted to the holy Word does
such realization come.
Ever in the self the Word contemplating
His tongue[2] the joy of holy Truth tastes. (13)
With egoism subdued, by the holy Word effaced;
The Lord's Name in the heart borne—
In such state I know not other than the sole Supreme :
From serene contemplation[3] comes such consummation. (14)
Without the Master's guidance comes not serene contemplation;[3]
One by the Master's guidance in Truth absorbed,
realization finds.
Dyeing by devotion to the holy Eternal in the Word,
In egoism by the Word annulled. (15)
From the Bestower of merit comes *inspiration* to
contemplate Him :
By the Master's guidance the winning throw[4] He grants.
Saith Nanak : By Divine inspiration comes absorption
in the Name;
From the holy Eternal comes exaltation. (16) (2)

---

1. Cf. Japuji, 20.
2. The palate is implied.
3. Original Sahaj.
4. (The figure is from dice).

Jagjīvanu sāchā eko dātā

He is the sole Provider, Life of the Universe,
By service to the Master through the holy Word realized.
His the sole Ordinance, His the Kingship— P. 1046
In all time over all is His rule established. (1)
Those realizing the self are *truly pure* :
To them the Bestower of joy Himself united—
Their tongue in the holy Word dyed, the Lord ever lauding,
At the holy Portal exaltation they find. (2)
Those seeking the Master's guidance from devotion to the
Name find exaltation :
Egoists and slanderers in ignominy fall.
Those dyed in the Name are supremely enlightened,
true anchorites—
Into their true selves retreated, in meditation are engaged. (3)
One by the holy Word dying perfection has attained :
The Word by the holy Preceptor, heroic *subduer of evil*,
communicated.
In the body lies the true Pool of Nectar[1]—
In serene devotion does the self have taste of it. (4)
Pandits study *scriptures*, to others expound these,
Yet know not of their selves[2] caught in flames :
Without devotion to the holy Preceptor comes not realization;[3]
Nor from tiresome *excess* of learning comes poise. (5)
Some with ashes smeared, go about in sectarian guise :
Yet who without the holy Word has egoism subdued ?
Such are ever in flames, burning day and night,
By sectarian delusion misguided. (6)
Some abides *true* anchorites, even amidst family and home—
Such through the Word have died, and in the Name are lodged.
Ever day and night are these in devotion absorbed. (7)
The egoist by slandering is ruined;
His mind with avarice filled, dog-like he barks.
Yama, agent of death spares him not—
In regrets at the end he departs. (8)
From *devotion to* the holy Word comes true exaltation.
Except by the Name, none has liberation found.

---

1. Amritsar.
2. Lit. House.
3. Nām.

From the holy Preceptor alone comes *devotion to the* Name,
Such is the Lord's dispensation. (9)
Some are Siddhas, engaged in Yoga-*praxis* and
much contemplation;
Others are day and night in devotion to the
Formless Name dyed :
Those by Him united[1] have realization;
Through devotion and love is *Yama's* fear gone. (10)
Some in ritual baths engaging and dispensing charity
Yet find not realization.
Others the mind subduing, with it in battle engage :
Those dyed in the holy Word solely[2] by the Word to
the Lord are united. (11)
Himself He creates *beings* and exalts them;
By His will grants union.
By His own glance of grace comes He in the self to abide—
Such is the Lord's revelation.[3] (12)
Those serving the holy Preceptor *alone* are pure;
Egoists uninitiated[4] know not the way of such service.
The Lord, sole Creator, watches over creation,
Engaging each as is His will. (13)
In all Time is one sole holy Provider,
By the Master's Word realized, through supreme good fortune.
Those united to Him through the holy Word are
alienated never,
By His glance of grace in serenity *to Him* united. (14)
Through egoism is garnered Maya-filth;
Those *hoarding it* in duality caught,
In transmigration are whirled.
Without devotion to the holy Preceptor comes not liberation :
In your mind by meditation behold this. (15)
All happens as He wills :
Nothing by its own initiative occurs.
Saith Nanak : By devotion to the Name comes exaltation, P. 1147
And honour at the Divine Portal found. (16) (3)

---

1. I. e., inspired.
2. Lit. In one sole dye.
3. Lit. Noble speech,
4. Lit. Unbaked (of clay etc.)

Jo āiyā so sabhu ko jāsī

All that into the *world* have arrived, must depart,
Those to duality attached, in Yama's noose are caught.
Those by the holy Preceptor succoured are saved,
And into eternal Truth absorbed. (1)
Himself the Creator creates and watches over His creation :
Only those finding His glance of grace are by Him approved.
Those by the Master enlightened find full realization :
In ignorance are actions all blind. (2)
The egoist caught in doubt, gets not realization;
In transmigration whirled, his life a waste—
Those by the Master's guidance in the Name dyed, find bliss,
And in serenity, in Truth are absorbed. (3)
In the *mad* rush for worldly gain the mind becomes rusted iron.
By touch of the Master, perfectly-endowed into gold
is it transmuted.
Himself the *Lord* grants liberation and bliss;
Through the holy[1] Word is union attained. (4)
Foul thinking, false, is evil in the extreme;
With faults laden, with defects replete.
One with understanding false[2] utters what is worthless;
By evil thinking gripped, the Name he fails to attain. (5)
The woman of bad ways pleases not her Lord;
False of mind, false her doings.
Foolish female, she knows not the joy of the Beloved's favour—
Such realization from the Master alone comes. (6)
The female whose thinking is impure, in falsehood engages,
Her attractive make-up pleases not her beloved Lord.
The woman of good qualities has with the Beloved
unending bliss—
Such union the holy Preceptor brings about. (7)
Himself His Ordinance He makes operative and watches over;
To some He grants liberation by primal writ.
Ever are such in the Name dyed; truth they find :
Himself to them He grants union. (8)
Egoism rushes about, by attachment attracted.
By the Master's guidance, in serenity is the self in holy
devotion absorbed.

1. Perfect.
2. Lit. Raw, unbaked.

Union He Himself grants; Himself watches over creation—
Such realization from the holy Preceptor alone comes. (9)
Some by contemplation of the Word are ever wakeful;
Others, luckless, in Maya-delusion's slumber remain involved.
Himself is He the sole Doer; none His might to share. (10)
The Master's Word, annuller of death, liberation confers
On such as in the heart the Lord's Name bear.
In the Master's service is found bliss, and absorption in the
Lord's Name. (11)
The world in duality caught, wanders about demented,
Caught in Maya-delusion, in suffering's grip.
By numerous guises is God not attained;
Without the holy Preceptor's guidance comes not bliss. (12)
To whom to complain as all by His will happens ?
Everything treads the path He indicates.
Everything follows the way of the Lord, Gracious,
Bestower of bliss. (13)
Himself has He raised creation; Himself of creation has joy.
Himself from all apart; Himself to each united.
Himself the gracious Lord,[1] ineffaceable His writ. (14)
Blessed are those that realize He is the sole supreme,
In all beings abiding, life of the universe, Bestower[2] of bounty.
Hidden from the sight and manifest is He everywhere—
And by the Master's guidance are doubt and P. 1048
fear eliminated. (15)
By the Master's guidance is the Lord realized as the
Sole Supreme;
By the Name in the self lodged, through the Word realized.
Only such as by Thee are favoured, attain Thee :
From devotion to the Name, saith Nanak,
comes exaltation. (16) (4)

Sachu sālāhī gahir gambhīrai

The holy Eternal incomprehensibly profound, I laud.
The whole world within His fold lies.
All beings day and night He pervades, in *eternal* joy abiding. (1)
Holy is the Lord; holy His greatness—
By the Master's grace in the self lodged.
By His will lodges He in the heart, snapping Yama's noose. (2)

1. *Madhūsūdan*—a periphrastic name of Krishna.
2. Dātā

Whom to serve ? What to laud ?
Worthy to serve is the holy Preceptor; *his* Word to laud.
By the holy Word is the understanding ennobled;
the lotus of the heart in bloom. (3)
Frail as paper is this frame,
With a drop dissolved, in an instant shattered.
Like a gold is the body of any that by the Master's guidance
gets realization,
With the Name in his heart lodged. (4)
Pure is the kitchen whose lines[1] of enlightenment are made;
Where the food cooked is of the Lord's Name,
and Truth is the sustenance.
Ever filled and holy is he in whose heart is lodged
the Name Divine. (5)
May I be a sacrifice to those to the holy Eternal devoted;
That ever awake, the Lord's praises chant :
Within them abides holy joy; with joy in the Lord is
their tongue[2] saturated. (6)
The Lord's Name I contemplate; none other do I worship;
One sole Lord I serve, none other.
The holy Preceptor has granted me vision of universal Truth.
In the holy Name fixed my abode. (7)
Through births *innumerable* have I wandered—
Forgetful myself or by the Lord set astray
By union with the Lord, through the Master's guidance
has come realization,
And contemplation of the immortal Word. (8)
Full of lust and violence are we evil-doers—
With what face may we make any claim, devoid of merit
and service that we are ?
Lord ! we that are sinking stones, to Thyself unite us,
To Thy holy, immortal Name. (9)
None besides the Lord has power—
By Him is all that happens accomplished.
Those by His grace saved, alone have bliss,
And in the Name eternally abide. (10)
The body is the soil, the holy Word the limitless seed.

1. Lines down to make the orthodox Hindu kitchen-space.
2. Palate is meant.

Then with the holy Lord is the self in commerce;
And comes increase of holy wealth,
With the Name in the heart lodged. (11)
Lord ! on me devoid of merit, confer merit;
By Thy grace, devotion to the Name grant.
One seeking the Master's guidance alone gets exaltation,
Solely in the Name abiding. (12)
Within is Divine wealth, by man unrealized ;
Rarely by the Master's grace comes such realization.
One seeking the Master's guidance alone this wealth obtains,
In the Name eternally abiding. (13)
The fire of desire and gusts of passion, in illusion
take one astray;
In Maya-attachment vanishes all discrimination.
To the egoist purblind nothing is visible;
The Master's teaching confers illumination by the Name. (14)
Egoists caught in egoism and Maya are fallen asleep; P. 1049
Unmindful of their self, in the End ruined;
Casting slander on others, in anxiety they burn,
In unending suffering abiding. (15)
The Creator Himself the system has set up;
Himself through the Master's guidance realization grants.
Saith Nanak : Those in the Name dyed have pure hearts,
The Name their sole abode. (16) (5)

Eko sevī sadā thiru sāchā

I worship the sole holy Eternal, Immutable;
The world, of frail understanding, in duality is involved.
By *light* of the master's teaching the holy Eternal I ever laud—
Those inspired with truth, to truth are attached. (1)
Innumerable are Thy qualities; not one have I realized;
Himself the life of the world, bountiful Bestower,
devotion inspires;
Himself devotion grants, confers exaltation—
By the Master's teaching is the mind *with devotion* saturated. (2)
By the holy Word is Maya-storm stilled;
By subduing egoism is the mind rendered pure;
Thus dyed in devotion the self in serenity lauds the Lord,
And on the tongue runs utterance of the Name. (3)
In acquisitiveness is all life passed;
The egoist, of poor understanding, goes about without realization :

Each hour, each instant Yama, agent of death, keeps watch;
Each day does life decline. (4)
In greed is man's mind caught, oblivious of realization,
And sees not death, looming over his head.
His doings here, shall in the hereafter face him,
In the last moment leaving him helpless. (5)
Noble is the repute of those to truth devoted;
Egoists in duality engaged, cry and wail.
Of both worlds is He Lord; by good deeds pleased; (6)
By *devotion* to the Master's Word comes to man true beauty,
As to joyous essence of the Name is the self drawn :
Then a grain ever of Maya-attachment's impurity touches it not,
And by the Master's teaching with the Name Divine
is it saturated. (7)
The Sole Lord in all creation is pervasive—
By the Master's grace revealed.
From subduing egoism comes joy everlasting,
And quaffing amrita of the holy Name. (8)
Annuller of sin and sorrow,
By the Master's guidance, through contemplation of the
Word worshipped,
Solely is His might operative :
By submitting to the Master's guidance is body and mind
with devotion saturated. (9)
Over the world is blazing Maya-conflagration,
By the Master's guidance through contemplation of the
holy Word assuaged :
Guided by the Master's teaching through utterance
of the holy Word.
Comes serenity and joy everlasting. (10)
Indra on his throne from Yama's terror is not exempt :
Excess of ritual observances keeps not away Yama's retribution.
By touch of the holy Preceptor comes liberation,
As joy of the Lord's Name the tongue tastes. (11)
Inside the egoist no devotion enters :
By the Master's guidance comes devotion, serenity and joy.
Holy and pure eternally is the Word :
By the Master's guidance the heart it saturates. (12)
Brahma, Vishnu and Shiva, in contemplation engaged
In the Three qualities bound, from liberation yet are far.

Such is the supreme[1] realization by the Master granted :
Ever the Name you contemplate. (13) P. 1050
Those studying the Vedas realize not the Name Divine :
In Maya involved, their learning to disputation leads.
The unenlightened man purblind, impure within—
How may he the impassable ocean of the world swim across ? (14)
In the Vedas is expressed disputation.
Thereby is not the heart with devotion saturated,
or realization found.
In the Vedas is expounded philosophy of good and evil—
By the Master's guidance is quaffed amrita. (15)
He the sole holy Lord,
Other than He none.
Saith Nanak : The mind dyed in the Name is rendered pure :
Ever to the holy Name be devoted. (16) (6)

Sacchai sacchā takhtu rachāiyā

The holy Eternal His holy Throne has set up :
In His Essence has He taken abode, free from
attachment and Maya.
As in the self is Truth lodged eternally, by the Master's guidance
are man's actions annobled. (1)
Then is man's dealing and commerce all pure,
From illusion and entanglements of duality made free.
Never shall privation visit one possessed of such holy wealth—
This a rare one by the contemplation realizes. (2)
Only those called by the holy Eternal to devotion
are so engaged :
In their hearts is lodged the holy Word, on their forehead
the Writ of good fortune.
By *inspiration of the* holy Word ever they laud the Lord—
By contemplation in the holy Word dyed. (3)
The holy, the Immaculate truth I laud :
The sole Supreme Master I behold, none other.
Lofty is Divine wisdom, high the ladder to it rising;
By the jewel realization is egoism destroyed. (4)
In the holy Word is Maya-attachment consumed;
By Thy pleasure is truth in heart lodged.
Holy is all the holy Eternal's doing, who the thirst of
egoism has assuaged. (5)

1. Lit Sole.

Himself has He Maya illusion created;
Rare is the Master's devotee realizing this.
Pure are the doings of one who to the Master devoted,
acts the truth. (6)
What pleases the Lord have I done.
In the holy Word has He consumed egoism and desire.
By the Master's wisdom is the heart ever joyous,
As is egoism repudiated and annulled. (7)
To those to truth devoted all is pleasing;
In the holy Word does truth in beauty *shine*.
Those pure here shall be reckoned pure at the Portal,
By the Divine glance of grace with splendour invested. (8)
One forsaking the holy Eternal, with duality involved,
In Maya-attachment shall all affliction find.
Without the Master's guidance is not sorrow into joy changed—
Terrible is the suffering in Maya-attachment borne. (9)
Those to the holy Word with their hearts attached,
The dictates of Primal Writ are fulfilling :
Such the holy Eternal serve, on the Eternal meditate :
In the Eternal dyed, in its contemplation live. (10)
Service to the Master to such tastes sweet;
Each day they experience joy, meditation in serenity.
By utterance of the Lord's Name is their mind rendered pure;
The Master's service to them tasting sweet. (11)
Happy are those that by the holy Preceptor's guidance
to truth are devoted :
By Divine will are they with union blessed.
Those saved by the holy Preceptor are liberated :
Others in Maya-attachment meet ignominy. (12)
By the Master's guidance is the Lord in the holy Word realized;
Neither has He family nor *father* or mother. P. 1051
All creation by Him solely pervaded, of all creation Sustainer. (13)
Egoism and acquisitiveness from feelings of duality arise.
Helpless is man before the Lord's Writ recorded in Primal Time.
Those by the holy Preceptor guided in primal time,
follow truth;
By the holy Word is suffering annulled. (14)
By Thy grace is found joy everlasting.
By the holy Word's guidance comes holy doing:
Pure becomes the heart, pure mind and body;
Of devotion the stores overflowing. (15)

Himself the Lord watches over creation, operating His Ordinance.
Of His will sole Master.
Saith Nanak : Those in the Name dyed are *true* anchorites :
Their mind. body and utterance by the holy
Name ennobled. (16) (17)

Āpei āpu upāe upannā

By Himself has He originated and His Essence brought
into being;
In all beings pervasive, yet from sight hidden.
Those enlightened about the self realize,
He is life of the universe, watches over all. (1)
Brahma, Vishnu and Shiva has He created
And to each has assigned an appointed task.
Union He grants to whoever He pleases,
From among those
That by the holy Preceptor's guidance realize
He is sole Creator. (2)
The world in the cycle of birth and death is involved;
Caught in Maya-attachment, evil it contemplates.
Those realizing the Master's Word, laud the Holy, Immutable. (3)
Some to the Root are devoted; to them comes joy.
Those to the branches[1] attached, of their life make waste.
Of Amrita the fruit is borne by those whose utterance
is holy, amrita-like. (4)
What can we say, devoid of merit as we are ?
Thou dost watch over all, weighing their worth
As is Thy will, we abide : By the Master's guidance
We know Thee to be sole *Creator*. (5)
Should it please Thee, to goodness dost Thou *prompt* us :
Discarding evil, into good are we absorbed.
The sole holy Being, repository of merit, by the Master's
Word have we realized. (6)
Wherever we look, Him alone we behold;
Duality and foul thinking by the holy Word's
power is discarded,
In realization of unicity is the Lord known to be sole,
In His own state[2] everlastingly the same. (7)

---

1. In the original, the figure is of the root, branches and fruit. 'Branches' implies visible objects
2. The original has the image of the everlasting dye.

The body is a lotus that withers :
The egoist, of poor understanding, realizes not the Word.
Whoever by the Master's grace in his self makes search,
finds therein the Life of the World, sole Bestower. (8)
Of millions caught in evil
That in their hearts keep the Lord enshrined,
Has He the sins annulled.
One dyed fast in devotion like madder, his heart's desire obtains. (9)
The egoist, discoursing on God-realization, yet has not
realization himself :
Whirling in births, finds he no poise.
The seeker by the Master guided is illumined,
To laud Him who in all time is known to be sole and eternal. (10)
In the egoist's doings lies all manner of suffering.
Within him has not entered the Word—how may he at the
Divine Portal arrive ?
The holy Word in the self of the godly is lodged,
Devotion to which bliss ever brings. (11)
Wherever I look, art Thou everywhere :
From the holy Master is full realization obtained.
Meditate ever on the Name solely; in the Name P. 1052
is the self dyed. (12)
Dyed in the Name, the body is made pure.
Those without the Name are in ignominy[1] sunk.
Such in transmigration are whirled, realize not the Name;
Others by the Master's guidance have the Word realized. (13)
The Preceptor perfection incarnate the realization has granted :
None without devotion to the Name obtained liberation.
Solely from devotion to the Name comes exaltation :
In serenity is such a one in devotion dyed. (14)
The city of the body shall collapse in a heap :
Without devotion to the Word shall transmigration not be annulled.
Such as by the Master's guidance realize the Lord to be sole,
The Supreme Truth laud, and in truth are absorbed. (15)
Such alone attain Him as have *on them* His glance of grace.
In their heart is lodged the holy Word.
Saith Nanak : Those dyed in the Name of the Formless,
At the holy Portal abides, realizing Truth. (16) (8)

1. Lit. Drowning without water. (This is idiomatic expression in Punjabi and Hindi).

Āpei Kartā sabhu jisu karṇā

All happens as by the Creator willed;
All creation Thy shelter *seeks* :
In all creation is He pervasive unseen—
By the Master's Word realized. (1)
God's devotees are *Masters* of overflowing treasures :
These He bestows on those contemplating the Word.
What pleases Thee, that Thou dost :
In devotion is my mind with the holy Eternal dyed. (2)
Himself diamonds, jewels invaluable :
His own glance alone their value can weigh.
All creation under Thy shelter lies : by Thy *grace* alone
art Thou realized. (3)
Whoever from primal Time by Thy glance of grace is favoured,
From death and birth released, is from transmigration made exempt,
Day and night Thy holy attributes lauding,
In all time knowing Thee the sole Reality. (4)
Involved in Maya-attachment is the whole world created,
So also Brahma, Vishnu and all deities.
Those pleasing Thee in *devotion* to the Name are engaged :
By enlightenment's wisdom is He realized. (5)
Good and evil over the world are operative :
In *feelings of* joy and sorrow lies great suffering.
True joy comes to the God-directed—
To those by the Master's guidance the Name realizing. (6)
None the consequences of deeds has power to efface.
By contemplation of the Master's Word is the Door of
Liberation reached.
As pre-ordained, are rewards obtained,
By those through subduing of egoism finding realization. (7)
In Maya-attachment is the mind to the Lord indifferent;
From duality comes great suffering in the hereafter.
Egoists, assuming sectarian garbs in delusion stray about :
In the last moment are they full of regrets. (8)
By the Lord's grace does one engage in lauding Him,
Thereby annulling sin and sorrow entire.
Holy is the Lord, holy the Word :
To the Lord is my heart attached. (9)
Those favoured by the Lord's glance of grace obtain
treasure of merit :

Their egoism and possessiveness stopped.
One is the sole Bestower of merit and demerit—by the Master's
guidance is He by rare spirits realized. (10)
The Lord is immaculate, beyond limit.
Himself He grants union by contemplation of the
Master's Word.
Himself He showers grace, in the mind confirms truth,
Therein mind and body dyeing. (11)
In the mind and body that are foul, is placed the
Light without limit—
This by contemplation of the Master's Word is realized. P. 1053
By discarding egoism is the mind rendered pure :
Serving God by utterance[1] of His Name confers bliss. (12)
In the fortress of the body are situated numerous shops
and market-places;
Inside it also lies the holy Name without limit.
Those that their egoism have vanquished, have realization,
And *by devotion* to the Master's Word at the Divine Portal
in splendour shine. (13)
God's Name is a priceless jewel, inaccessible, limitless;
Who by computation may its value determine ?
By the Master's Word is its value determined as in the
self is the Word realized. (14)
Vast are the details of Simritis and Shastras :
All this is expanse of Maya-attachment.
Those without understanding realize not the holy Word—
Rare are such as by the Master's guidance have such
realization. (15)
Himself all-powerful is the Creator :
By means of the holy Word, Truth in the mind He fixes.
Saith Nanak : From devotion to the Name comes exaltation :
To me has been revealed the vision of the sole Creator,
in all time existing. (16) (9)

So sachu sevihu sirjaṇhārā

Worship the eternal Creator,
Annuller through the holy Word, of suffering;
Inaccessible, unknowable; inestimable His worth,
Beyond comprehension, immeasurable. (1)

1. Lit. By means of the tongue.

Himself the holy Eternal makes Truth prevail;
Some has He to truth devoted :
Truth they worship, Truth live; by truth in the
Name are absorbed. (2)
In primal Time has He united His devotees to Himself;
Himself in them inspired holy devotion.
Through the holy Word Him they ever laud, their lives
making fruitful.[1] (3)
Those submitting to the Master's teaching though in
commerce engaged, yet their self realize,
None but the sole Supreme valuing[2] :
Holy the Master-Merchant, holy the purchasers :
With capital of the Name making commerce. (4)
Himself has He fashioned and created the world :
Rare are those to whom realization of the Master's Word
has been granted :
Those serving the holy Preceptor are pure their Yama's
noose snapped. (5)
Himself He breaks, moulds, with beauty invests creation,
fashions it;
Some in Maya-attachment and duality are absorbed :
Egoists stray along in blind endeavour, with noose of
Yama's rope round their neck. (6)
Himself He shows grace, and the Master's service inspires;
By guidance of the Master's teaching in the mind
lodges the Name.
Such day after day on the holy Name meditate; the Name in
this world is the true gain. (7)
Holy Himself, holy His greatness;
His Name by the Master's guidance in the *self* lodged.
Those bearing the Name in mind in beauty *shine*;
Their disquieting sorrows annulled. (8)
Inaccessible, unknowable, of incalculable worth *is the Lord*,
By the Master's grace in the mind lodged :
No account of their deeds called for from those,
That by the holy Word the Bestower of merits laud. (9)
Brahma, Vishnu and Shiva His servitors.

1. Gaining profit.
2. Lit. Recognize.

Know not the extent of the inaccessible, inscrutable *Creator* :
Those by Thy glance of grace favoured,
By the Master's guidance the Inaccessible realize. (10)
From the holy Master's guidance is realization attained,
And the sole Name in the mind lodged :
In utterance of the Name, in meditation on the Name,
Is His mansion found and His merits lauded. (11)
His servants serve Him in submission to His limitless Ordinance; P. 1054
The egoist knows not essence of the Ordinance;
In submission to the Ordinance lies exaltation :
By submission to the Ordinance is penury lifted. (12)
One by the Master's grace the Ordinance realizing,
His wandering mind stilled, in the Lord's[1] abode lodged :
Those in the Name dyed are the truly detached[2] undisturbed—
In their self lying jewel of the Name. (13)
In the universe is He alone pervasive;
By the Master's grace His presence revealed :
Those by the holy Word lauding Him are truly pure :
In their true home[3] abiding. (14)
Thy devotees seek Thy shelter ever—
Thou that are inaccessible, unknowable; beyond realization Thy worth.
As is Thy will, Thy devotees are content to be[4]—
By the Master's guidance Thy Name contemplating. (15)
May I everlastingly laud Thy Merits, holy Lord,
Add to Thee be pleasing.
Thus supplicates Nanak with fervour[5] :
Grant me the gift of Truth : may I in Truth be absorbed ! (16) (1.10)

Satiguru sevani se wadbhāgī

Blessed are those serving he holy Preceptor,
Their minds in the holy Name ever fixed :
Always their selves in the Bestower of bliss absorbed,
By the holy Word in state of fervent joy. (1)

1. Lit, Of the Sole Supreme.
2. Bairāgī (Vairāgī).
3. The state of realization is implied.
4. Lit. As Thou dost keep them.
5. Lit. In truth.

By the holy Preceptor's grace are they *to the Lord* united,
The Lord's Name in their mind lodged :
As the Lord, Bestower of bliss everlasting in the
mind is lodged,
By the holy Word in it rises joyous fervour. (2)
By His grace is union found :
Egoism and acquisitiveness in the holy Word consumed :
Those so favoured are eternally liberated, unshaken,[1]
From all distraction freed. (3)
Without devotion to the Master is all pitch darkness;
None without *devotion* to the holy Word liberation finds;
Those in the Word dyed are supremely detached[2]—
The holy Word their true gain, (4)
Suffering and joy the Creator in Primal time has recorded;
Duality has He Himself cast forth :
Those by the Master guided to the world are unattached;
To the egoist what credence possible ? (5)
Egoists are those not realizing the Word;
Of the meaning of the Lord's fear unaware :
How without *such* fear may be attained Truth,
emancipator from fear,
Without which will Yama strike terror ? (6)
Yama with arrogance swollen may not be vanquished;
He approaches not those cherishing the Master's Word.
On hearing the Word he takes flight,
For fear of chastizement by the Lord eternally fulfilled.[3] (7)
The Lord's is the rule prevalent,
Against which is Yama helpless.
Under the Divine Ordinance behests he carries out,
By the Divine will inflicting death. (8)
The God-directed realize, the holy Eternal has all
forms created :
And by Him is all expance spread out :
The God-directed alone the Truth realize : by following the
holy Word they find joy. (9)
The God-directed realize the Dispenser of Fruits of actions :
In all four Ages through the Master's Word realizing Him.

---

1. Lit. Of unchanging dye.
2. Bairāgī.
3. Lit. One that has no need of anything.

The God-directed die not, nor are born,
In the holy Word absorbed. (10)
The God-directed by devotion to the holy Name and the holy Word laud. P. 1055
The Lord inaccessible, unknowable, beyond desire.
God's Name in the Four Ages[1] has alone liberation conferred;
By the holy Word is commerce in the holy Word[2] made. (11)
The God-directed obtain poise and joy everlasting,
In the heart the holy Name lodging.
The God-directed the Name realize, snapping noose of foul thinking. (12)
The God-directed from Truth arise and into Truth are absorbed;
Neither are they afflicted by death and birth nor in births are cast,
Ever dyed in holy joy :
Each day obtaining benefits. (13)
The God-directed devotees at the Court Divine shine :
By the holy utterance, the holy Word exalted.
Ever day and night the Lord's praises chanting, in serenity for their eternal home departing. (14)
The holy Preceptor the Word communicates,
Exhorting to sincere devotion each day :
Those to God devoted chant His praise endlessly, becoming pure :
Those with purity are the *true* kings. (15)
The holy Lord is the sole Bestower of merit—
This rare *spirits* by the Master's guidance realize.
Nanak, servant of God, *with joy* blossoms, lauding God,
Who is known to be beyond desire. (16) (2.11)

Hari jīo sevinhu agam apārā

Serve you the Lord—inaccessible, without limit;
Unknowable His confine and extent :
As by the Master's grace the self He pervades,
Illimitable wisdom it acquires. (1)
In all creation is manifest that sole Reality,
By the Master's grace revealed :

1. See Glossary.
2. Inplies devotion.

He, life of the universe, cherisher of all,
Sustenance to each provides. (2)
The holy Preceptor, perfectly-endowed, realization has conferred;
By His Ordinance was the entire universe created;
Those obedient to the Ordinance obtain joy;
Kings too to the ordinance are obedient. (3)
Illimitable is the holy Preceptor's teaching
Whereby is saved the world.
The Lord, sole Creator, watches over His creation,
Conferring on all, life and sustenance. (4)
On one among millions confers He realization :
Such in the Master's Word in joy are dyed :
These laud the Lord, Bestower of bliss,
Who the gift of devotion and laudation confers. (5)
Pure are those that serve the holy Preceptor;
Those in transmigration caught are of minds unenlightened.[1]
Inaccessible, unkowable, without desire,
Beloved of devotees, unfathomable is *the Lord*. (6)
The holy Preceptor grants firm devotion to Truth;
By his holy Word comes everlasting laudation of God.
The Bestower of merit all creation pervades;
For each his fortune[2] has He recorded. (7)
By the Master's guidance is God seen to be ever-present;
Those by the holy Word serving Him, fulfilment find.
Each day by the holy Word they serve Him,
In the Word finding joy. (8)
The unenlightened purblind much ritual repeat.
Such ritual, from stubborn will rising, to transmigration leads.
For Maya-poison greed and covetousness they practise,
By foul thinking their mind unfixed.[3] (9)
The holy Preceptor devotion confirms :
By his Word the Lord's Name to the seeker appeals. P. 1056
In the self, mind and body is the Lord pervasive;
In the mind to the Lord attuned[4] rises devotion
and laudation. (10)

1. Lit. Unbaked. (as of clay).
2. Lit. The auspicious hour.
3. Lit. Standing at the parting of ways.
4. Lit. Drenched (as of cloth cast in dyeing vat).

The Lord is holy Destroyer of demons;
By the Master's teaching[1], Saviour of His devotees.
Holy, ever holy is the Lord, King of kings. (11)
Holy are the devotees that please Thee;
At Thy Portal lauding Thee, by the Master's Word exalted,
Ever chanting the holy Word;
The holy Name is capital of the poor. (12)
Those by Him united are not alienated,
Ever by the Master's word lauding Him.
Thou the sole Master of all—
By the holy Word is Thy Name lauded. (13)
Without the holy Word art Thou unknowable;
Thyself this indescribable theme[2] dost expound.
Thyself art holy Bestower of the Word :
Thyself by utterance of the Name Divine,
On Thy devotees dost it bestow. (14)
Thou art the Creator, the Maker;
None Thy Writ to efface;
By the Master's guidance dost Thou *devotion* to the
holy Name confer—
Those *receiving* it suffer not illusion. (15)
The holy devotees at Thy court,
By the holy Word in love and devotion serve Thee.
Saith Nanak : Those in the Name dyed are truly detached;[3]
By *devotion* to the holy Name comes to them
exalted success. (16) (3.12)

Merai Prabhi Sāchai iku Khelu rachāiyā

The holy Lord a show has enacted;
In all creation none another resembles.
Himself He makes them distinct, is by their might pleased;
In each self all joy pours. (1)
The sounding air of breath he operates;
In the self has He introduced Shiva and Shakti.[4]
Should by the Master's grace anyone's mind from
Maya turn away,
The jewel-Word by him is obtained. (2)

1. Lit. Word.
2. Lit. Story, tale.
3. Bairāgi.
4. In Yogic parlance, Shiva is the immutable principle: Shakti or Maya, the principle of change.

Himself has He made darkness and light;
Solely does He operate, none beside Him.
Those that by the Master's grace the self realize,
Their heart's lotus abloom, their understanding full. (3)
Himself He knows His extent and state;
Others of these on hearsay only talk.
By enlightenment with the Master's guidance does
one have realization;
And the Lord's holy attributes lauds. (4)
In the bodily frame lie endless treasures.[1]
Himself He opens the doors to these lending.
The God-directed in tranquillity quaff amrita—
Their flame of desire extinguished. (5)
Into the self are poured *all sources* of joy :
Rare are those that from the Master obtain realization of the Word :
By laudation of the Word should one seek these within;
Why *for these* stray outside ? (6)
None without tasting ever found joy :
By the Master's Word is amrita quaffed :
Should one by quaffing amrita, immortality attain,
Joy in the Master's Word is his. (7)
One realizing the self, of all merits has awareness,
Through the Master's Word one recites the Lord's Name,
Each day in the Name dyed;
Annulled is his Maya-attachment. (8)
In service to the Master are all blessings obtained; P. 1057
Thereby are egoism, covetousness and selfishness lifted.
By grace of the Bestower of bliss, by guidance of the
Master's Word is the self ennobled. (9)
Amrita is the Master's Word, his utterance;
Thereby evermore is the Name Divine expounded.
With the holy Lord in the self lodged,
Is it rendered pure. (10)
God's devotees serving Him, by the holy Word laud Him;
Ever in joy in God dyed, His praises chant.
Granting liberation to them, Himself by the holy Word
conferring union,
Their minds *rich*[2] with fragrance of sandalwood. (11)

1. Lit. Objects.
2. Lit. In their mind is lodged.

One by the holy Word, the Inexpressible expressing and lauding,
The Lord above desire—
Himself the Bestower of merit by the holy Word unites him;
Joy of the holy Word on him confers. (12)
The egoist strayed finds no *resting-place*;
His actions as ordained in primal Time;
In poison dyed, after poison questing,
In affliction of death and birth involved. (13)
His own self He lauds;
Lord ! to Thee alone are Thy attributes known :
Holy Thou, holy Thy utterance;
Inaccessible, immeasurable *Thy Essence*. (14)
Without guidance of the Master gracious, none to God
    has attained,
With performance of a million rituals even.
By the Master's grace is He in the self[1] lodged;
By the holy Word does His holy laudation come. (15)
Those to Him united in primal Time are so destined;[2]
By the holy utterance, the Word ennobled.
Nanak, servant of God, lauds evermore the holy Lord—
By lauding Him is His attributes absorbed. (16) (4.13)

Nihchalu eku sadā sachu soī

Immutable, eternally holy, sole Reality is the Lord;
From the holy Preceptor is this truth learnt.
Those drenched in joy in God meditate on Him evermore;
Their character by the Master's teaching shaped,
    is their armour. (1)
Within *them* is holy joy everlasting;
By light of the Master's Word God's Name they love :
The Name Divine, source of the Nine Treasures[3] in
    their *self*, is lodged;
Desire for Maya have they discarded. (2)
Subjects and rulers, all by foul thinking of duality are gripped;
Without devotion to the holy Preceptor realization
    of the sole Truth comes not.
Those meditating on the sole Truth find joy everlasting—
Unshakeable is their empire. (3)

1. Vessel.
2. Lit. Are by Him united.
3. See Glossary.

Birth and death none can stop :
These *by His Ordinance* occur.
By the Master's guidance ever on the holy Eternal meditate :
Liberation from Him alone is obtained. (4)
Truth and restraint at the holy Preceptor's Portal *is found* :
By his Word egoism and wrath He annuls.
From service to the holy Preceptor is obtained joy everlasting;
Noble conduct and restraint to such comes. (5)
In the world arise egoism and attachment;
In neglect of the Name is the world destroyed :
Without devotion to the holy Preceptor is the Name not obtained :
The holy Name in this world is the true gain. (6)
God's holy Ordinance through the Word is found pleasing;
The Five mystic sounds[1] make the concert.
Ever *by aid* of the holy Name comes success—
Without guidance of the holy Word what success ? (7)
Man's happiness and unhappiness in an instant arise :
In foul thinking of duality no success lies.[2] P. 1058
The Creator union and separation has recorded:
Deeds destined can no way be averted. (8)
By living the Master's Word comes liberation in life itself;
With the Lord *such a devotee* for ever abides.
By grace of the Master comes exaltation;
Such by malady of egoism are not *afflicted*. (9)
Consumption of a variety of tasteful foods gives only
increase of body;
Adopting religious garbs, many yet live not the Master's Word :
Inside they suffer a grievous malady and pain,
And in filth are absorbed. (10)
Those studying Scriptures into disputation enter;
By the Word they realize not the Supreme Being in all
creation manifested;
One by the Master guided the Essence churns out;
His tongue the joy in God tasting. (11)
Some discard the blessed object within, straying outside :
Egoists purblind taste not *holy* joy :

1. These are sounds made by different kinds of instruments, here used symbolically.
2. Union and separation with God, through good and evil deeds is implied.

Their tongue[1] in alien tastes involved, joyless its accents,
Of divine ecstasy deprived. (12)
Illusion is spouse of the egoist's life,[2]
In foul thinking, dying in ignominy ever :
Lust and wrath his mind in duality involve :
Not in dream finds he joy. (13)
The devotee's body is as gold, the holy Word her spouse,
Everlastingly with the Lord enjoying blessed love—
In the *body's* mansion with the Unconfined uniting,
And in Him absorbed by realization of Divine Ordinance. (14)
The Divine Bestower bestows blessings *as it pleases Him*—
None can raise a cavil before Him.
Himself He grants liberation, and by the holy Word
confers union,
Limitless His Word's *might*. (15)
Life and limb, all is His;
He the holy Master, Lord.
Saith Nanak : By *guidance* of the Master's Word is the
Lord attained;
By contemplation comes absorption in Him. (16) (5.14)

Gurmukhi nād Bed bīchāru

The God-directed are *enlightened* as by the mystic Yogic
sound and Vedic texts.[3]
To the God-directed comes illumination and
meditation unlimited.
Deeds of the God-directed done please the Lord :
The God-directed find fulfilment. (1)
The mind of the God-directed from Maya turns away
and is restrained;
The utterance of the God-directed turns into the mystic sound :
The God-directed, in truth dyed are *truly* detached;
In their true abode settled. (2)
The Master's teaching have I uttered as the immortal Word;
In the holy Word have I expressed it as holy truth :
Thereby is my mind in truth evermore dyed;
In truth wholly absorbed. (3)

1. Palate is meant.
2. Body : Mind is implied.
3. Original, Nāda, Veda.

The God-directed with mind purified in the holy pool[1],
have their dip;[2]
Impurity touches them not, in truth are they absorbed.
Evermore truth they live; true devotion in others inspiring. (4)
Of the God-directed the utterance and glance are holy;
Their[3] deeds true :
Day and night ever uttering words of truth,
in others truth inspiring. (5)
Of the God-directed the utterance is holy and noble;
Truth solely their speech.
By the Master's guidance truth alone they serve;
The holy Word they communicate. (6)
One seeking the Master's guidance illumination finds,
And egoism, Maya-illusion discards;
Ascending the Master's stairs and exalted high, P. 1059
At the holy Portal lauds the Lord. (7)
Of the God-directed the way of life is truthful, actions pure;
The God-directed the Door of Liberation attain :
In joy of loving devotion dyed,
Egoism they discard and in God are absorbed. (8)
The God-directed in their mind delving, instruct others;
And to the holy Name are ever devoted :
What pleases *the Lord* they do, what the holy
lord approves. (9)
As may please *the Lord*, with the holy Preceptor
the seeker He unites :
As may please Him, devotion in the mind He may lodge :
Dyed in bliss as pleases Him, by His pleasure devotion
in the seeker's self is lodged. (10)
One performing stubborn ritual, decay of powers shall have;
Assumption of numerous garbs wins not the Lord's pleasure :
Those in poison dyed, into suffering are fallen;
In endless suffering absorbed. (11)
To the God-directed comes bliss,
And enlightenment concerning death and life :
One accepting death and life equably, the Lord's
pleasure wins. (12)

---

1. Implies holy company.
2. (Plural form adopted here. The original is in singular).

The God-directed in death the Lord's approbation win :
Know, birth and death by Divine Ordinance occurs,
As is the self absorbed in the Higher self,
Are death, birth and suffering annulled. (13)
Blessed are those that the holy Preceptor have found,
And egoism and atachment discarded :
Pure their minds, never fouled after,
At the holy Portal are they exalted. (14)
Himself the sole Doer of all;
Watching over all, making, unmaking :
With devotion under the Master's guidance is the
Lord pleased;
Truth His approbation wins. (15)
The God-directed truth solely practise;
Pure and holy—impurity touches them not.
Saith Nanak : Those contemplating the Name,
in the Name dyed,
Are in it completely absorbed. (16) (1.15)

Āpei Srishti Hukami Sabh Sājī

By His Ordinance has He fashioned all creation;
Himself He creates, dissolves it, and confers grace :
Himself dispensing holy justice, *all* to Truth unites. (1)
The body like a fortress is fashioned :
In it is spread expanse of Maya-attachment.
Without guidance of the Word is it heap of ashes;
Dust into dust mingled. (2)
The body *is also* a limitless fortress of gold,
Prevaded by limitless Divine Essence.[1]
Those by the Master's guidance in the Lord's laudation absorbed,
To the Beloved, in everlasting joy are united. (3)
The body is the Lord's abode, by Him beautified;
In it abides Himself the Lord the Divine Being :
The merchants of God in the Master's Word hold commerce,
By His grace to the Master united. (4)
Truly holy is one that casts wrath off;
By the Word getting realization, purifies himself :
Himself the Creator fashions all things; Himself
in the self lodges *Truth*. (5)

1. Original, Shabda.

Pure, away from worldly ways is devotion,
By contemplation of the Word, washing mind and body pure.
Ever abides the devotee dyed in ecstasy—
The Lord alone in His grace devotion inspires. (6)
In this temple of the mind, is the mind restless; P. 1060
Discarding joy in God as straw, into great affliction falling;
Without the Master's touch it finds not poise.
All this is as the Lord wills.[1] (7)
Himself is He transcendent, Himself the contemplator;
Through good actions Himself union He grants :
What worth is man's poor effort ? Union by
His grace alone comes. (8)
Himself the Lord to the Holy Preceptor the seeker unites;
By *power* of the holy Word with heroism infusing him :
Himself granting union, conferring exaltation,
And devotion to the holy Eternal inspiring. (9)
In the self is the holy Eternal lodged.
Rare is *the seeker*, by the Master's guidance realizing this :
As wealth of the Name in *man's* self is lodged,
with the tongue the Name he utters. (10)
Some in various directions wander, seeking Him not within :
Involved in Maya-attachment are they bound by Yama,
agent of death :
Yama's noose snaps not while in duality they wander about. (11)
No recitation, austerity or discipline avails,
Except living the Master's Word;
One *united* by the Master's Word finds holy Truth,
And in Truth is absorbed. (12)
Lust and wrath in the world are powerful;
Performance of numerous ritual acts, all is source of suffering :
Those serving the holy Preceptor alone obtain bliss,
Through the holy Word to God united. (13)
The body of air, water, fire is made—
Each by Maya-attachment pervaded:
Realization of the Creator alone Maya-attachment lifts. (14)
Many with Maya-attachment and pride are afflicted;
Egoism thus inevitably arises;
Those so afflicted are not aware of Yama and death;
At the end in regrets departing. (15)

1. Lit. As be the Lord's play.

The Creator alone knows the right way *of living*,
And by the Master's guidance sends realization of the holy Word.
Thus says Nanak, servant of God, in humility;
Devotion to the holy Name He inspires. (16) (2.16)

Ādi jugādi dayāpati dātā

In all Time is He the compassionate Bestower,
By the holy Master's Word realized :
Those serving Thee into Thee are absorbed :
Thou in Thy will dost grant them union. (1)
Inaccessible, unknowable, of worth inestimable art Thou;
All creation is under Thy shelter :
As pleases Thee, dost Thou guide each, to
each showing the way. (2)
He alone is real, so shall He be in all time;
Himself the Creator of all, without a second;
Of all is He mindful, bestower of bliss,
provider of sustenance. (3)
Inaccessible, unknowable, inscrutable limitless—
None Thy extent knowing :
Thou alone hast realization of Thyself,
By the Master's teaching granting realization. (4)
The nether regions and countless worlds—
In all operates His Ordinance so mighty.
By His Ordinance He makes and unmakes;
By the Ordinance grants union. (5) P. 1061
Whoever the Ordinance realizes, lauds it,
And the Lord inaccessible, unknowable above desire :
Each has realization as by Thee granted :
From Thee comes realization through the holy Word. (6)
Each day is appointed life declining—
To this night and day bear witness.
The egoist purblind, thoughtless, realizes not death,
over his head making tumult. (7)
By touch of the Master's feet are mind and body rendered pure;
From the mind is gone illusion and lifted is fear :
Ever in bliss, does the self chant holy praise,
The holy Word uttering. (8)
Those knowing Thee to be Dispenser of retribution,
By Supreme good fortune through the
Master's Word realize Thee—

To such art Thou high lineage, honour, holy truth;
Annulling *their* egoism dost Thou *to them* grant union. (9)
The mind insensitive, to duality attached,
Strayed into illusion in misfortune caught, strays;
Should it find Divine grace, the holy Preceptor it may serve,
In serenity finding bliss. (10)
The eighty-four lakh species has He created;
To the human incarnation is granted attachment to devotion
to the Master :
Without devotion lies the self in filth,
Into filth again and again falling. (11)
By good fortune[1] comes attachment to devotion to the Master;
How without good fortune[1] may this be attained :
All happens as by the Creator willed—
All occurring as pleases Him. (12)
Simritis and Shastras know not His extent;
Man, ignorant, blind realizes not the Essence :
All happens as the Creator wills; Himself *also* He casts *man*
into illusion. (13)
All happens as He ordains;
Each He sets to an appointed task :
Himself He makes and unmakes, watches over *all*;
By the Master's guidance Himself realization grants. (14)
The Lord holy is *of wisdom* profound;
His laudation to the mind brings poise.
Inaccessible, unknowable;
His worth beyond understanding, by the Master's teaching
is He in the mind lodged. (15)
Unattached Himself, the world in *various* tasks is engaged :
By the Master's grace may He by rare *spirits* be realized.
Saith Nanak : As the Name in the self is lodged,
By the Master's teaching does He grant union. (16) (3.17)

Jug Chhattīh kīyo ghubārā

For thirty-six ages[2] was it all darkness—
The significance thereof is known to Thyself, Lord Creator !

1. Karma (Skt.) here stands for good fortune garnered through good actions. This is different from the similarly-sounding Karam (Ar.) meaning 'grace'.
2. Original, Yuga.

What can another say or expound—Thou best knowest how to
evaluate everything. (1)
The Lord attributed,[1] all creation fashioned :
All existence is Thy play, Thy might proclaiming :
Himself the holy Lord multiplicity creates;Himself breaks
it asunder. (2)
This universal play is like a juggler's show—
Its truth by the holy Preceptor revealed to sight.
The true seeker by guidance of the Master's Word,
untouched by Maya abides,
With heart to the holy Eternal devoted. (3)
In the individual self are played musical instruments
of various tunes;
These the player Himself plays :
In each self blows an equable breeze,
That imparts to each its sound. (4)
Whatever the Creator wills, perforce happens.
Through the Master's Word one relinquishes one's ego.
By the Master's grace are some exalted, on the Name P. 1062
continuously to meditate. (5)
No gain is like devotion to the Master,
Whereby the Name in the mind is lodged, the Name lauded.
Contemplation of the Name brings joy everlasting;
From the Name arises *true* profit. (6)
To those without the Name comes suffering undiluted;
Those in much ritual engaged, have only increase
of evil-thinking.
Without devotion to the Name how may joy come ?
Without the Name is all suffering got. (7)
Himself Doer and the cause;
Rare are those by the Master's grace granted realization.
The God-directed their bonds break asunder,
And the abode of liberation attain. (8)
One in *ritual* calculations engaged, in the fire of *suffering* burns—
Neither his illusion nor his evil-thinking annulled.
The God-directed such calculations transcend,
And in truth solely are absorbed. (9)

1. Oankār.

Truth granted by God the rare spirits acquire :
By the Master's grace is it revealed.
Those lauding the holy Name, dyed in joy in God,
By the Master's grace find bliss. (10)
Devotion to the Name is true ritual recitation,
austerity and self-restraint,
And annuller of sins :
By devotion to the Lord's Name are body and
mind joy-cooled,
And in serenity immersed. (11)
Covetousness fouls further the impure mind.
From impure action arises suffering.
Of such the commerce is false;
From untruthful utterance comes to them suffering. (12)
Whose in the self the immaculate Word lodges,
By the Master's grace has his illusion lifted.
By following the Master's will day and night,
Contemplating the Name, joy shall he get. (13)
Himself the Creator all-holy :
Creator and destroyer Himself also.
One by the Master guided shall ever laud the Lord,
And in union with the holy Supreme, joy shall obtain. (14)
Despite numerous efforts, the senses defy control;
From devotion to the holy Preceptor is the mind controlled;
So controlled, in the mind are the senses absorbed. (15)
Differences of mine and thine hast Thou Thyself made;
All is Thy creation, Thine alone.
Saith Nanak : Contemplate evermore the Name;
By the Master's teaching is the mind subdued. (16) (4.18)

Hari jīo dātā agam athāhā

The Lord is bestower of gifts, inaccessible, immeasurable;
Not a grain of desire in Him nor need :
None to approach Him has power :
Himself He grants union as *it may please Him*. (1)
Whatever He wills must inevitably come about :
No other Bestower of gifts such as He.
Whosoever He favours with gift of the Name, obtains it :
By the Master's Word union He grants. (2)
The fourteen worlds Thy markets;
The holy Preceptor has shown these in the self to lie :

One that in the Name holds commerce,
By the Master's Word *this truth* attains. (3)
By devotion to the holy Preceptor comes serene joy,
And in the self is lodged the Lord of the Universe :
In serenity does such a one day and night practise devotion :
Devotion too He Himself inspires. (4)
Those from the holy Preceptor alienated in suffering must fall; P. 1063
Ever chastized, with total suffering afflicted :
Blackened their faces, the Divine mansion they attain not,
By utter suffering gripped. (5)
Blessed are those that to the holy Preceptor are devoted;
In serene devotion absorbed :
Truth alone they live ever,
By the Master to the holy Eternal united. (6)
Devotion is attained by whoever, by the holy Eternal is so granted :
Truth within him lodged, his illusion lifted.
Himself truth He bestows;
This by him is attained to whom He grants it. (7)
Of all is He Creator;
Realization comes to whomsoever He grants this :
Himself conferring grace and exaltation;
Himself grants union. (8)
In egoism is *all* life wasted;
In the hereafter clings attachment; Maya is not discarded.
Yama, agent of death, calls the reckoning,
And as sesame in the press, crushes evil-doers. (9)
By Supreme good fortune comes devotion to the Master;
By Divine grace comes such devotion :
Yama, agent of death touches not such;
In the eternal Mansion have they bliss. (10)
Bliss comes to such as by Thee are favoured;
And by supreme good fortune in devotion to the Master are engaged :
In Thy power lies exaltation :
Those get it on whom Thou dost confer it. (11)
The mind by the Master is illumined,
As blessing of the Name in the mind is lodged.
By the jewel enlightenment is the self Illuminated ever,
With darkness of ignorance lifted. (12)

The un-enlightened purblind in duality are involved;
Miserable, in utter ignominy fallen[1] :
At departure find they no resting-place,
At Yama's door in suffering bound. (13)
Without devotion to the holy Preceptor liberation
is not attained—
Ask this of any enlightened one, any practising meditation.
Those to the holy Preceptor devoted find exaltation :
At the holy Portal honoured. (14)
Whoever the holy Preceptor serves, by the Lord to
Himself is united;
His egoism annulled, to holiness attached :
A merchant of truth evermore,
The holy Name his earned profit. (15)
All happens as the Creator wills;
Whoever by the Word *to the world* dies, is liberated;
Saith Nanak : In the mind of such is the Name lodged;
The Name alone they contemplate. (16) (5.19)

Jo Tudhu karṇā so kari pāiyā

What Thou has destined have we received :
Rare are such as by the Divine will abide.
In submission to the Divine will lies bliss;
From submission to His will comes joy. (1)
By the Master's guidance comes willing acceptance
of the Divine will;
To such comes spontaneously joy and holiness :
Many in the world seek submission from God
Himself comes. (2)
Whoever to Thy will submits, to Thee is united,
Those with Thy will pleased, in Thee are absorbed.
In submission to Thy will lies exaltation :
Rare are such as practise submission. (3)
Should it please Him, with the Master the seeker's union. P. 1064
He decrees !
Then does the seeker by the Master's guidance attain
blessing of the Name :
All creation by Thy will hast Thou raised :
Those so favoured by Thee to Thy will submit. (4)

---

1. The original is a Punjabi-Hindi idiom, drowning without water.

Egoists purblind practise clever tricks;
Submitting not to the will, much suffering they find.
In illusion lost, they transmigrate,
Not finding their true resting-place. (5)
The holy Preceptor brings about union, and confers exaltation :
Devotion to the holy Preceptor in primal Time is ordained :
From devotion to the holy Preceptor is atained the Name;
From the Name comes bliss. (6)
From the holy Reality[1] is all manifested, by the Reality[1]
is all existence ended :
By the Master's grace is mind and body in devotion drenched.
The tongue, uttering the holy Name in joy is drenched.
From such gusto comes joy *in God.* (7)
Rare are those that in the Mansion *of the self* attain the
Divine Mansion;
By devotion to truth through guidance of the Word
is this attained :
Whoever by the Lord with truth is blessed, finds truth;
To such comes absorption in truth. (8)
From neglecting of the Name comes suffering to mind and body,
And is malady of Maya-attachment caught;
Without the Name are mind and body leprous, cast into hell. (9)
Those dyed in the Name have limbs pure :
Pure spirits, with joy are they in everlasting love,
Praising the Name they attain everlasting bliss,
And in their true abode are lodged. (10)
The whole world in commerce[2] is engaged—
Without *devotion to* the Name all is loss :
Destitute[3] has man come into the world, destitute[3] goes out;
Without the Name is suffering his lot. (11)
Those alone get *devotion* to the Name that are so favoured,
And by guidance of the Master's Word have the Lord
into their mind lodged :
As by the Master's grace is the Name in the heart lodged,
Solely on the Name they meditate. (12)
The whole created world seeks *devotion to* the Name :
Such alone get the Name as in primal Time earned it.

1. Nām.
2. (Used metaphorically).
3. Lit. Naked, unclad.

Those attaining the Name are supremely fortunate;
By guidance of the Master's Word to the Lord united. (13)
Immeasurable is the fortress of the body;
Therein settled, meditates the Lord :
Holy His Name, holy the commerce—
Those engaging in it the eternal abode find. (14)
Within this *fortress* are fine mansions and lovely spots;
Rare spirits such spots attain :
In the self of those with these in harmony, lauding the Lord,
The Lord Himself Takes abode. (15)
The Creator a system has set up :
Into the body are all boons poured.
Saith Nanak : Those in the Name dealing are in joy dyed :
Rare are such as by the Master's guidance the
Name attain. (16) (6.20)

Kāyā kanchanu shabdu vīchārā

In contemplation of the Word the frame bears a
golden aspect;
In it comes to lodge the Lord, of greatness incalculable :
Those day after day serving the Lord by the holy Word,
By the Word to Him are united. (1)
May I be a sacrifice to such as contemplate the Lord;
By guidance of the Master's Word are they to the Lord united;
With the dust of *their feet* smearing my face P. 1065
and forehead,
In holy company their laudation I chant. (2)
May I laud the Lord, should I win His favour;
By the holy Word by the Name Divine may myself be ennobled :
May I hear the Divine Word in all four corners resounding,
Thereby in the Name may I be absorbed ! (3)
Truly holy is one that *within the self* the Lord seeks,
And by guidance of the Master's Word has the vision Divine :
Blessed by the Master's Word with collyrium of illumination,
May he by the Divine glance of grace, to the Lord
be united. (4)
By supreme good luck is the human incarnation obtained;
In the human incarnation is the self to the Word attuned;
Without the holy Word all is darkness—
By the Master's guidance rare spirits alone have realization. (5)
Some have come into the World to no purpose :
their life a waste !

Egoists, to duality attached,
Never again this occasion shall find;
The foot once slipped, *never may after be steadied.* (6)
By the Master's Word is the self purified;
In it comes to lodge the Repository of all Merit :
Then the self has the vision pervasive of the holy Eternal,
Which hearing, in the mind may it lodge. (7)
Calculations of egoism by the Master's Word are annulled;
The Lord keep *ever* cherished in heart;
Lauding evermore the Lord by the Master's Word
Brings bliss through union with the Lord. (8)
Such alone contemplate the Lord as by Him are so inspired :
By the Master's Word in the self is He lodged :
Himself has He the vision and the realization;
Himself in Himself absorbed. (9)
He alone has realization that in the self has cast the
Divine Essence;
By the Master's Word is the self realized :
One realizing the self is alone pure,
To the holy utterance of the Master's Word ever listening. (10)
This self and body are pure,
Should by guidance of the Master's Word these contemplate
the Lord, Repository of all Merit—
Should the self, dyed in devotion chant the Lord's
praise evermore,
Whereby in His attributes may it be absorbed. (11)
The self, when in illusion of duality lost,
Is of the essence of Maya;
Forgetful of the Lord, ever in suffering it falls;
Neglecting the Lord, to it comes suffering. (12)
Those devoted to the holy Preceptor with the Lord
find approval;
At the holy Portal abide they as pure selves :
Those serving the Lord, lodging Him in mind,
In laudation absorbed, are ennobled. (13)
Without supreme good luck, devotion to the Master comes not;
Egoists wretched, strayed from God, wail and cry;
Those favoured by the Master's grace, by the Lord Himself
are granted union. (14)
In the fortress of the self are *built* firm markets,

There the God-directed buy merchandise that they cherish :
Meditating on the Name Divine day and night,
Exaltation they achieve. (15)
Himself is the holy Lord bestower of bliss,
By the holy Master's teaching realized,
Saith Nanak : By supreme good luck
Comes laudation of God's holy Name. (16) (7.21)

Nirankāri ākāru upāiyā

By the Formless Supreme Being are all forms created;
Maya-illusion *too* by His Ordinance has come forth :
All is the Creator's play : P. 1066
By contemplation of the holy Word in the mind
is He lodged. (1)
Maya the Mother, of the Three Qualities[1] has been delivered :
Under Divine commandment did Brahma enunciate
the four Vedas.
Years, months, days, dates He made,
And to the world thus was brought intelligence. (2)
By devotion to the Master is action purified.
Cherish in your heart ever the Name Divine :
As the holy Word in the universe spread,
The Name Divine *to beings* it brought. (3)
Some study Vedas day by day and into disputation engage :
Forgetful of the Name, by Yama, agent of death are
put in bonds;
In duality caught, everlasting suffering they get;
In the Three Qualities[1] involved, into illusion are fallen. (4)
The God-directed to the sole Supreme Being are devoted :
Desire, of Three Qualities[1] born, into their self is absorbed.
Such by the guidance of the holy Word remain ever liberated,
Their Maya-illusion lifted. (5)
Those in primal Time in devotion dyed, still are so dyed :
By the Master's grace in serenity's ecstasy absorbed :
From devotion the holy Preceptor is the Lord realized :
Himself He grants union. (6)
Those in Maya-illusion caught realize not the Lord :
In duality involved, suffering they get :

---

1. See Glossary.

Of brief duration is the world's glamour,[1]
In an instant fading off. (7)
Those with the mind in fear of God and devotion dyed,
By such dye in the holy Eternal are absorbed.
By supreme good luck is such dye obtained :
By the Master's teaching does it glow fast. (8)
Much pride the egoist exhibits :
At the Divine Portal honour he finds not.
In duality caught, is his life a waste :
Without realization, into suffering fallen. (9)
The Lord in the self has concealed Himself;
By the Master's grace is union with Him granted :
Holy is the Lord, holy the commerce that realization brings :
In such commerce is gained the Name invaluable. (10)
None the value of this body has realized :
The Lord this order has created.
The God-directed purify the body :
To such the Lord grants union Himself. (11)
From the body comes loss as well as gain.
The God-directed, transcending desire, for such gain seek.
By the commerce taught by the Master everlasting
joy they find;
Spontaneously finding union. (12)
Holy is His mansion, holy the treasures;
By His grace, the Bestower grants these.
By the Master's guidance is the Bestower of Bliss lauded;
With the self to Him united, comes realization.[2] (13)
In the body lie treasures invaluable.
By the Master's guidance the Lord *on the seeker*
confers greatness.
The Master of the Store alone knows its value;
To the God-directed[3] is it granted : free from regrets
is his life. (14)
In all creation is the Lord pervasive;
By the Master's grace is He realized :
Himself He grants union; Himself by holy Word in
serenity absorbed. (15)

---

1. Lit. The Vermilion dye.
2. Lit. Value.
3. Gurumukh.

The holy Eternal Himself by the Word grants union :
By the Word from the self annuls illusion.
Saith Nanak : From devotion to the Name comes exaltation;
from the Name comes bliss. (16) (8.22)

Agam agochar veparvāhei

The Lord inaccessible, unknowable, above desire; P. 1067
Gracious, immeasurable;
Beyond approach—by the Master's word *to the self united.* (1)
Such alone serve Thee as with Thee find favour,
By guidance of the Master's Word in truth absorbed;
Evermore day and night God's qualities they contemplate—
His taste their tongue[1] delights. (2)
Those by the Word *to the world dying*, their death is blessed;
The Lord's qualities in their heart of hearts cherished :
Fruitful their life : to the Lord's feet devoted—
Duality in them annulled. (3)
The Lord Himself grants union
To such as by the Master's Word their egoism discard :
Evermore in devotion to the Lord dyed,
In the world profit they garner. (4)
Thy qualities beyond my expression lie :
Immeasurable, beyond contemplation Thy worth :
By grace of the Bestower of bliss,
In His attributes is the devotee by his own
qualities absorbed. (5)
In the world is seen the expanse of attachment;
Egoists unelightened in utter darkness *grope* :
In rush of worldly pursuits their life wasted,
Of the Name neglectful, to them comes suffering. (6)
By Divine grace is found the holy Preceptor;
By his Word is impurity of egoism burnt away :
The mind thus is purified, illumination of the jewel
enlightenment obtained;
Darkness of ignorance is lifted. (7)
Innumerable Thy Name—nones Thy greatness has realized.
The Lord Himself in the *seeker's* heart the holy Name lodges.
Lord ! Who may Thy worth express ?
In perennial joy art Thou absorbed. (8)

---

1. Palate is implied.

The Name beyond contemplation, inaccessible, immeasurable,
None has power to value :
Himself the weighman :
By immersion[1] in the holy Word may it be measured. (9)
Thy devotees serving Thee to Thee make supplication :
Granting them union, near to Thyself dost keep them.
Bestower of bliss on all creation,
By supreme good fortune comes devotion to Him. (10)
Living truth is real continence, purity and self-restraint :
Purity by lauding the Lord to the heart comes :
Through devotion to the Lord may one obtain amrita,
In this poison-filled world. (11)
He alone has realization, that by the Lord is so inspired;
By lauding the Lord acquires he inner vision;
His egoism and acquisitiveness restrained,
Spontaneously comes to him illumination.[2] (12)
Many wander about in utter misfortune;
In transmigration whirled, their wandering without end :
Those in poison immersed, poison garner,
Joy ever eluding them. (13)
Some assume numerous sectarian garbs;
Yet without guidance of the holy Word is egoism
not annulled;
One dying while living alone liberation achieves
By absorption in the holy Name. (14)
Ignorance and desire consume the body :
Assuaged are these by living the Master's Word :
Then are body and mind made cool, wrath lifted.
And with egoism annulled, *in the Supreme* is the self absorbed. (15)
Holy is the Lord, holy His might,
Rare are such as by the Master's grace have P. 1068
this realization.
Saith Nanak in supplication : By *guidance of* the holy Name
Is *the self* in the Divine Reality[3] absorbed. (16) (1.23)

Nadrīṇ bhagtāṇ laihu milāe

In Thy grace unite to Thyself Thy devotees—
Devotees that with concentration of mind laud Thee ever :

---

1. Lit. Union.
2. Lit. Truth.
3. In the Name.

By seeking Thy shelter are they saved :
Himself the Creator grants them union. (1)
By guidance of the holy Word is devotion perfected;[1]
Joy in the heart by Thy pleasure rises :
Mind and body in devotion are dyed,
As in the holy Eternal is the self fixed. (2)
In egoism is the body ever burning;
By Divine grace is the holy Preceptor met,
Who by the holy Word realization grants.
By the holy Preceptor's guidance is found joy. (3)
The egoist purblind acts in darkness,
In suffering caught, through births wanders along :
His Yama's noose not snapped,
At the last into greivous suffering falls. (4)
By the holy Word is transmigration annulled,
As in the heart is the holy Name borne :
As by guidance of the Master's Word the seeker to the world
dies and the mind subdues,
Is egoism eliminated. (5)
In transmigration is the creation lost;
None without the Master's guidance finds fixity;
Then is the mind illuminated; by the holy Word
comes abiding joy,
And with Divine effulgence is light of the self merged. (6)
The five agents[2] contemplate evil doing—
Such is Maya-attachment's manifestation :
From service to the holy Preceptor comes liberation;
And the five Agents[2] subdued. (7)
Without the Preceptor's guidance, all is darkness of illusion,
Therein at each turn, in course of whirling are *all* sunk.
By touch of the holy Preceptor is truth firmly grasped,
And the holy Name to the mind is pleasing. (8)
Holy is the Portal, holy the Court *Divine* :
God's true *devotees* by love of the Word inspired, serve Him.
Holy the tune, holy the Divine qualities that I laud;
In truth am I thereby absorbed. (9)
Rare is the person that in his *own self* the Divine
Abode discovers :

1. Lit. Beautified, ennobled.
2. Lust, wrath etc.

This spontaneously by guidance of the Master's Word comes.
There occurs not sorrow or sequestration;
In serenity is the self in serenity absorbed. (10)
In feelings of duality dwell evil-doers,
By thirst of attachment in torment straying,
With unholy company consorting, in suffering ever falling :
Endless suffering their destiny. (11)
No holy company without the holy Preceptor can be;
None without guidance of the holy Word swims across.
Those in serenity contemplating His qualities day and night,
Their light in the Divine Light is merged. (12)
This body is the tree; in its *branches* dwells the bird *of the self*,
That resting in the holy Word, picks up amrita :
From there it flies not off, strays not,
In its own home abiding. (13)
Those purifying the body, the Word contemplating,
By the holy Word the drug of evil[1] eliminating—
On such the Bestower of Bliss His grace showers,
Granting them union. (14)
Know Him ever to be close to you : think not He is remote;
By guidance of the Master's Word realize He is near :
Thus shall the lotus of your heart bloom, the light illuminate you,
And God's vision shall be manifest. (15)
Almighty is the Creator, holy; P. 1069
He takes away life and gives it back—such power
none other has.
Saith Nanak : From *devotion* to the Name comes exaltation;
By shedding egoism is found bliss. (16) (2.24)

In the Measure Mārū—Composition of Sri Guru Ram Das
Solahe (Sixteen-Stanzaed Hymns)
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sacchā āpi savāraṇhārā

The holy Eternal Himself exalts *beings* :
Other than *devotion to Him*, on other occupation appeals *to me*.
In the heart of the God-directed abides holy Truth,
Whereby spontaneously in Truth they remain absorbed. (1)

1. Symbolizing attachment and illusion. (Such a drug was used by robbers to render their victims unconscious)

In the mind of all dwells holy Truth;
By the Master's grace spontaneously *in it* are they absorbed.
In repeating the Master's Name is ever attained joy,
As the heart to the Master's feet is devoted. (2)
The holy Preceptor is *sole source of* enlightenment; the holy
Preceptor *alone worthy of* reverence.[1]
Other than the holy Preceptor none else do we worship :
From the holy Preceptor is obtained wealth of the jewel Name—
Service to the holy Preceptor *to our heart* is pleasing. (3)
Those that to duality, to other than the holy Preceptor
are attached,
Are unfortunate and falling into transmigration, die wandering.
Saith Nanak : Even such the supreme state may attain,
Should they with the Master seek shelter. (4)
Devotion to the God-facing is ever-holy;
From the holy Preceptor I beg *devotion to* the Name,
annuller of all begging.
Lord ! in your grace under shelter of the holy
Preceptor keep me. (5)
The holy Preceptor amrita-elixir has let drip,
Whereby at the Tenth Door[2] has *the Lord* become manifest :
There tune of the holy Word in unstruck music is played,
And the self spontaneously in serenity is absorbed. (6)
Those for whom by the Creator is Primal Time this is set down,
Each of their days in contemplating the Master is passed :
None without the Master's guidance fulfilment finds,
As the heart to the Master's feet is devoted. (7)
To whomsoever He so pleases, *the Name* He grants;
Such by the Master's guidance boon of the Name attain :
In His own grace the Name He grants—
Saith Nanak, *such* in the Name are absorbed (8)
As the jewel of enlightenment in the mind is manifested,
Spontaneously is the boon of the Name attained.
Such merit from the Master is obtained—
To the holy Preceptor am I ever a sacrifice. (9)
As is risen the sun *of enlightenment*, effaced is darkness
of night *of ignorance*.

---

1. Pūjā is thus interpreted.
2. Symbol for the seat of superconsciousness.

Ignorance by the jewel illimitable granted by the Master
is eliminated.
From the holy Preceptor is obtained the highly valued
jewel of enlightenment;
As by grace is it attained, comes joy. (10)
As by the Master's grace is attained the Name,
has *our* repute arisen.
Then in all Four Ages[1] and in the world is *one reckoned*
pure and holy.
By *devotion* to the Name are we absorbed in Divine Reality,[2]
And in the Name remain absorbed. (11)
By the Master's guidance is *devotion to* the Name attained.
Of such a one waking and sleep serene.
Saith Nanak : Whoever on the Name meditates,
By the Master's guidance absorbed in the Name,
in the Lord is absorbed. (12)
On the tongue of devotees lies amrita of the holy Word.
By the Master's guidance the Name Divine they
repeat and expound. P. 1070
By uttering the Lord's Name is the mind ever in bliss
As the mind to the Divine feet is devoted. (13)
We are ignorant, thoughtless, lacking all knowledge.
From the holy Preceptor has our mind acquired understanding.
The Lord showing us compassion and grace in service of the
holy Preceptor has engaged *us*. (14)
Whoever the holy Preceptor has contacted, the sole Lord
has realized,
Who, Bestower of bliss, everywhere is pervasive :
By contemplating the self the supreme state
have such attained,
And in service to the Lord is their mind absorbed. (15)
In the mind of those in primal Time granted exaltation,
Is the holy Preceptor lodged, their devotion in him fixed :
To such the life of the world; Bestower of joy union
has granted;
Saith Nanak, to the *Lord's* bosom are they clasped. (16) (1)

1. See Glossary.
2. Nām.

Hari agam agocharu sadā abināshī

The Lord is inaccessible, unknowable, eternal, immortal,
Dwelling in each being[1], pervasive in all.
Other than He is no provider : thou creature of God !
Serve thou the Lord. (1)
Whomsoever the Divine Protector saves,
None to destroy him has power.
Devotees of God ! Serve the Lord, whose utterance
is exalted. (2)
Whatever place appears to be a scene of vacuity,
There the Creator is pervasive fully :
Those dried up has He made to bloom;[2]
Meditate you on the Lord, full of the miraculous play. (3)
To the Lord, to whom the suffering *of all* beings is known,
Am I a sacrifice.
Thou servant of God ! to Him make supplication
Who is bestower of all joy. (4)
To one thoughtless unaware of the state of hearts
Make no representation.
Man ! with the ignorant enter not into wrangling—
The Lord of the immaculate state contemplate. (5)
Bear no anxiety—to the Creator belongs all our anxiety :
For all creatures in water and on land provision He makes.
The Lord unawares grants boons, even to worms in
stones and rocks. (6)
Repose not *your* hope in friend, son or brother,
Nor repose hope in another who is a rich merchant :
Other than the Name Divine none is *our* helper—
The Lord, Holder of the Earth[3] contemplate. (7)
Ever the Name of the Lord utter,
Who all your desires shall fulfil.
Saith Nanak, servant of God : Utter the Name, shatterer of
attachment to the world,
And in serene joy pass life's night. (8)
Whoever the Lord has served, joy has attained,
And spontaneously in the Name Divine is absorbed :

1. Vessel.
2. Made green (The figure is from trees dried up).
3. Also Holder of the Bow (periphrastic name of Vishnu).

Whoever His shelter seeks, his honour He protects—
This you enquire of Vedas and Purans.[1] (9)
Such alone in service to the Lord engage as by Him
are so inspired.
By *power of* the Master's Word flee doubt and fear :
Such a one engaged though in household affairs,
yet remains unattached,
As the lotus in water. (10)
Of those involved in egoism is the service not accepted.
Such are born and die and keep transmigrating.
Such austerity *alone* is perfect, such the *true* service
As to the Lord's heart[2] is pleasing. (11)
Lord ! how Thy merits may I recount, P. 1071
Thou who dost control all selves within ?
Lord Creator ! from Thee seek I the boon
That day by day Your Name I utter. (12)
Some have strength of egoistic utterance;
Some have strength of authority[3] and power of pelf.
Other than the Lord have I no prop—
Lord ! protect me, a helpless *female*.[4] (13)
To invest with honour the helpless pleases Thee;
The rest of the wide world involved in worthless
pursuits, transmigrates.
Lord ! whomsoever Thou dost succour, Thou makes
them prevail. (14)
Those that ever on the Name Divine have meditated,
By the Master's grace the supreme state have attained.
Those serving the Lord, bliss have attained;
Those without service *to the Lord* into regrets fall. (15)
Thou, Lord of the universe, in all beings art pervasive.
Such the Lord contemplate as by the Master are propped[5]
Nanak, servant of God, in shelter of the Lord
contemplates Him,
And is His humblest slave.[6] (16) (2)

---

1. Vedas are revealed Scriptures. Puranas mythology.
2. Mana.
3. Implies official power.
4. (The gender is implied by the epithet nimānī).
5. On whose forehead the Master places his *protective* hand.
6. Slave of slaves.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kalā upāe dhari jini dharṇā

Brother ! our protector shall be the Lord,[1]
Who creating the earth, into it placed His might;
Who by His Ordinance placed the sky at His own feet,
And who creating fire, in fuel confined it. (1)
He who to all creatures sustenance provides,
Who is almighty Himself;
Who in an instant makes and unmakes,
Is thy *true* helper. (2)
He who in mother's womb cherished you,
Who with each breath and morsel abiding by your side,
has kept you in mind,
That Divine Beloved ever contemplate, whose greatness is
supreme over all. (3)
In an instant kings and lords into worms He turns,
And cherishing the poor turns them into chiefs,
Shatterer of pride, prop of all—beyond expression
His worth. (4)
Those alone are truly exalted[2] and rich
In whose mind dwells the Lord, master of felicity.
He who raised creation is our mother, father, relation
and brother. (5)
Those seeking the Lord's shelter from fear are made free—
In holy congregation liberation inevitably comes.
Whoever by his thought, word and deed to the Creator
offers devotion,
Never meets chastizement. (6)
As the Lord, treasure of merit, in mind and body
becomes pervasive,
One falls not into birth or death nor into transmigration wanders.
As are we *thus* fulfilled and satiated, shattered is *our* suffering
And joy comes to dwell. (7)
The Lord is our friend,
Who in all spots the mind's inner state knows.

---

1. (Part of last line place here).
2. Honoured.

By constant remembrance of the Supreme Lord,
perfection incarnate,
Is effaced anxiety and reckoning of deeds. (8)
The Name Divine *equals* million's strength of arm; P. 1072
With such a one abides wealth of Divine laudation.
The Lord *to such* in His grace grants sword
of enlightenment,
Wherewith are agents of evil attacked and destroyed. (9)
Ever the Lord's *Name* repeat;
Thereby shall you triumph and enter your own home[1] :
Then shall you not behold hell of eighty-four lakh births,
And with great gusto Divine merit chant. (10)
The Lord, saviour of continents and the universe,
All-highest, unfathomable, inaccessible, limitless—
One having His grace alone on Him meditates. (11)
The Lord, shattering our bonds, has purchased us,
And in His grace made us slaves of His household.
Such engaging in holy action, *listen to* the sound of
unstruck music,
And the equable tune *of devotion*. (12)
Lord ! in my mind is fixed faith in Thee,
And shattered is my egoism and possessiveness.
As the Lord His own has made *us*, over the world
is spread *our* repute. (13)
Proclaim the Lord's glory.
To the Lord may I be a sacrifice;
Other than He none else is visible—in the whole world is
He solely pervasive. (14)
The Lord all-holy have we realized;
By the Master's grace the mind ever to Him is devoted.
In contemplating You Your servants find life,
And in the sole Supreme Being remain absorbed. (15)
Beloved of His devotees
Our Lord, saviour of all—
By contemplation of His Name are all desires fulfilled;
His servant Nanak's honour has He saved. (16) (1)

1. Symbol for the Divine Essence.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Saṃgī jogī nāri laptāṇī

The self that is a recluse, to the body-female is attached,
who to him clings—
In enjoyment of pleasures and delights is she involved.
By the conjunction brought about by accumulated deeds
have they come together,
And in pleasurable dalliance are involved. (1)
What the spouse does, to *that* is the woman
immediately compliant.
The spouse keeps the woman bedecked ever with him :
Day and night living together in unison, the spouse keeps the
woman in good cheer. (2)
To meet the woman's demands the spouse in various ways
rushes to make effort;
And whatever he obtains, to her sight presents.
The objective *of devotion* he cannot attain,
Whereby the female hungry and thirsty abides. (3)
The woman with folded hands makes supplication :
Beloved spouse, go not into alien lands, in my home abide[1] :
In the home itself make the commerce, whereby *my* hunger and
thirst be removed. (4)
This Age various ritual practices has performed;
But without joy in God not a grain[2] of joy has it attained.
Saith Nanak : As comes Divine grace in holy congregation,
Do the woman and her spouse attain joy and bliss. (5)
The woman is purblind, though the spouse is nimble, wise—
The body a structure made from the five elements. P. 1073
The objective for which you have arrived, from the holy
Preceptor is obtained. (6)
The woman pleads that with her should abide
The youthful spouse given to easeful living—
Saying, without thee of little account am I; give me thy word
that me thou shalt not desert. (7)

1. (Implies adjuration for life everlasting. In the next line is the adjuration to the self to engage in devotion).
2. A sesame grain.

Replied the spouse : To His command am I compliant—
The great Lord who under no one's obligation stands.
While with thee He keeps me, I abide, when He makes
the call, must I depart. (8)
As these true words the spouse to the woman imparted,
She, unpoised and raw, followed them not :
Everlasting union with the spouse she seeks,
Taking his words not seriously. (9)
As came the *Divine* command, was the spouse called.
Then asked he not the woman's permission, nor with her
took counsel.
His departure he took; the clay *of the body* abandoned lay:
Behold Nanak, theirs was only false attachment. (10)
My avaricious self, listen !
Ever day and night serve the holy Preceptor.
Misbelievers[1] uninstructed by the holy Preceptor
in death rot—
Those by the Master unenlightened bear Yama's noose
round the neck. (11)
The egoist keeps being born and dying,
And ever and again buffets bears.
All hells by the egoist are suffered; the God-directed
not a whit *by these* are touched. (12)
Such alone are *truly* God-directed as the Lord's
approval have won.
Who may destroy one that by the Lord is honoured[2] ?
Ever is he in bliss, who by the Master is granted the
special robe. (13)
A sacrifice am I to the holy Preceptor, perfectly-endowed,
Bestower of shelter, heroic to fulfil his Word.
Through him have I met the Lord, bestower of joy,
Who deserts *the self* never. (14)
Of the *Divine* treasure of merit the worth have I not realized :
In all spots and each being is He pervasive.
Nanak with the Divine shatterer of suffering of the humble
seeks shelter;
Dust of Thy servants' feet am I. (15) (1.2)

---

1. Sākta.
2. Robed with honour.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Karai anandu anandī merā

The *Divine* Hedonist *everlastingly* feels joy—
In each being pervasive, each one judging.
Over monarchs is He the holy overlord—none other
His equal. (1)
Ever joyful, limitless, gracious is the Lord,
His illumination manifest everywhere.
Various forms He creates, beholding these in bloom of joy,
To Himself offering adoration. (2)
His might He Himself contemplates;
Himself the holy expanse spreads :
Himself day and night the *universal* play He enacts;
Himself listening to it, is joyful. (3)
Holy His throne, holy His rule.
Holy His treasure, holy the Treasurer.
Himself holy, holy all He has made;
His holy Ordinance solely operative. (4)
Holy is the holy *Lord's* justice. P. 1074
Lord ! holy is Thy abode.
Holy Thy might, holy the creation.
Lord ! holy the joy *to Thy devotees* granted. (5)
Thou the sole great monarch.
By Thy holy Ordinance are all tasks accomplished.
All within *the self* and without to Thee known—
In sole *grandeur* art Thou joy-filled with Thy self. (6)
Thou the great Hedonist, the great enjoyer;
Thou too unattached, an anchorite.
All joys in Thy home lie; in Thy glance lies amrita. (7)
Thou Sole Bestower of Thy gifts;
To all creatures and worlds granting boons.
Thy stores ever full, undiminished, all *with these* satiated. (8)
Accomplished Yogis, Yoga-practitioners, recluses dwelling in
forests seek Thee;
Those practising continence and charity seek *from Thee*
to abide in bliss :
One sole is the Bestower, all are seekers—
To the world pray grant boons. (9)

Thy devotees in love of Thee practise infinite devotion.
Thou in an instant dost make and unmake.
Lord illimitable of great merit,[1] in obedience to Thy
Will lies devotion. (10)
Such alone can realize Thee as by Thee are granted
Thy sight :
Such by *guidance of* the master's Word ever in joy abide.
Such alone are sensible, handsome and wise, as to Thy
heart are pleasing. (11)
Whoever puts Thee in mind above need rises.
Whoever puts Thee in mind is truly rich;
What fear may assail one who in mind puts Thee ?
What can another do *to such a one* ? (12)
Extinguished is thirst,[2] and cooled is the heart;
As the Master perfectly-endowed the knot has snapped.
As the mind within in the holy Word is absorbed,
Amrita have we shaken and quaffed. (13)
Such die not, but live for ever;
Becoming immortal, turn everlasting.
Such neither are born nor die—the Master their
doubts has removed. (14)
Perfect is the Word of the Master, perfectly-endowed.
Whoever to the Lord, perfection incarnate is attached.
his mind in Divine Perfection is absorbed.
Such are evermore in ascendant, ever in joy;
Never is their worth decreased. (15)
Such a one is gold full carats,[3] purified,
By the Gold-tester's glance given the glow—
After testing put into the treasure, never again to be
put in fire. (16)
Lord ! ambrosial is your Name;
Nanak ever *to you* is a sacrifice :
In company of the holy ever have I attained joy;
At *their* sight is *my* heart joyful. (17) (1.3)

---

1. Weight.
2. Used metaphorically for desire.
3. *Bāraha* (of twelve calibre) units implying the full weight of a *tola*, equalling twelve māshās.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru Gopālu Guru Govindā

The Master is cherisher of the Universe, *image of* the Lord.
The master is gracious, ever forgiving.
The Master *holds enlightenment like* Shastras and Simritis;[1]
Veneration of the Master is the performance of the six
holy acts,[2]
The Master is the holy spot.[3] (1)
By contemplation of the Master flee all sins.
By contemplation of the Master is *the self* not caught in
Yama's noose.
By contemplation of the Master is the mind P. 1075
rendered pure;
The Master annuls *man's* pride. (2)
The Master's *devotee*[4] enters not hell.
The Master's devotee[4] on the Supreme Being meditates.
The Master's devotee[4] attains company of the holy—
The Master ever confers boon of life. (3)
By guidance of the Master is Divine laudation listened.
By contact with the holy Preceptor comes to the tongue
utterance of Divine laudation.
All afflictions by the holy Preceptor are effaced,
And at the Divine Portal *to the* devotee honour he procures. (4)
The Master *the Lord* inaccessible and unknowable
has made manifest.
The holy Preceptor to those strayed has shown the path.
The Master's devotee by his devotion from impediments
is immune;
Full enlightenment concerning the Lord in mind
has he confirmed. (5)
The Master in all spots the Lord has made manifest,
So the Lord of the universe on water and land is *seen* pervasive.

1. Shāstras = philosophical texts; Simritis = books of ritual and code.
2. (These are prescribed variously for different sects).
3. That is, holy as temple.
4. Servant.

By his guidance are high and the unfilled[1] beheld equal,
And the mind in serene meditation is fixed. (6)
By contact with the Master is thirst[2] assuaged.
By contact with the Master is *the self* from Maya immune.
The Master, perfectly-endowed, truth and content
has conferred,
And *by his guidance* is amrita of the Name quaffed
and attained. (7)
In all *beings* is the Master's Word pervasive.
He who has listened to it, to others has imparted.
All uttering it are saved, and the immutable station
have attained. (8)
To the holy Preceptor alone is his own greatness known.
All in his own will he accomplishes.[3]
Lord ! Thy devotees seek dust of *feet of* the holy—
Nanak to such is ever a sacrifice. (9) (1.4)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ādi niranjanu Prabhu Nirankārā

The Lord, primal, immaculate and formless
In all beings pervasive yet to all is unattached.
Race[4] or caste has He none—by His Ordinance
raising creation. (1)
Out of all the eighty-four lakh species
On man has the Lord conferred exaltation,
Whoever at this step[5] lapses, in suffering of transmigration
remains involved. (2)
What praise is due to the created ?
By the Master's guidance attain boon of the Name.
Whomsoever He sends astray, goes wrong; whomsoever
He grants enlightenment, enlightened grows. (3)
This body is a city of joy and sorrow.
Such alone are saved as with the Master seek shelter.

---

1. Implies the poor
2. Used metaphorically for desire.
3. (Herein is embodied the doctrine of the identity in spirit of the Lord and the Master-Guru).
4. *Varna* may thus be interpreted.
5. Lit. step of the ladder.

The God-directed one that keeps free of the Three Qualities,[1]
alone gets exaltation. (4)
Endless, numerous ritual acts have we performed.
All such are bonds on the feet :
Seed sown out of season grows not—one thus total
loss incurs. (5)
In Kaliyuga singing of Divine laudation is the supreme act.
By the Master's guidance with concentrated meditation
the Name *Divine* you utter.
Such a one saving himself, saves his forebears. P. 1076
And honourably goes to his Divine abode. (6)
Continents, the nether regions, countries and the worlds
Has the Lord made subject to death.
Himself is He immutable, immortal—
Whoever on Him meditates, immutable becomes. (7)
The Lord's devotee is made in His image—
Think not because of the human frame that he is different :
Like waves of water rising in numerous ways,
in water is again water absorbed[2]. (8)
A mendicant at your door seeks charity.
As pleases the Lord, may He show grace.
Grant Thy sight whereby the mind may feel fulfilled.
By Divine laudation does the mind find poise. (9)
The Lord all-beauteous no other way becomes compliant—
He does what pleases His devotees :
What they seek to accomplish, they get Him to do—
No impediment they meet at His door. (10)
Thou Creature of God ! wherever occurs an impediment,
On the Lord, holder of the universe in hand, meditate,
There where progeny, wife, none is helper, is the Lord
the succourer. (11)
The Lord mighty, inaccessible, fathomless,
Above need—how find union with Him ?
Whomsoever on the way He guides with his noose snapped,
In holy company finds lodgement. (12)
The true servant is one that the Master's command realizes,
And bears *happenings* good and bad with equanimity.

1. See Glossary.
2. (This is a figure to reinforce the foregoing)

As is banished egoism. the sole Lord he realizes—
Such a God-directed one in the serene state is absorbed. (13)
Ever are the Lord's devotees in joy—
Childlike, above attachment, from the world turning away :
In numerous ways disporting in joy like the child
fondled by the father. (14)
The Lord is inaccessible, unknowable, His worth
beyond reckoning.
Union with Him comes as He confers it Himself.
To such of devotees is He by the Master's guidance
made manifest,
As forehead in primal Time *this blessing* have inscribed. (15)
Thou art the sole Doer, almighty.
Raising creation, on the earth hast Thou settled it.
Nanak, servant of God, at the Divine Portal has
sought shelter—
The Lord in His grace his honour shall save. (16) (1.5)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jo dīsai so eko Tūhain

All that is visible is Thy manifestation;
In all creation is Thy voice heard by *our* ears.
Nothing else is visible—all is Your assumed form. (1)
Your creation in mind You Yourself keep.
His essence has the Lord created.
Himself has He created the *visible* expanse; Himself each
being cherishes. (2)
Some has He made holders of mighty courts.
Some world-renouncers, others householders.
Some are hungry, others fulfilled and satiated— P. 1077
All by Thee are propped. (3)
Himself is He in all Time eternal.
Entirely with *His* devotees involved :
Himself hidden and manifest; His own self has
He expanded. (4)
Abiding ever and eternally;
All-high, inaccessible, unfathomable, limitless.
The empty has He filled, the full made empty—
Such are marvels of the Lord's doing. (5)

With my tongue[1] laud I the holy King;
With my eyes behold *the Lord* inaccessible, fathomless.
Lord Saviour of all ! by listening *to Your voice* with *my* ears
Is *my* mind and body in bloom. (6)
Creation He raises and watches over;
All creatures His *Name* repeat.
The Lord, saviour by His glance of grace,
Alone His own might realizes. (7)
There where the holy congregation sits, is the Lord close by.
There exist joy and happiness and Divine displays of marvels.
As Thy devotees in unstruck tunes and *soundless* words sing
Thy laudation,
Thy servant Nanak too contemplates Thee. (8)
Birth and death is a marvel enacted by Thee;
This endless play dost Thou enact.
The Creator raises creation, and His creation cherishes. (9)
In listening to Your repute find I life.
Ever *to You* am I a sacrifice.
Day and night with folded hands You I contemplate,
Lord inaccessible, limitless. (10)
Whom other than Thee may we laud ?
One sole *Lord* in our mind we contemplate.
In realizing the *Divine* Ordinance His servants find joy—
Such is the devotee's achievement. (11)
With pure heart the Master's teaching contemplate—
With love of the Lord is the Master's teaching penetrated.
By the Master's teaching are all bonds snapped.
And doubt and attachment burnt away. (12)
Wherever *the Lord* keeps us, is the abode of joy.
All that in His will happens, we accept as good.
Then is shattered malice; none appears an enemy.
All appearing alike. (13)
Then is lifted fear and darkness shattered,
And all is manifested as the Supreme Being unattached.
Discarding the ego *God's* shelter *we then* seek;
He whose *the creature* is, to *His shelter by Him* is sent. (14)
Rarely born is such a fortunate one,
As day and night on the Lord has meditated.

1. Mouth.

In the company of such a devotee are all saved;
To his forebears liberation he brings. (15)
May I from the Lord obtain this boon,
That day and night with folded hands *on Him* I meditate.
May I, ever uttering the Name, spontaneously in the
Name be absorbed.
Prayeth Nanak, may I be blessed the Name to utter. (16) (1.6)

Sūrati dekhi na bhūlu gawārā

Ignorant man ! at sight of appearances be not deluded;
This is the false expanse of illusion.[1]
None in the world can last—the Lord alone is immutable. (1)
With the Master, perfectly—endowed seek shelter,
Who attachment, sorrow and delusion has annulled.
Repetition of the sole Divine Word is the medicine he
administers,
And singing the Name eternal from the heart. (2)
The Name for which yearn numerous gods, P. 1078
And to which all the devotees render service,
That is cherisher of the helpless, shatterer of suffering
of the humble,
From the Master, perfectly-endowed is attained. (3)
No other portal is visible.
Should man wander over the three worlds, no enlightenment
shall he get !
This jewel solely from the Merchant-prince, the
holy Preceptor is attained,
Who holds treasure of the Name. (4)
The dust of whose feet confers purity,
Which friend ! by godly men and gods is not attainable—
Such is the holy person, holy Preceptor, *image of*
the Supreme Being,
Whose contact liberation confers. (5)
My beloved self shouldst thou seek the wish-fulfilling tree,[2]
And the wish-fulfilling cow[3] to deck thy court,
Then serve thou the Master, perfectly-endowed, bestower
of fulfilment and content,
And practise the Name, Supreme elixir. (6)

1. Moha.
2. Pārijāt.
3. Kāmadhenu.

By the Master's Word are destroyed the five substances *of evils*;
By *cherishing* fear of the Supreme Being shalt thou be purified
As the Master, perfectly-endowed, philosopher's stone grants
the touch,
His touch into philosopher's stone turns *whoever touches him*. (7)
Heaven cannot equal *the Name*;
Poor liberation too by the enlightened is cast aside.
From the holy Preceptor is obtained *Name of* the Sole
Supreme Being;
To the sight of the Master am I a sacrifice. (8)
None understands *merit of* the Master's service.
The Master is identical *in spirit* with the Supreme Being,
unknowable by the senses.
Whomsoever *with service* he inspires, serves him—
Such bear on the forehead *mark of* good fortune. (9)
Vedas realize not the Master's greatness,
Which in small bits from hearsay they narrate.
The holy Preceptor *is image of* the Supreme Being
without limit,
Whose contemplation joy-cools the heart. (10)
Listening to the Mister's praise brings life to the mind;
Should he in the heart be lodged, is it joy cooled.
Whoever by the Master's guidance utters *the Name Divine*,
gets repute
And treads not Yama's path. (11)
With the holy have *I* sought shelter;
My self, life and substance *to them* have I dedicated.
I know not the way of service—pray to this worm
show grace. (12)
In your company take *me*, devoid of merit.
In your grace in service engage me.
Before the holy wave I the fan and grind grain,
And in washing their feet find joy. (13)
At many doors have I wandered;
By your grace have I found shelter with you.
Keep me ever in company of the holy; boon of the Name
grant me. (14)
As the Lord has shown grace,
Sight of the Master, perfectly-endowed have I attained.
Nanak, slave of your slaves has *thus* attained serene joy
and everlasting bliss. (15) (2.7)

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-Stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Simrai dhartī aru ākāshā

Earth and sky
And moon and sun, *the Lord* repository of merits contemplate.
Air, water and fire contemplate Him, as also all creation. (1)
All continents, countries and the worlds contemplate Him; P. 1079
The nether regions too contemplate the holy Lord.
All forms of creation, all forms of speech,
And God's devotees contemplate Him. (2)
Brahmas, Vishnus and Shivas too contemplate Him,
As also the thirty-three crore deities.
Demi-gods and titans all contemplate Him:
So also numberless ones, whose number is beyond
counting by me. (3)
All animals, the winged creation and embodied beings
contemplate Him;
Also forests, mountains and ascetics.
Mounting and spreading creepers, and branches, all contemplate
the Lord, pervasive in all selves. (4)
Objects gross and subtle and all creatures contemplate Him;
Accomplished Yogis and Yoga-practitioners too the Lord's
Word contemplate.
All objects invisible and visible contemplate the Lord,
master of all the worlds.[1] (5)
Men, women and the *four* stages of life contemplate Him,
All castes, bearers of diverse lights and all races contemplate Him.
All those well-gifted, the wise and sapient,
And night and day too contemplate Him. (6)
Hours, minutes and instants contemplate Him;
Life,[2] death and all pieties contemplate Him.
All lucky omens, shastras and happy conjunctions
contemplate Him,
Who even for an instant may not be realized. (7)
Lord almighty,
Controller of all states of mind—

1. Abodes.
2. Time.

Whomsoever in Your grace to devotion You inspire,
Wins life's supreme boon. (8)
Whoever the Lord in mind has lodged,
Is supremely fortunate, and the Master's Word contemplates.
Such a one of the Lord abiding in all has realization,
And wails not wandering *in birth* in various species. (9)
Whoever has the Master's Word lodged in mind,
Fled is his suffering, pain and doubt.
To him comes joy in tranquility, delight in the Name,
The music unstruck and the equable tune *of absorption*. (10)
Whoever on the Lord has meditated, is truly wealthy.
Whoever company of the holy gets, is truly honoured.
Whoever has the Supreme Being lodged in mind,
Is of fortune supreme and inalienable[1] (11)
Over water and land is the Lord pervasive;
No other may *therein* be mentioned.
The Master by the collyrium of enlightenment all doubt
has annulled;
Now none other than the sole Lord is visible. (12)
Loftier than the loftiest is His court;
Beyond expression His end and limit,
The Lord deep, profound, fathomless,
beyond measure by me. (13)
Thou the Creator, all by Thee are created.
None other than Thee is real.
Lord ! in the beginning, in middle time and at end of time
Thou alone art, all expanse by Thee stretched. (14)
Whoever in holy company Divine laudation sings,
Yama's minions approach him not.
Whoever with his ears to Divine laudation listens,
Fulfilled are all his objectives. (15)
Lord holy, deeply profound,
Thou art master of all, all are Thine.
Saith Nanak : Such alone are noble as to Your heart[2] P. 1080
are pleasing. (16) (1.8)

Prabh Samrath Sarb Sukh dānā

Lord almighty, bestower of all joys,
Show grace that *Your* Name I contemplate.

1. Also interpreted : 'This is not hidden'.
2. Mana.

The Lord is the Donor, all creation beggars—
I *Your* sevant, seek to be a beggar *before You*. (1)
I seek dust *of feet of Your* servants, that the supreme
state I attain,
And wash off impurity of multiple births.
By the Lord's medicine is cured the malignant
malady *of egoism*—
To be dyed in the Lord immaculate I seek. (2)
With my ears may I hear the Lord's holy laudation;
In the Sole Lord's shelter may I discard evil passions :
At the feet of Thy servant may I bow low; in doing
good may I have no hesitation. (3)
Lord ! may my tongue Thy laudation sing,
Whereby may my sins committed by me annulled.
In contemplation *of Thee* may my self find life,
And discard the five oppressive agents of evil. (4)
By contemplation of the *Divine* lotus feet may one get on the ship,
And in holy congregation cross the ocean.
May I ever worship, supplicate the Lord,
equably abiding in all,
Whereby the self may not again enter birth and may not enter
on course of shame. (5)
Lord, make me slave of Your slaves,
You who are treasure of grace, compassionate to the humble.
Lord perfection incarnate, true friend ! in union with You comes
no impediment. (6)
My mind and body to the Lord may I dedicate,
Whereby may the self involved in sleep for multiple
births be awakened.
He whose I am, is my cherisher—egoism have I killed
and destroyed. (7)
The Lord, controller of the inner self, on water and
land is pervasive.
The Lord, immune to Maya's delusion, each, being pervades.
The Master, perfectly-endowed the wall of illusion
has demolished,
And manifested the Lord solely pervasive in all. (8)
Wherever I look, the Lord, ocean of bliss I behold.
In the Lord, store-house of jewels, occurs no decrease.

---

1. Used figuratively for the path of devotion.

Of the Lord unfathomable no measure is attainable;
This such alone realize as have grace. (9)
Thereby are breast, mind and body joy-cooled,
And restlessness of multiple births removed.
Grasping by the arm has the Lord extricated us,
From whose sight *flows* stream of grace. (10)
One sole Lord in all spots is pervasive.
Other than He is none *real*.
In primal Time, middle Time and end of Time is the
Lord pervasive,
And assuaged are thirst[1] and illusion. (11)
The Master is *image of* the Supreme Being, the Lord.
The Master is *image of* the Creator, eternal Saviour.
By contemplation of the Master have we attained
the reward,[2]
And in holy company is lighted the lamp
of illumination. (12)
All that I behold is all by the Lord permeated.
All that I hear is the Divine Word.
All my doing by You is inspired, by aid of the Lord
whose progeny are the holy. (13)
This mendicant begs ever to supplicate You.
Propitiating the purifier of the fallen, Lord perfection
incarnate :
One sole boon I seek, treasure of all merit and all joys—
Nothing else seek I. (14)
This body is a vat, the Lord its maker. P. 1081
Company of the holy is chemical substance to the dye.
As the mind in madder of the Name is dyed, by the Divine
Word has come *to it* noble repute. (15)
With perfection of powers[3] is the mind in bloom,
As is the Lord of endless merits manifested.
Nanak by the Name Divine has attained joy,
bliss and happiness,
And amrita-elixir consumed. (16) (2.9)

1. Used metaphorically for desire.
2. Fruit, implying liberation.
3. Lit. The sixteen powers, as traditionally understood.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
Solahe (Sixteen-stanzaed Hymns)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tūm Sāhibu haum sevaku kītā

Thou art the Lord, I Thy created servitor.
My life and body all by Thee is bestowed.
Thou alone art almighty—nothing in our *power lies*. (1)
As sent by You, into the world we came.
As willed by Thee, have we in action engaged.
Nothing outside Thy will happens—so have we no anxiety. (2)
In the hereafter Your Ordinance we hear *is pervasive*.
Here is Your[1] laudation uttered.
By Your Will is annulled our reckoning—
With You in contention can we not engage. (3)
You the father—all Your children,
Playing as the play You guide.
The wild ways and paths all by You made—
None *by himself* follows the wrong path. (4)
Some in their abodes are selttled;
Others into different lands are sent out.
Some to cut grass are appointed, some made monarchs—
What wrong[2] in all this is involved ? (5)
Who is liberated, who into hell cast ?
Who is made householder, who devotee ?
Who is made wise ? Who shallow ?
Who of awakened consciousness ? Who senseless ? (6)
By the Divine Will comes liberation, by the Will *is one*
cast into hell,
By the Divine Will is one made householder, by the Will devotee,
By the Divine Will is one shallow, by the Will wise—
No other category is there. (7)
The immensely mighty ocean *of the world* have You made.
Some, thoughtless egoists, to the nether hell are dragged.
Some whose ship is the holy Preceptor, You Yourself
take across. (8)
By Your ordinance is sent wonder-working time,
Wherein are creatures raised and reabsorbed.

1. Thy.
2. Lit. Falsehood.

Beholding these is He in bloom of joy, immensely pleased—
This world a theatre that He has made. (9)
Great is the Lord, great His repute;
Great the Bestower, great His station.
Inaccessible, unknowable, immeasurable, nothing to
weigh Him against. (10)
None else His worth knows.
The immaculate Lord alone approaches Himself
Himself all-wise, all-meditating; Himself repository of purity,
immensely deep. (11)
For long ages unmanifest was He pronounced.
For long ages in the void absorbed— P. 1082
For long ages in darkness enveloped; then Himself the
Lord manifested. (12)
Himself was He called cosmic might, almighty.
Himself the hero, enacting His rule.
Himself weal has He dispensed, and spread cool poise. (13)
Whomsoever He favours and makes His devotee
The Name within him is lodged, and the unstruck music plays.
His the *true* joy and greatness—Yama approaches Him not. (14)
His worth on paper cannot be stated.
Saith Nanak : Limitless is the Lord.
The Lord is in primal Time, middle Time and at end of Time—
In His hand lies the final disposal. (15)
None His associate.
None to Him can make replication.
The Lord of Nanak is sole, almighty, performing and
beholding His own wonders. (16) (1.10)

Achut Pār-Brahm parameshru antarjāmī

The transcendent Supreme Being, Supreme Lord is immutable,
controller of the inner self;
Destroyer of demons,[1] Lord, Master.
Controller of impulses, bearer of the mountain,
Player on the charming flute, ever-joyful. (1)
Charmer, Lord of Maya, *manifested as* Krishna, slayer of Mura;[2]

Note : In the earlier stanzas of this hymn a number of Divine attributive terms have been used. These are mostly derived from the Vaishnavite Tradition, where necessary, these are explicated in the footnotes.

1. Lit. Destroyer of the demon Madhu, that is Krishna. Here symbolizing God. (Such symbolism is used in the subsequent portions also).

2. (Mura was a demon).

Lord of the universe, destroyer of demons;
Life of the universe, immortal Lord, with each
being abiding. (2)
Earth-bearer, Lord, Lion-man,[1] Supreme Lord;[2]
He who assumed boar's tusks,[3] protector of the earth.
Lord-Creator, the pigmy-form[4] didst Thou assume—
For each being's benefactor art Thou. (3)
Thou art the Rama-incarnation, yet without form and feature,
Bearer of the forest-garland, holder of the disc,[5]
of unique aspect.
Thousand *Thy* eyes, of thousand forms—
The sole Provider, all others beggars *at Thy door*. (4)
Beloved of devotees, cherisher of the helpless,
Lord of milkmaid-*selves*,[6] with all abibing.
All-pervasive, illuminator, immaculate Provider,
His merits beyond my power of description. (5)
Donor of liberation, Divine Charmer, Lord of Lakshmi;
Saviour of Draupadi's honour;[7]
Maya's consort, miracle-worker, in delightful play absorbed,
Yet unattached to any. (6)
Of sight fulfiller of desires, unincarnated, self-created;
Form eternal, indestructible,
Immortal, imperishable, unknowable,
All on Thee dependent. (7)
Disporter with Lakshmi, in heaven abiding,
Incarnated as fish and tortoise[8] by His Ordinance.
Lord of beautiful locks,[9] performer of unique miracles,
All by His Will occurring, (8)
Beyond need of sustenance, above rancour, all-pervasive,
Enacting His play, He who is known as of Four Arms[10]—
Swarthy, beauteous His aspect, all by His flute charmed.[11] (9)

---

1. An avatār of Vishnu.
2. Nārāyan, a popular name of Vishnā.
3. (Reference to Vishnu's assuming incarnation of Varāh or boar).
4. Baman-avatār, one of Vishnā's incarnations.
5. (These are Vishnā's attributes).
6. (Reference to the Krishna legend).
7. (Reference to the incident of saving Draupadi's honour in Duryodhana's court in *Mahā bhārata*).
8. (These two are among Vishnā's incarnations).
9. An attributive name of Vishnā.
10. As above.
11. (Recalls Krishna's popular image).

Wearer of the ornament of full garland, lotus-eyed;
Of beauteous curly locks, crown and utterance;
Bearer of conch, disc and mace, Supreme charioteer.[1]
ever abiding *by devotees*. (10)
Wearer of the yellow robe, supporter of three worlds,
Lord of the universe, preserver of earth Him I call.
Bearer of the bow, beloved Lord—His attributes P. 1083
beyond my count. (11)
Beyond suffering, immaculate may He be called.
Lord of all-prosperity, on water and land abiding—
Abiding close to the earth, nether regions; beyond impediment,
unshakeable His station. (12)
Purifier of the fallen, shatterer of suffering and fear,
Destroyer of egoism, annuller of transmigration.
By devotion pleased, compassionate to the humble,
By no other quality propitiated. (13)
Formless, beyond Maya's guile, unshakeable,
Of effulgent aspect, to the entire world granting bloom of joy.
Such *with Him find* union as by Him so favoured
None by his own effort finding union. (14)
Himself *Krishna's* milkmaids, Himself Krishna,
Himself in the forest grazing kine[2]—
Himself creating and destroying, no whit touched
by attachment. (15)
What of *Thy* attributes may my sole tongue narrate ?
Even Shesh[3] with a thousand hoods knows not Thy extent—
He who day and night ever-new names utters, yet not one of the
Lord's attributes can He exhaust. (16)
By taking shelter with father of the world have we found refuge,
Against Maya that is terrifying, impassable.
Pray be gracious; in company of the holy keep me. (17)
All that is visible, is unreal;
Lord ! I seek solely boon of dust of *feet of* God's devotees—
This applying to my forehead, the supreme state
may I receive :
Such alone shall receive it as this are granted. (18)

1. (Krishna was Arjuna's charioteer in the Mahābhārata battle. Some other attributes too have reference to Krishna).
2. (Reference to Krishna's cowherd phase).
3. The legendary serpent with a thousand hoods

Those that grace of Donor of bliss have,
Feet of the holy in their heart are lodged.
Such the Name, repository of all treasures have received,
And unstruck music in their heart resounds. (19)
This tongue Thy attributive names alone utters.
Thy eternal Name is transcendental, primal.[1]
Saith Nanak : Thy devotees *Thy* shelter have sought;
Pray grant Thy sight, for which my heart is full of yearning. (20)
Thy state and extent of Thee alone is known—
This Thou Thyself alone can narrate and expound.
Lord ! in Thy grace make Nanak servant of Thy servants;
Keep him in company of Thy servants. (21) (2.11)

Allah agam Khudāī bandei

Thou creature of the Divine Being,[2] who is inaccessible !
Discard thought of worldly concerns.
Turn thou dust of feet of *God's* mendicants, consider
thyself a wayfarer—
Such a recluse at the Divine Portal finds approval. (1)
Make truth thy prayer, faith thy prayer-mat.
Make suppressing of desire thus ending, thy staff.
Make thy body the mosque, thy mind the priest;
thy creed purity in God's way. (2)
Be living in God's way thy code;
Be thy way search *after God* through renunciation.
Be thy enlightenment control of mind
and association with the enlightened,
The absorption eternal escape from death.[3] (3)
Live in thy heart the teaching of the Koran and scriptures;
Keep the ten females of senses away from bad ways.
The five male *agents of evil* put in bonds through faith—
This charity and content *of God* shall be approved. (4)
Be thy Mecca compassion, thy fast being dust of feet of *all*.
Thy paradise living the Preceptor's Word appropriately. P. 1084

---

1. (The distinction between God's attributive names and His substantive name may be noted. In the Sikh tradition this is Ek Oānkar).

Note : In this hymn all through devotional terminology of Islam is used. Hymns with such an atmosphere may be met with in Guru Nanak Dev and Guru Arjan Dev elsewhere.

2. Allāh, Khudā (both Muslim names for God).
3. Here the four stages of Muslim mysticism— Sharīat, tarīqat, mārifat, haqīqat are mentioned.

Be thy houris, light and incense *devotion to God*;
Worship of God the exalted closeter. (5)
One practising truth is the true judge :
One purifying the heart is a true haji.[1]
The true divine is he who casts off the cursed one,[2]
The true mendicant, one propped by Divine laudation. (6)
Make all hours prayer-times.
In your mind ever remember the Creator, the Lord.
Make suppression of the ten senses your telling of the rosary,
Your circumcision following of principles and self-discipline. (7)
Know in your heart that everything lasts for a short while.
Brother; tribe and home all are snares.
Lords, chiefs, nobles all are mortal; the Lord's
portal alone is eternal. (8)
The first *duty* is Divine laudation, the second content;
The third meekness, the fourth charity.
The fifth, keeping the five senses poised—
These be Thy five prayers, Thou who art of illimitable extent. (9)
Be knowing all creation *to be image of God* your prayers;
Make discarding of evil-doing your prayer-jug.
Realizing God to be one and sole, make your call to prayer;
Being a good child of God, your trumpet. (10)
Make honestly-acquired food your sustenance;
Making your heart vast as a river, wash off its impurity.
One realizing the Master attains paradise;
Izrail shall not thrust such into hell. (11)
Apply your body to good doing; take faith for wife—
Thus enjoy holy delights.
Make purifying the impure mind your *hadith*,[3] and bearing
you form complete[4] the turban over your head. (12)
A Mussalman should bear a tender heart;
And wash off from heart inner impurity.
Then will worldly dye not touch him, leaving him pure
As flowers, silk, ghee and deer-skin.[5] (13)
Whoever has the gracious Lord's grace,
Is a true hero.

1. A pilgrim to Mecca.
2. Implies satan, the source of evil.
3. Traditions of the Prophet Muhammad.
4. (This is a warning against circumcision).
5. (These substances are believed to withstand ritual impurity by touch).

He a one a divine, a hajji, God's devotee
Who has Divine grace. (14)
By realization of the Supreme Lord's might,
By laudation and endless devotion to the compassionate Lord,
By realization of the Lord's holy Ordinance,
Saith Nanak, comes release from bonds and swimming across
ocean of the world. (15) (3,12)

Pār-Brahm sabh ūch birājei

The Supreme Being transcendent is stationed loftiest,
Himself making *creation*, unmaking and making it again.
By seaking shelter with the Lord is attained joy,
And fear of Maya-female arises not. (1)
He who from fire of the womb extricated us,
And in state of a worm in *mother's* blood destroyed *us* not;
And granting His contemplation cherished us,
Is Lord of all beings.[1] (2)
To shelter of the *Lord's* lotus feet have I come,
And in company of the holy sung Divine laudation :
Thereby contemplation of the Lord is cast off suffering
of transmigration,
And fear of death annulled. (3)
The Lord is almighty, inexpressible, unknowable,
All creation in serving Him engaged.
The variegated creation—egg-born, placenta-born,
sweat-born and atmosphere-born—He cherishes. (4)
Such alone come by this treasure P. 1085
As within their selves taste delight in elixir of the Name Divine.
From the dark well has He extricated us by grasping our arm—
Rare are such guides of the path. (5)
In primal Time, at end of Time and in middle Time the
Lord alone is real—
The Creator Himself doing all that happens.
In holy company is annulled doubt and fear—
None to strike us now with penury. (6)
Sing the Lord's exalted Word,
And seek dust *of feet* of the holy congregation.
Effacing desires, desireless you become,
And all sins burn away. (7)

1. Vessels.

Such is the unique way of the holy—
The Supreme Being always they view by their side.
With each breath the Lord they supplicate,
No while showing lassitude in contemplating the Lord. (8)
Wherever I look, *the Lord* controller of the inner
self *I behold*.
Lord ! be not put away from my mind for an instant.
In constant contemplation of Thee Thy servants find life,
Thou who dost pervade forests, water and land. (9)
One awake each day in contemplation of the Name
Never is by a hot blast touched.
In contemplation of the Lord such find bliss and joy,
By Maya untouched. (10)
Such by maladies, sorrow and suffering are not touched,
And in holy company Divine laudation sing.
Lord-Creator, Beloved ! to my supplication give ear;
Grant devotion to Thy Name. (11)
Thy Name, Beloved, is a jewel.
Thy servants, in Thy illimitable love are immersed.
Those in Thy love immersed Thy aspect take on—
Rarely are such found. (12)
My heart dust *of feet* of such seeks,
As not for a moment of Thee are forgetful.
In their company is attained the supreme boon;
And the Lord ever with *such seekers* abides. (13)
Such a one is the *true* friend, companion, beloved
As repeated contemplation of the Sole Lord foul
understanding casts out.
Such a one throwing off lust, wrath and pride
Holy teaching imparts. (14)
Other than Thee Lord, none is my *succourer*.
The Master to the Divine feet has attached me.
To the holy Preceptor perfectly-endowed am I a sacrifice,
Who illusion of other than the Lord has annulled. (15)
May I not be forgetful of the Lord for a breath's duration;
May I day and night[1] on the Lord meditate.
Saith Nanak : Thy devotees in Thy love are immersed,
Thou who art almighty, supreme. (16) (4.13)

1. All eight pahars.

In the Measure Mārū—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Charan kamal hirday nit dhārīn

May I ever in heart lodge the *Divine* lotus feet,
And to the Master, perfectly-endowed ever make obeisance.
Body and mind entirely to Him may I dedicate,
And *thus* in the world attain noble repute. (1)
Why put out of mind the Lord,
Who to life and body has given such noble aspect ?
With each breath and morsel must one contemplate the Lord
And attain recompense for one's deeds. (2)
From whose *bounty* none is left unprovided.
Day and night in mind cherish *Him*. P. 1086
In holy company on the Lord eternal meditate,
And at the Divine Portal attain repute. (3)
The Name is *source of* the four objectives,[1] of eighteen miraculous powers,
Treasure of joy in serenity and the Nine treasures.
Should any in mind seek completion of felicity, the Lord
In holy company should he contemplate. (4)
Shastras, Simritis and Vedas[2] aver,
Thou creature of God ! attain the supreme objective of life.
Casting off lust, wrath and columny of others
With the tongue sing Divine laudation. (5)
He who has no form or feature, tribe or caste,
And who day and night pervades all,
All contemplating Him are supremely fortunate,
Nevermore entering transmigration. (6)
Whoever of the Supreme Person, the Creator is forgetful,
Shall ever burn,[3] remain in torment.
None can save the ungrateful—in deep hell shall such be cast. (7)
He who created life, breath, body and mind;
Who in mother's womb cherished us—
Should you discard devotion to Him and to others be attached,
Know, none else shall take you to your goal. (8)

1. (For the concepts in this stanza, see Glossary).
2. These are scriptural writings.
3. Used metaphorically for suffering.

Lord ! show grace,
Thou who in each being dost abide and art close to all.
Nothing in our power lies; each having realization as Thou
dost grant it. (9)
Whoever in primal Time has such blessing on forehead
got recorded.
Maya grips him not.
Nanak, servant of God, ever *the Lord's* shelter seeks,
And to none else forms attachment. (10)
Suffering and joy by His Will are *apportioned* :
Rare are such as the Name ambrosial have contemplated.
Beyond expression His worth—everywhere is He pervasive. (11)
He alone is the *true* devotee, great dispenser of charity,
The rewarder of deeds in perfection,
Thy helper since childhood days, fulfiller of thy
heart's desires. (12)
Death, suffering and joy *for man* are recorded—
Not a grain of these increases, nor by our effort decreases.
All happens as be the Creator's will—
Any comment is on oneself to bring ignominy. (13)
From the dark well are such extricated,
And their bonds snapped for multiple births rewinded,
Whom in grace His own He makes—
Such in holy company on the Lord meditate. (14)
Beyond expression is Thy worth
Marvellous of aspect, supreme is Your greatness.
Saith Nanak : Thy servant seeks devotion's charity,
And ever to Thee is a sacrifice. (15) (1.14.22.24.2.14.62)

Vār In the Measure Mārū—Composition of Sri Guru Amar Das
with Slokas of Guru Nanak Dev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Viṇu gāhak guṇu vechīyai tau guṇu sahgho jāe

Sloka (Guru Nanak Dev)
Should merit be sold to other than a seeker, little value
on it will be put.
Should merit to the seeker go, million will its worth be, P. 1087

Note : All *pauris* in this Vār are of the composition of Guru Amar Das.

Contact with the holder of merit shall *further* merit fetch,
And the recepient in the holy Preceptor be absorbed.
Invaluable is merit, for no price obtained,
At no shop traded.
Saith Nanak : In this bargain no fraud can be[1];
No loss incurred. (1)

Triptych (Guru Ram Das)

Those without the Name are astray, ever in transmigration wandering.
Some are bound; others their bonds have lossened:
Others still in love of the Lord have found bliss.
Saith Nanak ; Put faith in the holy Eternal;
Thereby shall thy actions and way of life be pure. (2)

Pauri (Stanza)

Guru te gyānu pāiyā ati kharagu karārā

Illumination from the Master obtained is a mighty sword.
That has overthrown[2] the citadel of illusion of duality,
Attachment, avarice and pride,
By contemplation of the Master's Word is the Name Divine in the mind lodged.
By holy discipline is thinking ennobled,
And love of the Lord entertained.
The vision is seen of pervasive Truth,
And of the holy Creator. (1)

Sloka (Guru Amar Das)

Kedārā rāgān vichi jāṇīyai bhāī shabdei karei piyāru

Brother ! Know the measure Kedara[3] *to be ennobled*;
Should it inspire love for the holy Word:
And the listener thereof should in holy company mingle,
With the holy Eternal be in love;
And should remove impurity of mind :
Thus will his whole tribe be liberated;
Good qualities shall his hoarded capital be,
And his demerits be destroyed.
Saith Nanak : Reckon such alone to be to God united,
As forsake not the Master, and devote not themselves to another. (1)

---

1. No under-weighing can occur.
2. Lit. Cut to pieces.
3. Kedara is a measure closely related to Mārū.

Sloka (Guru Ram Das)
Terribly frightening is the sight of the sea;
Yet to those bearing Thy fear no fear comes.
Saith Nanak : By blessing of the Master's Word fulfilling.[1]
And the Name Divine am I in bloom *of joy*. (2)
Sloka (Guru Ram Das)
Embarking the boat, with the ocean seething with rising waves—
No impediment shall to the boat of truth come,
Should the Master succour it :
It shall fetch the travellers to the Portal where securely
will be seen the Lord's sight.
Saith Nanak : By grace is He found, with merit at the
Divine Portal attained. (3)
Pauri (stanza)

Nihkantak rāju bhunchi tūn Gurmukhi sacchu kamāī

In peace enjoy thou thy bliss,[2]
By the Master's guidance doing good.
On the throne of holiness do justice,
In holy company absorbed,
Listen to holy teaching, to the Divine Will be obedient,
Should the Bestower of bliss in the self be lodged here.
At the end shall He thy succourer be;
By illumination by the Master given
Arises devotion to the Lord. (2)
Sloka (Guru Nanak Dev)

Bhūlī bhūlī main phirī pādharū kah ai na koe

Strayed from the path am I: none the way to Indicate.
Enquire I of the wise, who may annul my suffering ?
Should the holy Preceptor in the mind be lodged,
There does the Divine Beloved abide.
Saith Nanak : By laudation of the holy Name is the
mind's hunger removed. (1)
Sloka (Guru Amar Das)
Himself the Doer, His is the Will that operates;
To some He grants liberation—all happens as He does.
Saith Nanak : With the light by the Master given,

1. Lit. Bringer of content.
2. Be enjoyer of thy rule or estate. (The figure is of a ruler, who through devotion should obtain spiritual merit rather than fall into sin like the generality of those wielding power).

By *the power* of the Name is burnt the poison of *Maya*
that suffering brings. (2)

Pauri (Stanza)

Māyā vekhi na bhulu tūn manmukh mūrakhā

Thou egoist thoughtless, be not by Maya's *glamour* deluded;
At the last it goes not with man; false is all wealth
as I have beheld.
The unenlightened purblind, see not the dark-visaged Yama's
sword poised over their head.
By the Master's grace are liberated those that of joy in God have tasted. P. 1088
Himself is He the prompter, Himself the doer;
Himself also the Saviour. (3)

Sloka (Guru Amar Das)

Jinnhān Guru nahīn bhetiyā bhay kī nāhīn bind

Those that the Master's touch had not and bear not an
iota of God's fear—
In transmigration get immense suffering—
Unending their sorrow.
Like cloth struck at the washerman's stone,
Or the bell struck each hour—
Those without the holy Name thus are chastized;
In Yama's bonds ever caught. (1)

Sloka (Guru Amar Das)

Friend ! The world over[1] have I made search :
Utterly evil is egoism.
Be not depressed in heart, speak truth *ever*.
Saith Nanak : thus shalt thou abide pure. (2)

Pauri (Stanza)

Gurmukhi āpei bakhshiyonu Hari-nāmi samāṇei

The God-directed are by Him saved,
By absorption in the Name Divine;
Himself has He inspired them to devotion,
With the mark on them of the Master's Word;
Ever beholding the countenance Divine, splendid their bearing;
At the Divine Portal honoured.
Those devoted to God shall liberated be,
In the Here and the Hereafter.

---

1. Lit. In the three worlds.

Blessed are those that the Lord have served;
May I be a sacrifice to such. (4)
Sloka (Guru Nanak Dev)

Mahal kuchajī marvaṛī kālī manahu kasudh

The woman of bad ways, self-complacent;
Of blackened, impure mind—
Should she have merit, with her Lord would she have bliss :
Not the foolish female, of bad qualities, saith Nanak. (1)
Sloka (Guru Nanak Dev)
The woman pure, of conduct well-directed,
With the family in harmony living—
Saith Nanak, blessed is she day and night,
In enjoyment of her Lord's love. (2)
Pauri (Stanza)

Āpṇā āpu pachhāṇiyā Nāmu nidhānu pāiyā

Those realizing the self obtain wealth of the Name :
The Master in his grace by the holy Word has granted them union.
By way of the Master's holy Word have they quaffed[1] joy in the Lord.
Those tasting of joy in the Lord,
Have all other pleasures discarded.
Joy in the Lord has eternally filled them,
Their tormenting desire[2] for ever gone. (5)
Sloka (Guru Nanak Dev)

Pir khushīyei dhan rāwīyei dhan uri Nāmu sīngāru

Blessed wife, whose heart with the Name is ennobled,
Pleased shall thy lord be and thy heart with the Name be decked.
Saith Nanak : The obedient wife, obedient to her Lord, shall bear a good repute. (1)
Sloka (Guru Nanak Dev)
In this world and the next[3] is she to her Lord devoted;
To the Lord inaccessible, immeasurable.
Saith Nanak : Blessed is the happily-wedded wife,
That with the Lord above desire has won favour. (2)

1. In the original, they have been regaled with joy in the Lord.
2. Lit. Thirst and hunger.
3. (The woman's) parental and husband's home.

Pauri (Stanza)

Takhti rājā sa bahai ji takhtai lāik hoī

Let such alone be seated on the throne as are fit therefore,
Such alone are true kings as realize righteousness.
Call not these lords of acres kings;
Caught in duality they suffer.
Why laud any created object that may soon pass away ?
The Sole *Supreme Being* alone is immutable;
One by the Master guided shall immutable be rendered.
Sloka (Guru Amar Das)

Sabhnān kā piru eku hai pir binu khālī nāhen

One Sole Master is Lord of all.
None is by Him deserted.
Saith Nanak : Such alone are blessed wives,
As to the holy Preceptor are devoted.[1] (1)
Triptych (Guru Amar Das)
Innumerable are the mind's impulses;[2]
How at the Portal Divine to find liberation ?
By dyeing it in the immeasurable Lord's fast dye;
Saith Nanak : By the Master's grace may one find liberaion,
Should the mind to truth be devoted. (2)
Pauri (Stanza)

Hari kā Nāmu amolu hai kiu kīmati kījai

Invaluable is the Lord's Name; how its value to reckon ?
All creation has He made, Himself pervading all. P. 1089
By the Master's guidance should He evermore be lauded;
Thus may His value be realized.
As by the Master's Word blossoms the lotus of the heart,
May joy in the Lord be quaffed :
Transmigration is then annulled.
And the self may in serene joy rest.[3] (7)
Sloka (Guru Nanak Dev)

Nā mailā nā dhundalā nā bhagwā nā kacchu

Neither soiled nor grey or ochre, nor frail is the Lord's dye[4] :
Saith Nanak : God's dye is deep vermillion,
Truth in holiness immersed. (1)

---

1. Lit. In the holy Preceptor are absorbed.
2. Lit. Waves.
3. Lit. Sleep.
4. These colours are intended to stand for the three qualities of Maya : The vermillion is representative of devotion to the holy Name.

Sloka (Guru Amar Das)
Serene contemplation of God is vegetation, flowers and fruit,
In which the humming bee of devotion abides fearlessly.
Saith Nanak : One is the tree, one its flowers,
Whereto is devoted the humming bee.[1] (2)
Pauri (Stanza)

Jo jana lūjhehn manai siūn sei sūrei pardhānā

Those waging battle with the self are the true eminent heroes :
Ever with God abide those that the self realize.
Such is the quality of the enlightened :
in the self are they absorbed;
Meditating on Truth, to the Lord's Mansion they attain.
Those that by the Master's grace the self have subdued,
The world too have they conquered. (8)
Sloka (Guru Amar Das)

Jogī hovān jagi bhawān ghari ghari bhīkhyā leon

Should I turn Yogi, wander the world over,
And beg alms at each door—
When at the Portal my reckoning is called,
what answer shall I make ?
The Name is my alms; contentment my hut,
Truth ever is by my side.
To the hypocrite is not revealed the depth *of truth*—
All such by Yama, agent of death, are bound,
Saith Nanak : All claims[2] are false;
The holy Name contemplate. (1)
Sloka (Guru Amar Das)
Worship not at the portal that annuls not your reckoning.[3]
Seek the Preceptor who is supreme over all;
In his shelter shall be found liberation, and no reckoning called.
This Preceptor to truth is devoted; of truth gives realization.
One whose heart bears truth, his body and mind shall holy be.
Saith Nanak : Submission to the Ordinance of the holy Eternal
True exaltation shall bring.
He on whom His glance of grace falls, in truth shall
be absorbed (2)

---

1. The tree herein stands for God, the flower for devotion and the humming-bee for the devotee.
2. Lit. Talk bragging about the Yogi's miraculous powers etc. is implied.
3. Reckoning of deeds.

Pauri (Stanza)

Sūrei ehi na ākhīyehn ahankāri marehn dukhu pāwehn

Call not these heroes that in pride die and bear suffering :
Blind, not realizing the self, in duality are they absorbed.
In extreme of wrath they wage battles,
In this life and the next suffering.
Declare the Scriptures,[1] pride pleases not the Lord.
Those dying in pride, of liberation shall be deprived,
And in the cycle of death and birth shall ever move. (9)

Sloka (Guru Amar Das)

Kāgoun hoe na ūjalā lohei nāv na pāru

A crow may not be washed white,
Nor a boat of iron carry one across.
Should one put faith in the boon of devotion,
A blessed bringer of exaltation shall that be.
By realization of God's holy[2] ordinance,
Iron shall swim along with wood.
Saith Nanak : Discarding of desire, and in fear *of God* abiding
is the purest of actions. (1)

Sloka (Guru Amar Das)

The ignorant fools that have retired into waste places to
subdue *the mind*,
Have failed so to subdue it.
Saith Nanak : Should any seek to subdue it,
The Master's Word must he contemplate.
All seek the mind to subdue—
Hard is such achievement.
Saith Nanak : The mind by the mind is subdued,
After the Master's touch has to it such power imparted. (2)

Pauri (Stanza)

Dovain tarfān upāīyonu vichi Shakti Shiv wāsā

The devotees and the worldly-minded[3] has *He in* P. 1090
the world created,
And amidst Shiva and Shakti[4] fixed them.
By following Shakti none ever achieved realization;

1. Original, Vedas.
2. Lit. Pure, free from impurity.
3. Lit. The two sides.
4. Shiva is the eternal principle, shakti the mutable phenomena.

Wandering in births are such ruined.
In devotion to the Master comes tranquillity;
By contemplation with each breath and morsel.[1]
Study the Scriptures,[2] which declare :
Noblest of all are the Lord's devotees.
Saith Nanak ! Without the Name none finds poise:
To the Name may I be a sacrifice. (10)
Sloka (Guru Amar Das)

Hovān panditu jotakī Ved parhān mukhi chāri

Should I be a Brahmin priest or astrologer,
And be able to recite from memory the four Vedas,[3]
Be venerated in the nine continents for my performance of
Brahminical rites—
Lest I should forget the holy teaching[4] that none by food[4]
is polluted;
Saith Nanak : false is the belief about impurity of food.[5]
The Lord alone is pure. (1)
Sloka (Guru Amar Das)
Himself He raises creation; Himself the universal Doer:
All creation He watches over.
Saith Nanak : He, the holy Lord alone confers exaltation. (2)
Pauri (Stanza)

Kantaku kālu ehu hai horu kantaku na sūjhai

Death is the sole source[6] of suffering; none other
do I see such.
In arrogance it operates in the world; the sinners it molests.
By guidance of the Master's Word may one in the
Lord be absorbed;
By meditation may He be realized.
Such by seeking the Lord's shelter shall be saved.
As with their own self wage battle.
Those that with contemplation repeat the Lord's Name,
Shall at the Divine Portal stand vindicated. (11)

---

1. Lit. That is each moment.
2. Original. Simritis. Shāstras.
3. The first Sloka here appears also among miscellaneous Slokas. (*Vārān ton Wadhīk*) of Guru Amar Das. page 1412. the holy Granth.
4. Lit. Word
5. The original is *chowkā*. which stands both for the Hindu kitchen-space and the food cooked therein.
6. Lit. Thorn.

Sloka (Guru Nanak Dev)

Hukami razāīn sākhtī dargah sachu kabūlu

Submission to Divine Ordinance and Will
Brings acceptance at the holy Portal,
The Lord shall demand reckoning of deeds—
Be not forgetuful of this in absorption in the world.
Whoever keeps guard over his heart, and to renunciation[1] is inclined,
In fullness of love and devotion, *is a devotee*.
Saith Nanak : Be devoted in love—Judgement with the Creator lies. (1)

Sloka (Guru Nanak Dev)

A devotee like a humming-bee wandering along,
Sees in all creation the Divine image;
His mind's jewel with the Divine jewel is pierced.
Saith Nanak : With this is his neck spontaneously decked. (2)

Pauri (Stanza)

Manmukh Kālu viyāpadā mohi māyā lāgei

By death are egoists gripped in Maya-attachment absorbed.
In an instant will he throw down
Such as by feelings of duality are deluded.
Then shall they not be able to retrieve lost time,
And suffer Yama's chastizement.
Chastizement of Yama shall befall not such as to the Lord are devoted.
Lord ! all are Thy creatures, by Thee to be redeemed—
To Thee are devoted. (12)

Sloka (Guru Nanak Dev)

Sarbei joe agacchhami dūkhu ghanero āthi

Behold thou the *Lord* immutable in all creation;
In *attachment* to worldly wealth lies much suffering.
Laden with saline earth; hast thou to cross the ocean—
This way shalt thou not get much profit. (1)

Sloka (Guru Nanak Dev)

Capital of the holy Name is wealth inexhaustible, limitless.
Saith Nanak : Holy is such capital;
Blessed the traders therein and blessed the commerce. (2)

---

1 Original, Darveshi.

Sloka (Guru Nanak Dev)
Find thou the primal devotion ordained, and to the
mighty Lord be devoted.
Saith Nanak : with attachment to the Name shalt thou
repudiate Yama, standing face to face with thee. (3)
Pauri (Stanza)

Āpei pindu sawāriyonu vichi nav-nidhi Nāmu

Himself has He ennobled the human frame,
And placed in it the Nine Treasures[1] of the Name.
Some has He cast into delusion;
Fruitless are their doings.
Others by the Master's guidance have the Lord,
the Supreme Self, Realized.
Some by listening *to the Master's teaching* have bent
themselves in holy devotion to the Lord :
In them has risen the Lord's devotion;
His praise and Name have they chanted. (13)
Sloka (Guru Nanak Dev)

Bholtaṇi bhay mani wasai hekai pādhar hīdu

In innocence abides God's fear in the mind—
The sole straight path is this.
In envy lies much suffering, polluting the three faculties
of *mind, word and the limbs.*[2] (1) P. 1091
Sloka (Guru Nanak Dev)
To one given to much partisan conflicting,
Even Scriptures bring not peace.[3]
Saith Nanak : contemplate thou the Name;
Nothing else is any worth. (2)
Sloka (Guru Nanak Dev)
This ocean with Three Qualities is of death immeasurable—
How may its bottom be seen ?
Only by guidance of the holy Preceptor, above desire,
May I cross this.
In this ocean lies suffering unending.
Saith Nanak : Without *recourse to the holy* Name,
None ever found fulfilment. (3)

---

1. See Glossary.
2. (Another interpretation : In all three worlds is he found impure).
3. Lit. in the Vedas hears the noise of the drum.

Pauri (Stanza)

Jinnhīn andaru bhāliyā Guru shabdi suhāwai

Those that by guidance of the noble Word their self
have searched,
By meditation on the holy Name are all their desires fulfilled.
To whomsoever His grace He shows, the Master's guidance
He gives, Inspiring in Him Divine laudation.
To such Dharamraj turns friendly, keeping them off from the way
of his minions;
Day and night are such in meditation on the Lord's
Name engaged;
In the Lord's Name absorbed. (14)

Sloka (Guru Nanak Dev)

Suṇīyai eku vakhāṇīyai Suragi mirati paiyāli

One sole Being in Swarga, in the mortal world and in the
nether world is known and manifested,[1]
Ineffaceable is His Ordinance: the Writ with each one lasts.
Who has died ? Who takes away life ?
Who is born, who dies ?
Who into the Divine mystry enters ?
Into whose consciousness is He absorbed ? (1)

Sloka (Guru Nanak Dev)

By egoism does man die; acquisitiveness destroys him;
Although the air of breath keeps flowing on river-like,
Saith Nanak, when in the Name is the self dyed,
Desire has a stop;
Eyes in the Divine vision are dyed,
Hearing in consciousness of the Lord is absorbed;
The tongue sucking in supreme joy,
In utterance of the Name grows vermilion-hued.
The heart in musk is soaked;
Priceless is such attainment. (2)

Pauri (Stanza)

Isu jug mehn Nāmu nidhānu hai Nāmo nāli chalai

The Lord's Name in this Age[2] is the true wealth;
The Name alone with the self lasts.
This treasure is inexhaustible, never-emptied—

1. Lit. Is heard of and expounded.
2. The Iron age (Kali-Yuga).

Spend of it as much as you please.
Yama's minions and death touch not the Lord's devotees.
Such alone are the truly wealthy, holy merchants,
As of the wealth divine are possessed.
Such wealth by the Lord's grace is found :
Himself He sends it. (15)
Sloka (Guru Amar Das)

Manmukh vāpārai sār na jāṇanī bikhu vihājhe bikhu sangaraheh bikh siūn dhareh piyāru

The egoist knows not the way of *true* commerce—
Poison he purchases, poison gathers,
To poison is attached,
Such outwardly pass for scholar-priests,[1]
But in their minds are ignorant, uninstructed.
Their hearts not devoted to the Lord, to disputation are they inclined.
Of disputation they make discourses and speak falsehood to earn livelihood.
In this world the Name Divine alone is pure;
To all that is visible attaches impurity.
Saith Nanak : Those not meditating on the Name,
In impurity, ignorance die. (1)
Sloka (Guru Amar Das)
To abjure service to the Lord brings suffering;
This by obedience to the Divine Ordinance is annulled.
He is Himself Bestower of bliss, Himself the chastizer.
Saith Nanak : Know, nothing without His Will happens.[2] (2)
Pauri (Stanza)

Hari-Nām binā jagatu hai nirdhanu binu Nāvain tripti nāhīn

Poor is the world deprived of the Name Divine,
Without the Name comes not fulfilment.
Those lost in illusion of duality from egoism get suffering.
Desiring will bring no fulfilment; from Divine grace alone comes this. P. 1092
Man comes and goes, is born and dies—
The Divine Word alone brings liberation.

1. Original. Pandit
2. Lit. All by His Will happens.

All happens by His Will; none other is doer—
To whom else may we raise supplication[1] ? (16)
Sloka (Guru Amar Das)

Isū jag mehn santīn dhanu khattiyā jinhān Satiguru miliyā Prabhu āye

God's devotees have in the world garnered the true wealth,
Who are blessed with union with the holy Preceptor,
image of the Lord.
The holy Preceptor realization of truth has imparted,
Whose wealth is beyond computation.
Acquisition of this wealth has annulled desire,
And in the mind is lodged joy.
To those has it come, for whom this *blessing* in primal
Time is recorded.
The world, to egoism given, is *truly* poor,
Wailing *and hankering* after Maya;
Day after day wandering in quest of it, its hunger not assuaged;
Never finding poise nor joy of heart;
Caught in anxiety ever, of illusion never rid.
Saith Nanak : Without the holy Preceptor's
guidance is the mind[2] perverted;
By the Master's touch alone may living the holy Word come :
Then may man abide in joy everlasting,
And in the holy Eternal be absorbed. (1)
Sloka (Guru Amar Das)
He that the creation has raised,
Shall Himself look after it.
Brethren ! Contemplate you the sole Supreme Being :
None other than He is real.
Make the holy Word and good deeds your sustenance;
Such food fulfilment shall bring.
Make your raiment of Divine laudation,[3]
That is ever bright, soiled never.
The wealth of truth garnered through serene devotion,
Decrease shall see never.
The holy Word of this frame is decoration,
Bringing joy everlasting.

1. (The order in rendering the last line is slightly altered).
2. Thinking.
3. In the original occur two terms, *sifat* and *sanā*, both from the Arabic.

Saith Nanak : By the Master's guidance is He realized—
Such realization by His grace alone comes. (2)
Pauri (Stanza)

Antari japu tapu sanjamo Guru Shabdīn jāpai

Prayer, austerity and restraint of mind,
By utterance of the Master's Word are achieved;
By meditation on the Lord's Name are lifted egoism and ignorance.
With amrita is the self filled;
Its joy by tasting of it is realized.
Those tasting of it are of *Yama's* terror relieved,
And with Divine joy are filled;
This the Lord in His grace has offered;
Death thereafter touches not him *who of it has tasted.* (17)
Sloka (Guru Amar Das)

Loku avaguṇān kī bannhai gānthaṛī guṇa na vihājhai koe

The world gathers packetfuls of ill-doing;
Good qualities no one acquires.[1]
Saith Nanak : Few are such as good qualities seek.
Merits by the Master's grace are acquired,
whomsoever He favours. (1)
Sloka (Guru Amar Das)
Alike are merits and demerits—each made by the Creator.
Saith Nanak : Know these by Divine Ordinance to be created;
And by contemplation of the Master's Word find bliss. (2)
Pauri (Stanza)

Andari rājā takhtu hai āpei karei niyāon

Within is situated the Sovereign on the throne,
Himself justice He dispenses;
By the Master's Word is known the Portal and the sheltering
Mansion within.
There the genuine coins are tested and in the treasure stored,
The spurious are cast off.[2]
With God all occurrence is holy,
Eternally holy is His justice.
As in the mind is lodged the holy Name,
Joy in amrita have I tasted. (18)

1. Lit. Purchases.
2. Lit. Find no place.

Sloka (Guru Nanak Dev)

Haumai karin tā tūṁ nāhīṁ tūṁ hovehṁ hauṁ nāhiṁ

With egoism art Thou not experienced,
Where Thou art, is not egoism.
Thou who art learned, expound in thy mind
this inexpressible proposition.[1]
Without the Master's guidance is not realized the Essence— P. 1093
The Inaccessible, that in all creation abides.
By the holy Preceptor's touch, as is the Word in the self lodged,
comes this realization.
With egoism gone, vanish illusion and fear,
and suffering of transmigration.
By the Master's teaching is the Inaccessible known;
By exalted wisdom comes liberation.[2]
Saith Nanak : Repeat the formula 'I am He : He my self is';
In Him are the three worlds absorbed. (1)
Sloka (Guru Amar Das)
Rare in Kali-Yuga are those
That by contemplation of the Master's Word of their
jewel-self have realization.
As are egoism and duality annulled,
Self to the Supreme Self is united.
Saith Nanak : Those in the Name dyed,
The impassable, ocean of the world, hard to cross,
have crossed. (2)
Pauri (Stanza)

Manmukh andaru na bhālanī mutthei ahamantei

Egoists seeks Him not within, by pride and
arrogance[3] misguided ;
In all four directions have they wandered to distraction,
By agony[4] tormented within.
Egoists that seek *not light* from Scriptures[5] are lost.
None without the Master's guidance achieved the Name Divine,
the holy Lord.

1. Lit. Tale.
2. Lit. Swimming across.
3. (In the original, one word is used).
4. Lit. Thirst.
5. Original. Simritis, Shastras.

By contemplation of knowledge of the Essence,
By utterance of the holy Name,
Is achieved the holy state. (19)
Sloka (Guru Angad Dev)

Āpei jāṇai karei āpi āpei āṇai rāsi

Himself is the Lord all-knowing : Himself the Doer,
All errors He Himself rectifies,
Nanak standing *in humility* before Him,
We make our supplication. (1)
Sloka (Guru Nanak Dev)
He that has created all, looks after it also;
To Him is all known.
To whom, says Nanak, shall we carry our complaint ?
All within the self[1] is lodged. (2)
Pauri (Stanza)

Sabbhei thok visāri ikko mittu kari

Forget thou all else; adopt one sole Being as thy Succourer :
Thus will thy mind and body be joyous,
And thy sins by the Lord be consumed;
Thy transmigration annulled; neither birth nor death
to thee shall attach.
Make thy prop the holy Name : Burn not in sorrow
or attachment.
Saith Nanak : Garner wealth of the Name,
And in thy self deposit. (20)
Sloka (Guru Arjan Dev)*

Māyā manuhn na vīsarai māngai dammā damm

Man leaves not his concern for Maya,
And incessantly for more and more asks.
Saith Nanak : Without good fortune, *contemplation* of the
Lord enters not man's thoughts. (1)
Sloka (Guru Arjan Dev)
Thou blind of thinking, Maya with thee shall not go—
Why cling to it ?
Meditate on the Master's holy feet;
Thereby may thy Maya-bonds be snapped. (2)

---

1. Lit. In the Home.
* This Sloka is also recorded on page 1426 among Slokas *Tārān-ton* Vadhik of M.V.

Pauri (Stanza)

Bhāṇai Hukamu manāiyonu bhāṇai sukhu pāiyā

By His will comes submission to the Ordinance;
By His will comes *to man* bliss;
By His will comes union with the holy Preceptor;
By His will is meditation on holy inspired,
No boon is such as *submission to the* Divine will—this
truth *to thee* I reveal.
Those so pre-destined *alone* the holy truth follow.[1]
Saith Nanak : With Him I seek shelter
Who the universe has created. (21)

Sloka (Guru Amar Das)

Jin kau andari gyānu nahīn bhay kī nāhīn bind

Those lacking realization within,
Those without a *dot* of fear *of God*;
Saith Nanak, such are as dead; why seek them to destroy ?
By the Lord have they been undone. (1)

Sloka (Guru Amar Das)

To read the script of the self brings the purest of all joys.
A true Brahmin is one that the Divine truths[2] realizes;
Chants the Lord's praise, holy truth[3] studies by contemplation
of the Master's Word :
Blessed is his birth, His clan *with him* shall be saved. P. 1094
In the Hereafter is not considered caste; contemplation of
the holy Word *there* is reckoned the purest action.
Study of other than this, acting upon such—
All is attachment to evil.
Such find no joy within;
In ignominy is egoist's life passed.
Saith Nanak : Those in the Name dyed,
By their unbounded devotion to the Master are saved. (2)

Pauri (Stanza)

Āpei kari kari vekhdā āpei sabhu sacchā

Himself the world He creates; Himself watches over it !
He the sole truth.

---

1. Act, act upon.
2. Bīchār (*Vichār*) = thought, philosophy = contemplation of the Supreme Being.
3. The Lord, i.e. Divine truths.

One not realizing the Lord's Ordinance is of
self unredeemed.[1]
The holy Lord, by the Master's guidance inclines man to
devotion on His Will.
Of all creation is One sole Lord, in the Master's Word
pervasive.
By the Master's guidance render praise to Him ever—
All occurrence is His play.
Saith Nanak : Beings move[2] about as by Him Willed. (22) 1.
Found correct.[3]

Vār in the Measure Māru-Composition of Sri Guru Arjan Dev
Dakhṇe (Slokas in the South—Western Dialect)
of Sri Guru Arjan Dev's Composition.
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka

Tūn chau Sajjaṇ maindiyā deī sissu utāri

Beloved ! shouldst Thou utter a word my head would I cut
off and offer :
My eyes yearn for a sight *of Thee*. (1)
With Thee am I in love; all other loves find I false.
Frighiening are raiment and all enjoyments
Without sight of the Beloved. (2)
Beloved Spouse ! at dawn I wake up, to have sight of Thee.
Collyrium, necklaces, delight of *chewing* betel,
Without a sight *of Him* all are as ashes. (3)

Pauri (Stanza)

Tūn sacchā sāhibu sacchu sacchu sabhu dhāriyā

Holy Lord art Thou, all by Thee sustained.
After creating and embellishing it,
Hast Thou spread righteousness.
By command of the Lord were manifested the Vedas,[4]
That contemplated *issues of* evil and good.
Were created Brahma, Vishnu and Shiva

---

1. Lit. Raw.
2. Lit Dance.
3. (This direction occurs in the original text, as *Suddha*).
   Note : All portions of this Vār are of Sri Guru Arjan Dev's composition.
4. Implies religious scriptures in general.

And were the three qualities[1] made manifest.[2]
Creating the world with Nine continents did the Lord
embellish it with beauty.
Creating beings of various kinds, with power was each endowed.
Holy Creator ! none Thy extent knows.
All devices to Thee are known—
By the Master's guidance dost Thou confer liberation. (1)
*Dakhne** (Slokas Guru Arjan Dev)

Je Tūn mitteru asādaṛā hik bhorī nā vechhoṛi

If our friend art Thou, for an instant separate us not from Thyself.
My heart by Thee is charmed—
Beloved ! When shall I have sight of Thee ? (1)
Evil one ! burn thou in fire; separation, die thou.
Beloved Spouse ! sleep Thou in *my head's* couch,
Whereby may all my suffering vanish. (2)
Duality is the evil one: malady of egoism *source of* separation,
The holy King is the Beloved, in union with whom
may delight be felt. (3)
Pauri (Stanza)

Tūn agam dayālu beantu Terī kīmati kahai kauṇu

Inaccessible, gracious art Thou—
Who Thy worth can state ?
Thou the entire universe hast created;
Thou who art master of all abodes.[3]
None the extent of Thy might knows, Thou Lord all pervasive.
None has power Thee to equal, Thou who art immortal,
liberator of the world.
The Four Ages[4] hast Thou created, P. 1095
Thou who art Creator of all universes,
Transmigration hast Thou created, yet not a blade of
attachment to Thee sticks.
To whomsoever Thou art gracious, to the holy Preceptor's
feet dost attach him.

1. See Glossary.
2. Spread.
* As already explicated, *Dakhne* implies compositions in the South-Western dialect of Punjab. In the following portions too this term will occur, with this signification.
3. Implies worlds.
4. See Glossary.

Immortal Creator of the universe,
By no other device art Thou met. (2)
Dakhṇe (Slokas)

Je Tūn wattehn angaṇei habh dharti suhāwī hoe

Shouldst Thou enter my courtyard, the whole earth an
aspect of beauty shall wear.
Sequestered from the Spouse that I am, none now cares for me. (1)
All objects are embellished with beauty,
As the Lord-spouse in *my* courtyard has settled.
From such a house no wayfarer empty-handed returns. (2)
For the Spouse have I spread my couch, and fully decked myself—
Even such a gap from Him I bear not as wearing a
necklace would bring. (3)
Pauri (Stanza)

Tūn pār-Brahmu Parameshauru joni na āwahīn

Thou art Supreme Being, Supreme Lord, unincarnated.
By Thy Ordinance dost raise creation,
Then into Thy self dost absorb it.
Unknowable Thy aspect—how on Thee to meditate ?
All creation dost Thou pervade, making manifest Thy might.
Of Thy devotion are stores full, that know not diminution.
Of these diamonds, jewels and rubies the value is inestimable.
To whomsoever Thou art gracious, in service to the holy
Preceptor dost engage him.
No want feels one that Divine laudation sings. (3)
Dakhṇe (Slokas)

Jā mū passī hath main Pirī mahinjai nāli

As in my heart I look, the beloved Spouse is with me.
Saith Nanak : *Then* are all sorrows gone, and the glance
of grace on me falls. (1)
Nanak standing for long at the Portal, tidings of the Lord seeks.
Beloved ! Know my objective; standing in *wait* I seek Thee. (2)
Fool ! what utterest thou ? shouldst thou not hanker
after other's womenfolk,[1]
Only then art thou a true husband.
Saith Nanak : This orchard is full of flowers, with the
whole world abloom. (3)

1. Creeper.

Pauri (Stanza)

Sugharu sujāṇu sarūpu Tūn sabh mehn vartantā

Thou art all-wisdom, all-knowing, all-beauty,
Pervasive in all.
Thou art the Lord *as also* the worshipper, and in
worship dost engage.
Thou art all-knowing, all-seeing, and with purity endowed.
Lord ! Thou art continent, pure and immaculate.
All is expanse of the Supreme Being, in which He disports.
Transmigration has He established, thus enacting His play.
Whomsoever the Master's spell He grants, nevermore into
the womb is cast.
Creatures are powerless, moving as He directs them. (4)
Dakhṇe (Slokas)

Kurīyei kurīyei waindiyān tali gāṛā mahreru

Thou wayfarer by the river-path beneath thy feet
is a steep bank :
Look out ! should thy foot slip, mud-stained shalt
thou become.[1] (1)
Knowing falsehood to be truth dost thou keep going along.
Saith Nanak : Thy state is as that of butter in fire,
Or of water-weeds fallen and destroyed. (2)
My simple, thoughtless self ! in serving *the Lord* art
thou sluggish.
With long passage of time, when will the appropriate
season[2] come again ? (3)
Pauri (Stanza)

Tudhu rūpu na rekhiyā jāti tun varnān baharā

Without form or feature, clan or caste art Thou. P.1096
Man considers Thou art far, yet art Thou manifestly pervasive.
Thou with all beings art involved, yet art Thou totally untouched
by any.
Thou the Supreme Being blissful, limitless-in all *beings*
pervasive Thy light.
Mighty Creator, of all deities art Thou overlord.
What power has this tongue to make supplication to Thee,
Thou that are immortal, limitless ?

---

1. (Herein are symbols such as 'slipping of foot' implying lapse from righteousness, and 'mud' that is ignominy).
2. Implies human birth.

Whomsoever to the Master thou dost unite,
Saved are all his forebears.
All devotees at Thy portal render service—
Nanak too is Thy slave. (5)
Dakhṇe (Slokas)

Gahaḍaṛā triṇi chhāiyā ghāfal jaliyohu bhāhi

Thoughtless man ! a hut of straw hast thou made,
And lighted a fire.
Those bearing on forehead good fortune, with the
Master find shelter. (1)
With food cooked and served elegantly,
Without *blessing of* the holy Preceptor may one go on
waiting for grace[1] *to begin eating*. (2)
Saith Nanak : With bread baked and served in the plate,
Those that the Master's favour have won,
Alone have their fill. (3)
Pauri (Stanza)

Tudhu jag mehn khelu rachāiyā vichi haumai pāīyā

Thou the play of the world enacting, into it egoism hast cast.
One house[2] with five thieves[3] is infested, who ever do evil.
Ten females[4] to one male[5] are attached, involved in ten kinds
of pleasures,
Entangled by the charmer Maya, ever by her deluded.
Two are the bounds, the eternally wakeful self[6] and mutable
Maya.[7]
The eternally wakeful self[6] by Maya[7] is vanquished—
Such is the Lord's Will.
Some *from Maya* hast Thou saved, whom to holy congregation
hast Thou united.
From water hast Thou raised a bubble; in water is it
re-absorbed. (6)
Dakhṇe (Slokas)

Āgāhā kūn trānghi pichchā pheri na muhḍaṛā

Look thou ahead, turn not thy face backwards.

---

1. *Darūd* = is Muslim prayer of dedication before food is sanctified.
2. Symbol for the human body.
3. Five sources of evil.
4. The senses.
5. (The self).
6. Shiva.
7. Shakti.

Saith Nanak : Make *life* fruitful this time—
Nevermore shalt thou see birth. (1)
My eternal friend is brimful of delight, friend to all.
All know Him to be their own—He no one's heart breaks. (2)
A hidden jewel have I found, that on my forehead was manifest
as fortune.
Saith Nanak : Beloved ! beautified is the spot where Thou hast
taken abode. (3)
Pauri (Stanza)

Jā Tūn merai walli hain tā kyā muhchhaṇḍā

Shouldst Thou be on my side, what need have I of another ?
To me, that am Thy slave, hast Thou granted all *boons*.
Never-ending is my wealth, which ever I keep spending.
Eighty-four lakh *forms of* creation all to Thee render service.
All foes *my* friends have turned, wishing *me* not ill.
With the Lord showing grace, none asks *me* for reckoning.
In union with the Master, *image of* the Lord, have I
attained bliss and joy.
Shouldst Thou be pleased, are all our objective achieved. (7)
Dakhṇe (Slokas)

Dekhaṇ kū mushtāku mukhu ki jehā Tau Dhaṇī

Lord ! to behold Thy face am I full of yearning.
Miserable that I wandered about, at sight of Thee my
heart felt fulfilled. (1)
Many are sufferings of this miserable one— P. 1097
Thou Lord ! *alone* knowest his agony.
With a million remedies known, yet by Thy sight *alone*
would I find life. (2)
Into the flowing river have I seen the bank acrumble—
Such alone find shelter as the holy Preceptor have met.. (3)
Pauri (Stanza)

Jisu jan Terī bhukkh hai tisu dukhu na biyāpai

The heart hungering for Thee no suffering sees.
Whoever by the Master's guidance realization has attained,
In all four directions gets acclaim.
Whoever with Him seeks shelter, sins *at his sight* are a tremble.
By immersion in dust of the Master's *feet*
impurity of multiple births is shed.
Those obeying the Lords Will feel not sorrow of affliction.
Lord ! friend of all art Thou—all to Thee is known.

As great is the devotee's repute as the Lord's glory.
Among all *creation* hast Thou made Thy servant manifest[1]—
By His servant's greatness is the Lord known. (8)
Dakhne (Slokas)

Jinnhān pichchai haun gayee se main pichchai bhī rawiyāsu

Those of whom I sought to beg, are themselves
following me after.
Those in whom I repose expectation, are from me
full of expectations. (1)
To the wet heap of molasses comes the *fly* on wing—
Whoever *on it* settles is caught; those with good fortune
recorded on forehead *alone* escape. (2)
In all beings have I beheld *Him*—know none of Him to be bereft.
Sister-friend[2] ! by good fortune writ on thy forehead hast thou
had bliss with Him. (3)
Pauri (Stanza)

Haun dhādhī dari guṇa gāwandā je Hari-Prabhu bhāvai

At the Divine Portal I, a bard, sing the Lord's laudation,
Hoping it shall please Him.
The Lord alone is immutable—all else comes and goes.
Lord ! of Thee I seek the boon[3] whereby may all hunger vanish.
Lord ! grant a sight of Thee whereby *this* bard fulfilled may feel.
The bountiful Lord, listening to the bard's supplication,
Into the Mansion called him.
At sight of the Lord was gone the bard's sorrow and hunger,
And his supplication he forgot.
By touching the Lord's feet were all *his* desires fulfilled.
The Lord showed grace to the bard, devoid of merit and pride. (9)
Dakhne (Slokas)

Jān chhuttei tān khāku tūn sunjnī kantu na jāṇahī

Thou empty frame, unmindful of realizing the Divine Spouse,
Know, when life shall depart, clay thou shall be.
With evil-doers[4] art thou in love—
By what merit mayst have bliss with the Lord ? (1)
Nanak ! He without whom life for an hour may not be,

1. (Might imply also pervasive, pre-eminent).
2. Image for fellow-seeker.
3. (This is mentioned in the next line).
4. Implies the five sources of evil.

Who for an instant cannot be cast off,
Who ever is mindful of us—why with Him be out
of accord ? (2)
By immersion in love of the Supreme Being are mind
and body dyed deep red.
Saith Nanak : To be without the Name, to be involved
in other thoughts
Is to be unclean. (3)
Pauri (Stanza)

Hari jīo jān tūn merā mitru hain tān kyā main kāṛā

Lord ! with Thee on my side, what have I to cause anxiety ?
The robbers that the world have robbed, by Thee are
destroyed and thrown off.
The Master has taken me across the ocean of existence
And affliction is overcome.
In the vast field of *the world*, by the Master's guidance
All joys I have.
By the Lord, so mighty
Have all senses been brought under *our* control—
Acting as guided, all contention ended.
As the Master has directed *my faculties* within, P. 1098
All heart's desires I achieve.
By Guru Nanak's grace, brethren, the Lord have
I beheld Abiding close. (10)
Dakhṇe (Slokas)

Jān mun āwehn chitti tūn tān habbhei sukh lahāu

As Thou-my mind, dost enter, are all joys obtained.
Beloved, with Thy Name cherished in heart,
Am I full of joy. (1)
Enjoyment of raiment and worldly pleasures, all is ashes.
Dust *of feet* of such I seek as to sight of the Lord are
attached. (2)
Wherefor dost look other ways ? In thy heart adopt
one sole prop.
Be dust *of feet* of the holy, whereby joy in the Divine
Provider may come. (3)
Pauri (Stanza)

Viṇu Karmān Hari jīo na pāīyai binu Satiguru manūā na lagai

Without good fortune is the Lord not attained;
With the holy Preceptor's guidance the mind finds not poise.

In Kali-Yuga from righteousness[1] comes the prop—
Sinners no way can find fulfilment.
Of what one does with one hand, with the other
obtains recompense,
Without an hour's a moment's delay.
Over all four Ages have I searched :
Without *joining* the holy congregation is egoism not shattered.
Egoism without the holy congregation is not cast off.
While the mind to the Lord unattachment remains,
No resting-place it finds.
Whoever by the Master's guidance the Lord has served,
In his heart rests the imperishable Divine prop.
By devotion to the holy Preceptor's feet,
By Divine grace joy have I obtained. (11)
Dakhṇe (Slokas)

Lorīndo habh jāe so mīrān-mīrann siri

Everywhere that overlord of all potentates I seek.
In the heart abides that Lord, whose Name my tongue utters. (1)
Mother mine ! the Lord Himself jewel of the Name
to me has granted.
By uttering *Name* of the holy Eternal is my heart joy-cooled. (2)
May I turn couch for the Beloved ! With my eyes the mattress :
Should He cast His glance at me once.
Beyond all price would my joy be. (3)
Pauri (Stanza)

Manu lochai Hari milaṇ kau kiu darshanu pāīyai

My heart for union with the Lord yearns—
How His sight to obtain ?
Lord ! shouldst Thou for a moment speak *to me*,
Millions shall I have earned.
Lord ! all four directions have I scoured—
None find I Thy equal.
You that are of the holy, show me the way
Whereby to find union with Lord.
Dedicate *to Him* your heart, discard egoism—
Along this path proceed.[2]
Joining holy company, ever serve the Lord;

---

1. Dharma.
2. (This is the reply to the supplication made earlier).

As the Divine Master calls *me* within the Mansion,
Shall all desires be fulfilled.
Divine friend, Lord ! none behold I to be Thy equal. (12)
Dakhne (Slokas)

Mū thīyāū takhtu Pirī mahinjjei pātishāh

May I turn throne *for* my beloved King :
As *with* His feet He touches *me*, like the lotus
would I bloom. (1)
Should the Beloved hunger like saline curry[1]
may I lie before Him.
Know *holy company* to be sugarcane's joice, that with
repeated crushing would not end. (2)
With robbers[2] break off attachment; know the world
to be a mirage.[3]
For two hours lasts *life's* joy; many are the abodes[4]
for this wayfarer. (3)
Pauri (Stanza)

Akal kalā neh pāīyai Prabhu alakh alekham

Not by intellect for artifice is attained *the Lord*,
unknowable, limitless.
Followers of the six orders[5] wander about seeking *Him*, P. 1099
Not by sectarian garbs is *He* attained.
Keeping fasts on the opening days of the lunar month is
of little account.
Those reciting the Vedas from end to end to have
neither enlightenment nor vision.
Those drawing paste-marks and taking sacred baths
Bear blackness within.
By sectarian garbs is the Lord not attained,
without true teaching :
Such alone after straying find the way, as on forehead bear
mark of good fortune.
Of those setting eyes on the Master is the
birth redeemed. (13)

---

1. Implies saline preparations to be consumed with bread etc.
2. Sources of evil impulses are implied.
3. Gandharv-Nagrī. Imaginary city in the sky.
4. Implies births in transmigration.
5. The six ascetic orders are meant.

Dakhṇe (Slokas)

So nivāhū gaddi jo chalāū na thīyai

Fix thy mind on *Him* who is not perishable.
Discard false actions; the holy Lord contemplate. (1)
In all beings is pervasive the *Divine* light,
as the moon in all vessels *full of water*.
Saith Nanak : To such alone is He manifested as have
good fortune inscribed on forehead. (2)
Utter the Name; day and night sing Divine laudation :
Thus shall thy face be made beauteous.
Saith Nanak : Such at the Portal shall be honoured,
And though shelterless, find shelter. (3)

Pauri (Stanza)

Bāhar bhekhi na pāīyai Prabhu antarjāmī

Not by exterior garbs is attained the Lord,
controller of the inner self.
Those sequestered from the Lord go about without worth.
Those whose mind in family is involved,
go about full of pride.
What worth the arrogance of wealth of those going about
the world filled with pride ?
This at departure accompanies not, and in an instant,
without delay vanishes.
Such by the Divine Ordinance wander about the world
hankering after it.
By rise of good fortune is attained the Master,
Whereby is met the Lord.
Such a one is the Lord's servant;
the Lord compliant to his wishes. (14)

Dakhṇe (Slokas)

Mukhuh alāye habh maraṇu pachhāṇando koe

All to it give utteranee yet few realize *the truth* of death.
Nanak is dust *of feet* of such as faith in the sole
Lord have fixed. (1)
Know Him to abide within, yet this a rare one realizes.
Saith Nanak : Those contacting the Master have the veil
from their self lifted. (2)
Of those uttering supreme wisdom would I wash
the feet and sip :
To have a sight of the holy Lord bear I limitless yearning. (3)

Pauri (Stanza)

Nirbhau Nāmu visāriyā nāli māyā racchā

By attachment to lucre[1] is the Name of the
Lord above fear forgotten.
Such move and whirl about in transmigration,
And in numerous births frisk about,
Such a one from his word resiles—
False all his utterance;
Hollow and false within, in falsehood involved.
For false greed, to these without rancour, rancour he bears.
For his primal evil-doing by the holy Monarch condemned.
Spotted by Yama's minions, in suffering absorbed.
Saith Nanak : At the holy Portal is righteous justice dispensed. (15)

Dakhne (Slokas)

Parbhātei Prabh Nāmu japi Guru ke charaṇ dhiyāe

At dawn utter the Name Divine, and on the Master's
feet meditate.
By singing laudation of the holy Eternal is shed
suffering of transmigration. (1)
Bereft of the Name is the body dark, blind and deserted.
Saith Nanak : Fruitful is the birth of those,
In whose self abides the holy Lord. (2)
With *my* eyes have I beheld the Divine Light,
Whereby is my keen thirst still unassuaged.
Saith Nanak : Those are other than *these*, P. 1100
that sight of the Beloved can behold. (3)

Pauri (Stanza)

Jini jani Gurmukhi seviyā tini sabhi sukh pāī

Any that by the Master's guidance *the Lord* has served,
All joys has obtained.
Such a one liberated himself, to the whole world
liberation has brought.
Wealth of the Name Divine has he garnered, all his thirst assuaged.
With his heart attached to *the Lord*,
all worldly greed has he discarded.
Ever reigns joy in his home—the Lord his friend and succourer.
Foes and friends to him are alike,

1. Maya.

To all goodwill entertaining.
Such alone in the world feel fulfilled as the
Master's teaching contemplate.
Such the destiny pre-recorded have obtained,
And with the Lord are in accord. (16)
Dakhṇe (Slokas)

Sachu Suhāwā Kadhīyai kūṛai kūṛī soe

Truth is called beauteous of aspect; false is falsehood's repute.
Saith Nanak : Rare are such as carry truth with them.[1] (1)
May I behold the uniquely lovely face of the Beloved
night and day[2] !
To one that the Lord in sleep has beheld,
May I sacrifice myself cut to pieces. (2)
Friend ! realize holy truth—vain it is merely *of it* to talk.
Behold Him in thy mind—the Beloved from thee is not far. (3)
Pauri (Stanza)

Dharti ākāshu pātālu hai chandu sūru bināsī

Earth, sky, nether regions, moon and sun—are all mortal.
Kings, monarchs, lords and nobles all with abodes
acrumble shall depart.
Paupers, the high *and mighty*, the poor and those intoxicated
with wealth,
The whole world, shall depart.
Kazis,[3] Sheikhs, divines[4] all shall take departure.
Holy men, prophets, apostles—none shall last.
Without realization shall fasting, call to prayer, namaz[5]
and the Muslim Scriptures, all vanish.
The creation in eighty-four lakh species is all in a flux.
Immutable is the Lord; eternal the Lord's servant. (17)
Dakhṇe (Slokas)

Ditthī habh dhandoli hikkasu bājhu na koe

The whole world have I seen and scoured—
Other than the Sole Lord, none is *real*.
Come, Divine Friend ! grant a sight of Thee,
That my body and mind be joy-cooled. (1)

---

1. Lit. Carry it tied to their sash.
2. All eight pahars.
3. Muslim divine and judge.
4. Mashaikh (Pl. of Sheikh).
5. The Muslim prayer.

True love[1] no expectation entertains; yet is my heart
full of yearning.
Thou alone art without desire—to Thee am I ever a sacrifice. (2)
On hearing of suffering feel I pain;
To be without sight of the Beloved is death.
One separated, without *sight of* the Beloved finds not solace. (3)
Pauri (Stanza)

Tat tīrath dev-devāliyā Kedāru Mathurā Kāshī

Holy water-edges, sacred bathing-spots, deities and temples
sacred to them
With Kedarnath, Mathura and Kashi;[2]
Thirty-three crore deities along with Indra, *their king* shall perish.
Simritis, Shastras the four Vedas and the six
philosophical systems[3]
Shall all disappear.
Scriptures, their scholars, lays, epics and bards too, all are mortal.
Celibates, donors of charities, recluses, to death are all subject.
Sages, Yogis, unclad mendicants, along with Yama himself
shall vanish.
All that is visible is mortal—all this shall be destroyed.
The Supreme Being, supreme and alone is immutable;
Immutable too His servant. (18)
Dakhne (Slokas)

Sai nangei nah nang bhukkei lakh na bhukkhiā

Saith Nanak : Should the Divine Beloved cast His glance,
May anyone be a hundred times destitute, a million
times hungry,
In tens of millions of afflictions involved—
None of these shall he feel. (1)
Should one have all joys and be lord of the whole earth, P. 1101
Saith Nanak : Without *devotion to* the Name
Are all these maladies, and their possessor a corpse.[4] (2)
To One Sole Lord be devoted, Him alone venerate.
Saith Nanak : He thy objectives shall fulfil; shame it is
to beg of man. (3)

1. Original, Lover.
2. Names of three sacred spots.
3. The Six Shāstras.
4. Used metaphorically.

Pauri (Stanza)

Nihchalu eku Narāyaṇo Hari agam agādhā

The Lord, inaccessible, unfathomable alone is immutable.
Immutable is treasure of the Name, by whose contemplation
is the Lord attained.
Immutable is singing Divine laudation
That God's devotees chant.
Immutable is truth, righteousness and austerities,
That day and night are contemplated.
Immutable is compassion, practice of righteousness, austerities,
Of such as these in their destiny find recorded.
Immutable is the writ on forehead inscribed
That no way may be averted.
Immutable is company of the holy, immutable pronouncements
of preceptors and God's saints.
Those so destined from primal Time, ever are in contemplation
of Him. (19)

Dakhṇe (Slokas)

Jo dubando āpi so tarāe kinhkhei

To whom may bring rescue he that himself is drowning ?
Saith Nanak : He who to the Beloved is devoted,
Is liberated himself and liberates others. (1)
There where the Beloved's Name is uttered or listened to,
Saith Nanak, there would I go, and having sight of the Beloved.
Would be in bloom. (2)
What good possessiveness and attachment ot progeny and wife ?
Saith Nanak : Devoid of the Name this body on hollow[1]
foundations rests. (3)

Pauri (Stanza)

Nainīn dekhoun Guru-darshno Guru-charṇī matthā

With my eyes may I the Master's sight *behold,*
And my forehead on the Master's feet *rest.*
May I with my feet traverse the Master's way
And with my hands wave *over him* the fan.
With my heart on the Lord's eternal form may I meditate,
And day and night His Name utter.
Placing reliance on the Master all-powerful,
All other efforts have I discarded.

1. No foundation.

As the Master treasure of the Name *to me* has granted,
Is all suffering gone.
Brethren, in the Name indescribable that you possess,[1]
Have joy and consume.
In devotion to the Name, in charity and purity[2]
be confirmed
And ever on the Master discourse.
As the Lord I have attained, joy in serenity have I found,
And shed is Yama's terror. (20)

Dakhṇe

Laggaṛīyān Pirīyaṇni pekhandīyān nā tippīyān

My eyes fixed on the Beloved, by His sight are not satiated.
In all creation is pervasive the Lord; none other
have beheld. (1)
Discourses of the holy *along* joy-giving paths *lead.*
Saith Nanak : These by such are attained as have
good fortune on forehead inscribed. (2)
On mountains, water and land; on earth, forests, fruit and caves;
In nether regions, on sky—in all beings[3]
is He pervasive.
Nanak at sight of the universe strung by one
thread finds life. (3)

Pauri (Stanza)

Harijī mātā Harijī pitā Hari-jīo pratipālak

The Lord is mother, father and cherisher.
The Lord looks after me; we His children.
In serenity in gambolling engaging us,
Never in this slothful;
Never *our* faults considering, to His bosom attaching us.
The Divine father, donor of joy all our uttered wishes fulfils.
Capital of enlightenment, wealth of the Name has P. 1102
He granted *me*
And made me worthy of this merchandize.
The Master my partner has He made, whereby all joys have
I attained.[4]
The Divine father almighty, never from me is sequestered. (21)

1. Carry tied to your apron.
2. Lit. Holy bathing.
3. Vessels.
4. Another interpretation : All joys have become my foot-servants.

Dakhṇe (Slokas)

Nānak kaccharịyān siuṇ tori dhuṇdi sagjaṇ sant pakkiyān

Nanak, break thou off from *associates* insincere,[1]
Seek out sincere devotee-friends.
Those desert us in our life-time,
while these leave not even in death. (1)
Saith Nanak : Lightning casts flashes, dark clouds lowering;
Pouring is rain endlessly.
All these, saith Nanak, give delight to such as
by union with the Spouse are blessed. (2)
Ponds and the soil with water are overflowing,
The breeze in gusts blows.
Spread are golden couches, jewel-studded.
Wives decked with bridal dresses, *tasting of* delicacies.
Such, saith Nanak, in absence of the beloved spouse,
in agony remains yet caught. (3)

Pauri (Stanza)

Kāraṇu kartai jo kīyā soī hai karṇā

What the Creator has ordained, that alone must happen.
Let man rush about ever so much, only what is destined
shall he obtain.
Nothing without good fortune is obtained, howsoever
man may scour the earth.
Fear of the Lord acquired in union with the Master,
all other fear removes.
From fear *of the Lord* arises dispassion *to the world*
and passion to quest after the Lord.
From such quest arises poise, whereafter occurs not birth or death.
From heart's devotion as is *the Lord* meditated on,
Is holy company attained.
Saith Nanak : The holy Master is the ship;
Whoever by Divine aid embarks this,
the ocean of existence crosses. (22)

Slokas

Pahilān maraṇu kabūli jīvaṇ ki chhaddi ās

Accept first death as inevitable, and attachment[2] to life discard;
Turn dust of feet of all—thereafter to us come. (1)

1. Brittle, unbaked as of clay vessels.
2. Desire.

Those dead to *the world* regard as living; those living
for the world know to be dead.
Those in love with the sole Lord are pre-eminent among men. (2)
Whoever has the Supreme Being lodged in heart,
suffering approaches him not.
Such a one by hunger and thirst[1] remains unoppressed;
Yama approaches him not. (3)
Pauri (Stanza)

Kīmati kahaṇu na jāīyai sachu shāh adolai

Beyond evaluation is the Lord eternal, immutable.
Who among accomplished yogis, yoga-practitioners,
enlightened ones, and those in meditation absorbed
May evaluate Thee ?
To unmake and make is He mighty, raising and reabsorbing all;
Almighty, through each being finding utterance.
To all provides He sustenance—why must man's
faith be shaken ?
Deeply profound, unfathomable art Thou;
Beyond value Thy merits and knowledge.
Man accomplishes what the Lord[2] in primal Time has ordained.
Nothing except by Thy power occurs :
Nanak thus Thy merits expresses. (23) (1.2)

In the Measure Mārū—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Padīyā kavan kumati tum lāgei

Thou manikin Brahmin ! what is this foul thinking in which
you are engaged ?
Unfortunate one ! without contemplation of the Lord,
With your whole family shall you sink. (1-Pause)
Little good it is to recite Vedas and Puranas[3] P. 1103
Such a one is no better than sandal wood loaded on an ass.
Without realizing truth[4] of the Name Divine, how may
you go across *the ocean* ? (1)
Slaughter of animals[5] you dub as religion—

---

1. Used symbolically for desire.
2. Maulā (Ar.)
3. Vedas are Scriptures and Puranas mythology.
4. State.
5. Reference to *Yajnas* involving sacrifice of animals.

Then brother ! tell what is irreligion ?
Each other you style as saints[1]—then who are to be called butchers ? (2)
Blind in mind, your self you realize not—
Whom then do you seek to instruct ?
For lucre your knowledge you sell, thus making waste of your life. (3)
Vyas[2] thus quotes Narada;[3] ask this of Shuk[4] too.
Saith Kabir : By contemplation of the Lord shall you find liberation—
Else, brother ! must you sink. (4) (1)

Baneh basei kiu pāīyai jau lau manahu na tajeh bikāru

How by dwelling in forest may *the Lord* be attained,
While evil from the mind is not cast off[5] ?
Those that home and forest have reckoned alike,
Are the perfectly-*enlightened* in this world. (1)
The purest joy, by contemplation with devotion,
Of the Lord, pervasive in the self, is attained. (1-Pause)
What good smearing the locks with ashes
And dwelling in a cave ?
By conquest of the mind, whereby does it turn away from maya's evil,
Is conquered the world. (2)
All put collyrium in eyes; but strange are the objectives sought.
Such eyes *alone* are approved as apply collyrium of enlightenment. (3)
Saith Kabir : As the Master enlightenment has imparted,
Have I acquired *true* knowledge.
Within the self the Lord have I encountered—
Now nowhere does my mind stray. (4) (2)

Ridhi Siddhi jā kau phurī tab kāhū sium kyā kāj

What have we to do with any seeking miraculous powers[6] ?
What shall I say about thy claims? too deeply ashamed am I to say anything. (1)

1. Munīvar.
2. The rishī reputed to be compiler of Vedas.
3. Brahmā's son.
4. Son of Vyās.
5. Discarded.
6. Ridhī, sidhī. (This is addressd to a hatha-yogī. Claiming miraculous power).

One attaining to God,
Wanders not *begging* from door to door. (1-Pause)
Man given to falsehood wanders much over the world,
Though for two days only may he hope to use *worldly goods*.
One that water of the Lord's *devotion* has sipped,
Nevermore feels thirst.[1] (2)
Whover by the Master's grace realization has attained,
From desire is freed.
As the self *from the world* is turned away,
The whole *world* appears to it holy truth. (3)
As elixir of the Name Divine is tasted,
The Lord's Name saves each,
Saith Kabir : Such a one becomes pure gold,
His doubt cast off beyond the ocean.[2] (4) (3)

Udak samund salal kī sākhyā nadī tarang Samāvehnge

As water in sea and waves in the stream, shall we
in the Lord be absorbed.
As the pure self[3] in the cosmic void is absorbed,
Like air shall we become free from discrimination. (1)
Then no more[4] may we be *born* again.
Coming and going *from the world* is by His Will—
By realization of the Will *in Him* shall we be absorbed. (1-Pause)
As is Maya, composed of five elements discarded,
shall our doubt be lifted.
Then discarding sects shall we bear equable. vision,
And on the Sole Name Divine meditate. (2)
As are our *faculties* guided, in actions are we engaged :
Such shall our deeds be,
As comes Divine grace, in the Master's Word shall we be absorbed. (3)
Die while living, then in dying attain *eternal* life : P. 1104
Nevermore shall you take birth.
Saith Kabir : Those absorbed in the Name
In the cosmic void are absorbed. (4) (4)

Jau Tum mo kau dūri karat hau tau tum mukti batāvuh

Should you cast me off, away from Yourself,[5]
say how is this liberation ?

---

1. Symbol for desire.
2. Symbolic expression for 'cast off far'
3. The void; the self void of desires.
4. Why ?
5. (That is, in some spot like Baikuntha).

In all beings Your Sole Essence has become multiple—
How can You then delude me[1]? (1)
Lord ! where would You put me away after liberation ?
I consider, what is this liberation that You may grant ?
What is its form that by Your grace
I have attained ? (I-Pause)
One may talk of granting and attaining liberation
Only while the Essence is not realized.
Saith Kabir : with my body have I attained purity,[2]
As my heart's devotion in You is fixed. (2) (5)

Jini garh kot kīye kanchun ke chhodi gayā so Rāvanu

Ravana[3] who erected forts and citadels of gold,
had to leave them behind. (1)
Why follow the mind's desires ?
When Yama grips *you* by the hair, then the Name Divine
alone liberates. (I-Pause)
Death and birth by the Lord are sent[4] : yet man goes
on increasing the *worldly* show.
Saith Kabir : Such alone in the end are liberated,
As in heart *bear* the Divine elixir. (2) (6)

Dehī gāvān jīo dhar mehtau basehn panch kirsānā

This body is a village; the self its headman :
Five tillers[5] in it reside.
These are, eyes nose, ears, tongue etc :
These senses to *my* instructions are not obedient. (1)
Friend ! now in this village shall I not abide—
The scribe Chitra (and Gupta)[6] asks for reckoning
hour by hour. (I-pause)
As Dharmaraja asked for reckoning, much was owing by me.
The five tillers[5] have run away, while *the poor* self in
court is bound. (2)
Saith Kabir : Listen, devotees of God; settle your
reckoning inside the field itself.[7]

1. (That is, despite multiplicity of creation, You still are with me).
2. (With the body that is looked upon as impure).
3. The legendary demon-king of Lanka defeated by Rāma as narrated in the *Rāmāyana*.
4. (These are the five sources of evil).
6. Only Chitra (Chetu) is mentioned. Chitra and Gupta are the celestial recorders of deeds.
7. That is, in life.

Lord ! grant man liberation this time,
That nevermore may he enter ocean of the world (3) (7)

In the Measure Mārū—Composition of the Venerable Kabir
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Anbhou kinai na dekhiyā bairāgīyareị

Listen, thou novice in renuciation !
None the Lord, object of inspired enlightenment[1] has beheld.
Such enlightenment arises when fear *of the* world is gone—
know such to be the truth.[2] (1)
Thou novice in renuciation ! one beholding the Lord to be
ever-present His fear conceives.
As one by the Divine Ordinance realizes Him, fearless becomes :
Know such to be the truth. (2)
Thou novice in renunciation ! with the Lord play not fraud,
Albeit the world in fraud is dyed :
Know such to be the truth. (3)
Thou novice in renuciation ! desire leaves not *man's* side.
Possessiveness this body has consumed through :
Know such to be the truth. (4)
Thou novice in renunciation ! anxiety the body burns away.
It blooms should the *impulsive* mind be as dead :
Know such to be the truth. (5)
Thou novice in renunciation ! without guidance of the
holy Preceptor arises not dispassion,
Albeit the whole world seeks it : Know such to
be the truth. (6)
Thou novice in renunciation ! by grace alone is attained
the holy Preceptor.
Then arises dispassion spontaneously :
Know such to be truth. (7)
Thou novice in renunciation Kabir adjures thee to make this
supplication to the Lord :
Pray take me across the occean of existence. P. 1105
Assent to this ! (8) (1.8)

1. Anubbau (Anubhav).
2. *Ham āhambe*, the refrain at the end of each verse is thought to be a meaning-less utterance. *Hambe*, the end-word in certain dialects still extant in Haryana and Rajasthan is an expression of assent, i.e. 'yes'. Hence the explication appearing at the end of each verse.

Rājan kaunu tumhārai āwai

Majesty[1] ! who would wish to come to your abode ?
After I have seen the devotion of Bidur,[2] that humble man
has pleased my heart. (I-Pause)
At sight *of your* elephants are you lost in illusion,
And realize not the Lord.
You offered *me* milk, Bidur water—
His water I accepted as amrita. (1)
His rough vegetables I found *delicious* as milk :
With him in singing Divine laudation was passed the night.
Kabir's Lord is full of joy and delight,
Reckoning not anyone's caste.[3] (2) (9)
Slokas of Kabir

Gagan damāmā bājiyo pariyo nīshānai ghāo

In the seat of superconsciousness[4] was struck the kettle-drum
And the weapon[5] hit the target *of the heart*.
As the hero has taken the field, now is the
occasion to wage battle.[6] (1)
The true hero is one who fights in defence of the humble;
Is cut limb after limb, and flees not the field. (2) (2)
Hymn from Kabir

In the Measure Mārū—Composition of the Venerable Namdev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chāri mukati chārai sidhi mili kai dūlah Prabh kī sharani pariyo

As with the Divine Bridegroom I took shelter,
The Four[7] *kinds of* liberation and the Four[8] miraculous
powers did I attain.
Liberated, in the Four Ages, am I reputed,
And in adulation on my head is placed the canopy *of state*. (1)

---

1. (This hymn purports to be Krishna's address to Duryodhana, the arrogant Kaurava ruler).
2. A low-caste devotee of the Lord Krishna.
3. Refers to Bidur's low caste. (Bhakta kabir too came from one of the caste reckoned low).
4. Sky-esoteric yogic term for the seat of *Samādhi* located in the head.
5. Symbolizes the inspiration to devotion.
6. (This is the battle against evil tendencies of the heart).
7. These are : *Salokya* (dwelling in the realm of theDivine Beloved): *Samipya* (dwelling close to Him); *Sarūpya* (assuming his form) and *Sayujya* (being merged in Him).
8. (These are generally believed to be eight).

Who is it that by contemplation of the Divine Monarch
Is not saved ?
One *listening* to the Master's teaching and entering holy company
Gets known as a saint. (I-Pause)
Beholding glory of such, decked with the conch, the quoit,
the rosary and the paste-mark *like-Vishnu*,
Is Yama afraid of them.
Rendered fearless *of Yama*, by their Divine might
raising triumphant shouts—
Their agony of birth and death annulled. (2)
Ambrik[1] was granted the state of fearlessness.
And Bibhikhan[2] was exalted to be king.
To Sudama[3] the Lord granted the Nine Treasures,[4]
And Dhruva,[5] made immutable, is still thus. (3)
For the sake of His devotee *the Lord* destroyed Harnakesh,[6]
by assuming form of Narasingha.[7]
Saith Nama[8] : The Lord to His devotee is compliant,
And still at the door of Bali[9] is standing. (4) (1)

In the Measure Mārū—Composition of the Venerable Kabir

Dīnu bisāriyo re diwānei dīnu bisāriyo re

Madman ! the way of religion[10] hast thou forgotten.
Filling thy belly like a beast, involved in sleep,
The human incarnation hast thou forfeited. (I-Pause)
Entering holy company never, in false concerns art thou involved.
Wandering like dog, hog and raven,
hast thou left the world. (1)
Thyself dost thou reckon great, others small.
Those engaged *thus* in thought, word and deed
Have I seen entering hell. (2)
Manking are lustful, wrathful, clever tricksters, idlers.
In calumny their life passed, the Lord contemplating never. (3)

---

1. A king, turned devotee.
2. Rāvana's pious brother, mentioned in the Rāmāyaṇa.
3. A devotee of Krishna.
4. See Glossary.
5. A saint turned the pole-star
6. The demon-king father af Prahlāda.
7. The Lord manifested as Man-Lion.
8. Short for Namdeva.
9. A King, whom the Lord tested in the incarnation of a pigmy (Bāvanavatār)
10. Dīn (AR.) for faith.

Saith Kabir : Man, thoughtless, stupid a brute
Never the Lord contemplates.
Without realization of the Name Divine, how may
he go across *the ocean of existence ?* (4) (1)

In the Measure Mārū—Composition of the Venerable Jaideva P. 1106

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Chand sat bhediyā nād sat pūriyā Sūr sat Khoṛsū datu kīyā

Utterance of Divine laudation is
As though in the moon-passage Ida is breath stopped,
In the Sushmana filled and through the sun-passage, Pingala
By uttering *Om* sixteen times made to ascend *to the Tenth Door*;
The assertive *mind* made humble,[1] the restless *mind* made poised,
The shapeless *mind* put into form,
Whereby is amrita quaffed. (1)
My self ! as laudation of the Primal Being didst thou utter,
Thereby is thy glance of duality ended. (I-Pause)
As was the Lord worthy of supplication supplicated,
And veneration to Him, worthy of veneration offered,
Was water *of the self* in the water *that is the Lord* commingled.
Saith Jaideva : As was the Lord, supremely triumphant[2] contemplated,
Was attained the Supreme Being, immaculate, all-pervasive. (2) (1)

In the Measure Mārū—Composition of Kabir

Rāmu Simaru pachhutāhegā mana

My self ! contemplate the Lord, else shall thou in
regrets have to fall.
My sinful self, given to avarice ! know, in a day or two[3]
shalt thou depart. (I-Pause)
In attachment to greed hast thou wasted thy life,
And by Maya-illusion deluded.
Be not proud of wealth and beauty[4] :
Know, like a piece of paper shalt thou turn pulp. (1)
The day that Yama, grasping thee by the hair, overthrows thee,
Powerless shalt thou be.
As in contemplation, devotional chant, compassion hast
thou not been engaged,
On thy face shalt receive buffets. (2)

---

1. Lit. weak, powerless.
2. Original, Jaideva, which is also the Name of the composer of this hymn.
3. Today or tomorrow.
4. Lit. Youth; applied meaning, beauty.

As Dharmaraja asks the reckoning of thee,
With what face shalt thou face him ?
Saith Kabir : Listen, devotees of God !
In holy company shall you find liberation. (3) (1)

In the Measure Mārū—Composition of the Venerable Ravidass
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Aisī Lāl Tujh binu kaunu karia

Divine Beloved ! who else can perform such *great deeds as Thou* ?
The Lord, cherisher of the humble, over the head of
the humble places canopy *of state*. (I-Pause)
Thou alone wouldst show favour to one whose touch
the world defiles.[1]
The Lord, exalting the humble, of none stands in fear. (1)
Namdeva, Kabir, Tirlochan, Sadhna, Sain[2]—all are saved.
Saith Ravidas : Listen, devotees of God !
All within the Lord's power lies. (2) (1)

Sukh Sāgar suritaru chintāmani Kāmdhain basi jā ke re

The Lord is ocean of bliss, tree of the gods,[3] the wish-fulfilling stone,
In whose power lies the wish-fulfilling celestial cow.
The four boons,[4] the eight mighty miraculous powers,
the Nine Treasures[5].
On His hand's palm lie. (1)
My tongue ! Why the Name Divine dost thou not utter ?
All other utterance discard. (I-Pause)
Vyas[6] after contemplating the various discourses,
Puranas, Veda-exegesis,
All that in the thirty-four letters[7] lies,
Declared : No boon is supreme as the Name Divine. (2)
By serene contemplation am I freed from maladies—
By great good fortune is devotion fixed.
Saith Ravidas : By dispassion from the world,
Is fled the fear of transmigration. (3) (2.15)

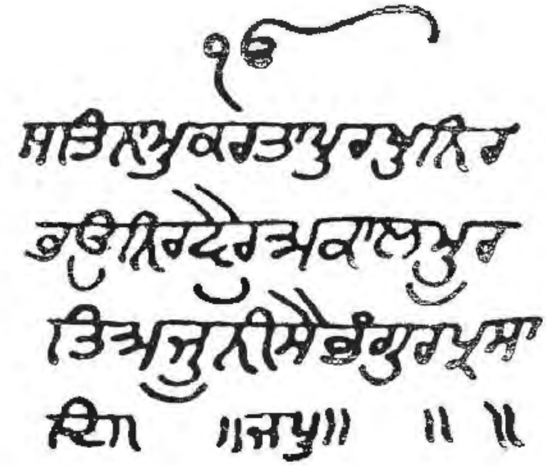
---

1. Reference to the Composer, Ravidas, of the despised cobbler caste.
2. (These saints are of different castes, and except Trilochan, a Brāhmin the others are from castes reckoned 'low')
3. Kalpa-briksha, under whose shade all wishes are fulfilled.
4. These are *Kāma* (fulfilment of desires), *arth* (wealth) *dharma* (performance of religious duties) and *moksha* (liberation).
5. See Glossary.
6. The rishi, believed to be author of the Vedas.
7. Letters of the Sanskrit alphabet.

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME FOUR


ੴ
ਸਤਿਨਾਮੁਕਰਤਾਪੁਰਖੁਨਿਰ
ਭਉਨਿਰਵੈਰੁਅਕਾਲਮੂਰ
ਤਿਅਜੂਨੀਸੈਭੰਗੁਰਪ੍ਰਸਾ
ਦਿ ॥ਜਪੁ॥ ॥ ॥

Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME FOUR
up to the end of Rāgamālā

by
GURBACHAN SINGH TALIB
in consultation with
BHAI JODH SINGH

PUBLICATION BUREAU
PUNJABI UNIVERSITY, PATIALA

Patron :
Dr. Jasbir Singh Ahluwalia
Vice-Chancellor

SRI GURU GRANTH SAHIB *(English)*
VOLUME FOUR
by
GURBACHAN SINGH TALIB

ISBN 81-7380-036-7

2001
Third Edition : 1100
Price : 700-00

Production and Planning :
Dr. Sukhdial Singh
Head, Publication Bureau

Layout and Design :
S. Harjit Singh
Art Executive

Proof Reading
Mrs. Parmjit Kaur
M.A., M.Phil.

Lazer Type-setting : Yesman Graphics, Jand Street, Patiala

Published by Dr. Balbir Singh Bhatia, Registrar, Punjabi University, Patiala and printed at M/s Rachna Printers, Delhi.

PREFACE

(First Edition)

There are moments in the history of institutions decisively stamped with fulfilment. One such moment has been reached in the history of Punjabi University with the production of the fourth and final volume of the English translation by Professor Gurbachan Singh Talib of the Sri Guru Granth Sahib covering the sacred text from *Rāga Tukhārī* to the *Rāgmālā*.

The Punjabi University undertook through its department of Sri Guru Granth Sahib Studies to bring out a complete translation of the Holy Writ in four volumes and we feel truly gratified at the completion of the project.

Sri Guru Granth Sahib, as a repository of Indian wisdom, is a precious gift of the Gurus to mankind. The Holy Granth is the pivot of Sikh religious life. It symbolizes serenity and repose, meditation on God's Name, purification and yearning for the Timeless, Formless One. The hautingly beautiful hymns of the Scripture inspired by supreme love of God, teaching an ecstasy instruct, exhort and express the fervent longing of the spirit in quest of the Almighty. Reiterating the transcendence of God, the poet-prophets, add philosophical and social dimensions of their reflections by asserting their belief in monotheism, concretizing their vision of God, man *nām,* the Word, the Guru, karma, transmigration and their unqualified rejection of the caste system.

The subtle philosophical contours of the sacred text carrying nuances of a long philosophical tradition and its linguistic eclectic character make the process of "cultural transference", if not altogether impossible, challengingly arduous. Professor Gurbachan Singh Talib was a versatile scholar, who has a sure sense of the languages involved in the task and had the capacity to convey and interpret the beauty, delicacy, economy and nuances of the religio-philosophical thought and epiphany points in the target language. Once conceived, he identified himself zealously with the protracted enterprise that would have defied the efforts of lesser scholars. His copious introduction to these volumes,

prefixed to Volume One constitutes a valuable treatise on the composition of the Holy Volume, the focus and craftsmanship of its contributors, and on their teachings and philosophy as a whole.

Dr. Gurnam Kaur of the Department of Sri Guru Granth Sahib Studies was assigned to the responsibility of seeing the manuscript through the press and checking proofs and I compliment her on the diligence with which she carried it out. I record my appreciation of the very handsome format Dr. Hazara Singh, Head of Publication Bureau, designed for this work. I must also here recall the contribution of the late Dr. Taran Singh and the late Bhai Jodh Sing who helped with the revision of the text. I pay my respectful homage to their memory.

I believe that volumes will be of immense value not only to the academicians in our multi-lingual country but to scholars and researchers in the West in an environment of growing interest in Sikhism and in its Holy Scripture.

For its literary grace and reliability of interpretation this translation will, I am convinced, retain its superiority among its peers.

Punjabi University
Patiala
January 15, 1990

H. K. Manmohan Singh
Vice-Chancellor

LIST OF CONTENTS

In the translated text corresponding pages of the 1430-page printed text of *Sri Guru Granth Sahib* are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabdas* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Rattan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to *Sri Guru Granth Sahib* may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

CONTENTS

RAGA MALAR

Indications for guidance to transliteration and pronunciation of Indian Words

The long 'a', 'i', 'n' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī ū. ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ü sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama' , 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka', and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n̲ (ਣ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA TUKHARI

Lyrics in the Measure Tukhari—Composition of Sri Guru Nanak Dev
Bārah-Māhā (Song of the Seasons)
In the name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tūṇ sūṉi kirat karammā purabi kamāiyā P. 1107

Listen, *my Master* ! Man *is requited* for his deeds of
previous birth;
Each one gets joy or sorrow : Whatever Thou dost award is best.
Lord, for me absorbed in Thy creation, what hope of liberation ?
Verily, even one hour passed without Thee is death !
In this world am I like the woman bereft of her lord, friendless;
Grant me through the Master's grace a sip of the
amrita of Thy Name !
Absorbed in God's creation, are we for getting Him,
whose worship is noblest of actions.
Nanak is like the woman waiting along the path of her lord.
Listen to his prayers, Thou who in my self art pervasive. (1)

Bābīhā prio bolei kokil bāṉīyāṇ

The Chatrik raises the cry of love; the Kokila melts in melody—
Such pleasures only the woman in her Lord's embrace enjoys;
She alone is in His embrace who pleases Him—such alone is
the truly wedded one.
Lodged safe in the Mansion high of Nine Doors,[1] with the Lord[2]
she lives.
All creation is Thine, Lord—
Thy love alone I seek; day and night to revel in Thee.
In fulfilment with Thee, saith Nanak, the song of the Chatrik
and Kokila gives true delight. (2)

Tūṇ sūṉi Hari ras-bhinnei Prītam āpaṉei

Listen, Thou Beloved, in whose love am I drenched,

---

1 That is, with the physical faculties directed to living in God's way.
2. Murāri.

My mind and body are absorbed with Thee; Thee I cannot
forget for an instant;
My soul a sacrifice to Thee—how may I forget Thee for a
moment even ?
Singing Thy laudation is for me *the breath of life.*
A stranger in this world, unlinked to it—how without the Lord
may I live ?
At the Lord's feet I find shelter and rest—
Thus are my limbs rendered pure.
Saith Nanak, through God's Word, one gets deep insight,
joy and poise of mind. (3)

Barsai amrit-dhār būṇd suhāvaṇī

Joyful is the shower of *Amrita* in the soul !
The Beloved has responded spontaneously to the call of deep love;
fulfilment has come :
The woman stands in wait for the Lord with offerings of merits—
He enters the mansion[1] as may please Him.
In each home are wives happy with the Divine Spouse;
Why am I in neglect cast away ?
Low are the clouds; pleasing the shower;
The heart with joy is brimful.
Saith Nanak : The shower of His Word's *Amrita* falls on the
heart[1] which He through grace enters. (4)

Cheitu Basantu bhalā bhaṇwar sūhāwaṛei

Lovely is the spring in Chet,[2] with humming-bees pleasing; P. 1108
In the forests are trees in blossom—I yearn for the Spouse,
long-sojourning, to return home.
How may the woman find comfort with the Spouse gone away ?
In the torment of suffering the limbs feel feeble.
Pleasing is the Kokil's cry among mangoes;
How may then pangs of suffering be borne ?
On blossoming twigs hovers the humming-bee;
How may I, mother, bear my pangs of separation, death-like.
Saith Nanak : In Chet comes serene joy to her whose Spouse
is with her at home. (5)

Vaisākhu bhalā shākhā ves karei

Beautiful is Baisakh[3] with twigs draped in new colours.

1. The self is implied.
2. March-April.
3. April-May.

The woman stands waiting at the door :
Enter Lord, in compassion.
Enter the house, Beloved; bear me across the water forbidding :
Without Thee a half shell's worth am I.
Should I meet with Thy approval, get a sight of Thee from
the Master with insight;
Should I know Thee to be near, inside the soul,
know Thy mansion—
Who may then assess the greatness of my worth ?
Saith Nanak : In Baisakh meets His approval one whose mind is
absorbed in faith in His Word. (6)

Māhu Jeiṭhu bhalā Prītamu kiuṇ bisarai

Auspicious is Jeth;[1] how may one forget the Beloved in it ?
Burning are the plains,
The woman thus supplicates :
She supplicates, contemplates good qualities, so the Lord may
approve her for her merits.
The Lord unattached abides in the Mansion Eternal :
By His leave alone may I enter it.
This humble, helpless one—how may she find joy in the world
without the Lord's approval ?
Saith Nanak; In Jeth[1] should the woman realize *Him*,
His qualities she absorbs;
Should He grant her union by grace, His qualities she grasps. (7)

Āsāṛhu bhalā sūraju gagani tapai

Auspicious too is Āsādh,[2] *despite* the Sun's heat scorching
the firmament.
The earth is in travail, *its juices* dried up, fire blazing.
Fire sucks up the juices; smouldering torments arise;
Ever is *the sun* true to its function.[3]
The chariot moves; frail life seeks the shade; gnats wail
in the forest.[4]
She who takes the path with her traveller's pack of demerits
shall find sorrow and suffering;

---

1. The hot month of May-June. This is considered auspicious despite the burning heat, for in this month too the sight of the Lord may be had.
2. June-July
3. That is, burns.
4. This is one of the touches reminiscent of the early home of the Guru in the forest-land of Bār.

Joy is his who meditates on the Pure, the Eternal.
Saith Nanak : She whose mind in God is fixed,
Her life and death *in realization* of Him lies.[1] (8)

Sāvaṉi saras manā ghaṉa varseh rüti āye

Joy my mind, in Savan;[2] thick clouds pour in the season of rains.
My body and soul yearn for the Beloved, sojourning
away from me.
Away from the Spouse, sighs I heave, lightning flashes
affright my heart :
On lonely couch I lie grieving in this sorrow, mother mine,
sorrow bitter as death.
Without the Spouse how may one relish and sleep ?
My vesture[3] is a torment to my limbs.
Saith Nanak : She is the happily-wedded wife who is enclosed
in the Spouse's embrace. (9)

Bhādouṇ bharami bhüllī bhari jobani pachhutāṉī

In Bhadon[4] is the Woman lost in illusions :
Bursting with youth, her heart is yet full of regrets.
Inundated are lakes and plains, this is the season of
rains and joy.
Pour clouds in the dark night; how may the Bride separated
from her Lord find comfort ?
At night cry frogs and peacocks,
The Chatrik raises his note of 'Prio, Prio';[5]
Crawl serpents biting with *fangs venomous*;[6]
Mosquitoes tease; full are the ponds—
With all this how may one find joy without God ?
Saith Nanak : Seek guidance from the Master;[7]
Take the path leading to the Lord. (10)

Assüni āou Pirā sā dhan jhūri mūyī

In Assu[8] come back, Beloved, the Bride of pining in
suffering is dying;

1. With Him.
2. July-August.
3. Symbol for the living body.
4. August-September.
5. Onomatopoeic sound, imitative of the Chatrik's cry. Lit. 'Beloved, Beloved.'
6. (All these factors add to the bitterness of separation).
7. Original Guru.
8. *Assu* =*Asvin* or *Asuj* is September-October.

The union Lord, comes by Thy own grace;
Into Maya am I straying
Lost in illusion, am I abandoned by Thee;
Come, now that the water reeds are in bloom.[1]
Gone are hot days; winter comes; my heart is a tremble
with fear; P. 1109
Everywhere[2] are twigs lush green.
I console myself with thinking, slow consummation
brings best sweetness.
Saith Nanak : Meet in Assun Beloved—The holy Preceptor
is turned mediator (11)

Kattaki kiratu paiyā jo Prabh bhāiyā

In Kattak[3] comes the recompense for deeds as the Lord wills.[4]
The lamp lighted by Enlightenment burns most steady.
In this lamp, joy in God is the oil;
This lights the woman to union with the Spouse :
Her heart is filled with passion and joy in the Lord.
Demerits bring death of the soul, bring to failure;
The nobler death is death of desire through devotion.
Those endowed with devotion to the Name are ever in poise;
Hope ever buoys them up.
Saith Nanak : Unite me with Thyself, open the gates;
In separation from Thee each hour is months of torments. (12)

Mangharu māhu bhalā Hari gūṉa anki samāvae

Happy is the month of Manghar,[5] filling the heart with
Divine laudation,
The woman endowed with merit contemplates God's merits;
Her heart is fixed in love of the Immutable.
Immutable is the Creator, of perfect wisdom, all-knowing;
creation is all evanescent.
Through hymns, melodies, parables made in God's praise all
sorrows flee.
Saith Nanak : Beloved of the Lord is the Woman whose heart
with devotion is filled. (13)

---

1. Symbolizes the grey touch in the hair—youth sliding into age with the Beloved still away.
2. Lit. In ten directions.
3. Kattak =October-November.
4. Kattak is the harvest-month. Symbolizes spiritual poise earned through devotion.
5. Manghar=November-December.

Pokhi tūkhāru paṛai waṇu triṇu rasu sokhai

In Pokh[1] comes frost, sucking up juices from twig
and grass-blade.
Thou whom I bear ever in heart and soul,
Repeat incessantly Thy Name—
What keeps Thee away ?
Heart and soul am I absorbed in Thee—Prop of Creation :
In the Master's Word lies my joy.
All grades of creation—egg-born, mammals, perspiration-born
earth-born
By Thy light are illumined.
Grant me a sight of Thee, Merciful, Bounteous !
Confer on me Bliss;
Grant true wisdom.
Saith Nanak : One bearing love and devotion to the Lord
In joy and delight disports. (14)

Māghi punīt bhayee tīrathu antari jāniyā

In Magh[2] am I blessed;
In the mind have I seen His shrine.[3]
Union with the Beloved spontaneously has come :
His qualities have I absorbed; my being has He permeated.
The Beloved's qualities have entered my soul;
Listen Thou, of loveliness surpassing—
To win Thy pleasure is for me ablutions in sacred waters—
Ganga, Jamuna, the Triple Confluence holy,[4]
the seven seas all,
Charities, alms-giving, worship-all such blessings
come from knowing the Lord Supreme—
Eternal, Immutable.
Saith Nanak : With Magh[2] comes supreme joy :
In worship of the Lord lies the supreme joy ablutions
at sixty-eight[5] bathing-places. (15)

Phalgūni mani rahasī premu sūbhāīyā

In Phalgun[6] is the heart joyful, attuned to devotion;

1. Pokh=Poh, Pos, Pausha—December-January.
2. Māgh=January-February
3. Lit. Tirath—a sacred bathing-place.
4. The confluence at Prayag (Allahabad) held highly sacred.
5. Traditionally sacred places, sixty-eight in number.
6. Phalgun=February-March.

Day and night is it in joy, casting off the ego.
Illusion have I cast off through Thy grace—
Show Thy grace, come back home[1] !
What good to deck myself away from the Spouse,
cast off from His Mansion ?
Love of the Spouse is all my ornament—
jewels, gold and silken robes.
Saith Nanak : The lord has bestowed on her union;
The woman has found her Spouse and home.[2] (16)

Be das māh rüttīṇ thittīṇ vār bhalei

Auspicious are the twelve months, nights and days;
Happy are hours, minutes and seconds in which the self
in the Eternal is absorbed.
In union with the Lord lies fulfilment—
To the Creator are all devices known.
The Lord who has decked *the Bride*,[3] will also
confer His love;
In union with Him lies joy.
The Spouse's embrace blesses the bridal couch—
This comes from the Master's guidance through happy destiny.
Saith Nanak : She who has love of the Divine Spouse P. 1110
day and night, is of eternally blessed matrimony. (17) (1)

Chhant (Lyrics) continued*

In the Measure Tukhari—Composition of Sri Guru Nanak Dev

Pahilai pahrai nayṉ salonaṟīyei rayṉi andhiyāṟī Rāma

Listen thou *female*[4] of beauteous eyes !
In the first quater[5] is the night dark.[6]
Thou thoughtless one,[7] thy property[8] guard;
soon shall *thy* turn come;
As comes thy turn, who shall awaken thee ? Yama thy life's
essence[9] shall suck up.

1. That is, into the self.
2. Implies spiritual poise.
3. Symbolizes the self.
*(This direction is not in the original text).
4. (Implied by the epithet following; symbol for the self).
5. Symbolizes youth.
6. Implies thoughtless ignorance.
7. Muiye, in the Punjabi idiom a word of endearment. Lit. Thou death's morsel.
8. Implies devotion.
9. Juice, joy of life.

In the darkness who shall guard thy honour ? Thieves shall[1]
strike and rob thy home.
Divine protector, inaccessible, limitless ! to my
supplication lend ear.
Saith Nanak : Thoughtless *man* to mind never
brings *the Lord*—
In the dark night nothing to him is visible. (1)

Dūjā paharu bhaiyā jāgu achetī Rāma

Thoughtless one ! has come the second quarter,[2] wake up !
Thoughtless one ! Thy property guard; thy harvest is
being eaten up :
In devotion to the Divine Master Thy harvest guard—
With thee awake no thief[3] shall attack.
Tread not Yama's path, and thus avoid suffering—
In this way shall Yama's fear and terror be lifted.
By the Master's guidance are lighted lamps of sun of *enlightenment*
and moon *of poise,*
As with pure heart and tongue is *the Lord* meditated on.
Saith Nanak : The thoughtless one still contemplates
not *the Lord :*
How in involvement in duality may she attain joy ? (2)

Tījā paharu bhayā neend viyāpī Rāma

Has come the third quarter, and has come
oppression of sleep.[4]
The self by attachment to wealth, progeny and Maya in
suffering is tormented.
The world attached to wealth, progeny and wife
To pleasures[5] is attracted and is ever caught.
By meditation on the Name is attained joy;
By *absorbing* the Master's teaching is one not swallowed
by death.[6]
One neglectful of the Name from transmigration and
death is not freed,

1. The five sources of evil.
   Note : In the above lyric and those following, at the end of some lines occurs 'Rama', which is the nature of a euphonious refrain.
2. Quarter of the night, that is, life.
3. (Images of property and thief to be interpreted as in the foregoing).
4. Spiritual ignorance is implied.
5. Lit. Feed for birds spread under the snare.
6. Transmigration is meant.

And in torments is caught.
Saith Nanak : In the third quarter
Maya of Three Qualities[1] attaches to the world. (3)

Chauthā paharu bhayā dautu bihāgai Rāma

Has come the fourth quarter,[2] with sun's light spreading.
The homes[3] of such alone are secure as each day keep awake.
Of those awake by the Master's guidance, to the Name attached,
joyful are the nights.
Such living the Master's Word, no more see birth—
The Lord is their friend.
Atremble are hands, atremble feet and the body,
Blinded the eyes, the body as ashes.
Saith Nanak : Without the Name in the mind lodging.
Is *the self* in all Four Ages miserable. (4)

Khūlī ganṭhi ūṭho likhiyā āyā Rāma

As is undone the knot[4] of *recorded life,* arise;
Arrived is the writ.
Pleasures sweet and sour are ended; in bonds is the self marched :
As has pleased the Lord, in bonds is *the self* marched,
Deprived of sight and hearing.
To all comes this occasion; the harvest ripened is reaped.
Account of each hour and minute is asked—
My self ! bear now whatever evil or good comes.
Saith Nanak : Gods and men by the holy Word are by the Lord
united to Himself—
Such is the way[5] ordained by *the Lord.* (5) (2)

In the Measure Tukhari—Composition of Sri Guru Nanak Dev

Tārā charhiyā lammā kiuṇ nadari nihāliyā Rāma

The coment blazing trail of light is risen—
How with the eyes may it be beheld ?
To the devotee perfect in deeds has the holy Preceptor
By guidance of the Word made it visible.
As by guidance of the Word has the Master shown it,
the devotee holy truth has contemplated,
And viewing it day and night on it has meditated.

1. See Glossary.
2. Old age is implied.
3. Symbol for the self.
4. Also interpreted, as : Is undone the knot *of breath* (according to hatha-yogic belief).
5. (System of cause and effect).

As his true home has he realized, stilled are his five
restless senses,
And poison of lust and wrath is destroyed.
Within by the Master's teaching has appeared illumination,
And by good fortune is the Lord contemplated.
Saith Nanak : By subduing of egoism have we acquired faith,
And *beheld* the *Divine* star blazing trail of light. (1)

Gürmukhi jāgi rahei chūkī abhimānī Rāma

The God-illuminated[1] are awake, their pride eliminated. P. 1111
Each day for them has blazed light, and in truth is
their understanding absorbed.
In truth absorbed, this to their mind is pleasing;
By the Master's teaching are they awake[2] and whole.
The Master to them amrita of the holy Name has granted,
In the Divine feet their devotion fixed.
As has the Light appeared, in the light have they
realized the Lord;
Egoists in illusion are lost.
As has light of illumination appeared, in it the Lord
have they realized,
Their night of life passed in waking[2] state. (2)

Aügun visariyā gunīn gharu kīyā Rāma

Discarded are demerits; merits *in the self* have
made their abode,
Then comes realization of the Sole Lord pervasive, no other.
Beheld is the sole Lord pervasive, no other—
The mind by its realization, in faith is fixed.
The Lord who created the waters, lands, the three
worlds and each being,[3]
By the Master's guidance is realized.
The almighty, all-powerful limitless Lord *by such is realized;*
Maya of Three Qualities[4] *for them* is effaced and absorbed.
Saith Nanak : By the Master's teaching
Are demerits by merits eliminated. (3)

Āwan jān rahei chūkā bholā Rāma

Eliminated is transmigration, and ended is illusion,

---

1. Gurmukh (God facing ones).
2. Used symbolically for God-realization.
3. Vessel.
4. See Glossary.

By subduing egoism, *in the Lord* are we absorbed;
And sanctified is *life's* vesture.
By the Master's guidance is eliminated egoism,
blazed is *our repute;*
Ended are sorrow and torment.
As light *of the self* in *Divine* Light is absorbed,
The self have we ourselves realized.
In the parents' home, the world, by the Word has the
self-female acquired respect—
Thus in the husband's home, the hereafter, has she found favour.
Saith Nanak : As the holy Preceptor union to her has granted,
Eliminated is abject dependence on the world. (4) (3)

Bholāvaṛai bhūllī bhulli bhulli pachhotāṇī

In illusion lost, and straying in error into regrets I fell.
The beloved Spouse in my sleep left me; to Him was
I not attentive.
The beloved Spouse for *my* demerits has discarded me—
For such a woman[1] is her night of *life* an abandoned female's.
Ruined by lust, wrath and pride, oppressive heat of
egoism *torments* her.
As by Divine decree the swan *of life* flies away, ashes into
ashes are mingled.
Saith Nanak : This female without the holy Name
Strayed into error, into regrets falls. (1)

Sūṇi Nāh piyārei ik benantī merī

Beloved Lord ! to my supplication lend ear.
Thou in Thy home[2] dost abide; I in dust mingled,
Am turned heap of ashes.
Other than one's lord none shows love—what then may
one utter or do ?
Amrita of the Name Divine, supreme elixir, with the tongue
By the Master's Word should one quaff.
Other than the Name none is our companion or friend,
Despite innumerable beings passing through the world.[3]
Saith Nanak : Then shall thy understanding *be reckoned* pure,
When to thy *eternal* home with gain[4] shalt thou depart. (2)

---

1. Image for the self.
2. The Divine Essence.
3. Coming and departing.
4. That is, with truth and purity gained.

Sājan desi videsīyaṛei sāneharei dendī

Beloved gone to alien lands, messages to Thee I send.
Remembering the Beloved, the woman's[1] eyes grow tear-filled :
Her eyes tear-filled, merits she contemplates,
As the device with the Beloved to find union.
This tortuous path and way I know not—
How to attain the Beloved abiding beyond ?
By the Master's Word shall the sequestered female[1] find union,
As her body and mind *to Him* she dedicates.
Saith Nanak : As tree of amrita of the Name, supreme elixir,
shall bear fruit,
In union with the Beloved its joy will she taste. (3)

Maheli bulāeṛīyei bilamu na kījai P. 1112

Thou female[1] called into the Mansion,[2] delay not thy *departure.*
Thou that each day art devotion-drenched,
In serene poise shalt find union :
In serene joy find union, no wrath bear *in heart*—
By discarding of pride comes absorption *in the Lord.*
One dyed in truth finds union by the Divine call[3]—
Egoists in transmigration keep involved.
As dancing[4] she undertakes, what point the veil of
false modesty ?
Her pitcher[5] should she smash and break free.
Saith Nanak : One realizing the self, shall by the
Master's guidance
Contemplate the Essence. (4)

Merei Lāl rangīlei ham Lālan ke lālei

Cherished Beloved so beauteous ! the Beloved's slave am I.
The Master the invisible has made visible; none other is
visible *now* :
The Master the invisible has made visible as pleased him,
And as the Lord showed grace,
The provider, Life of the world. Creator, Lord, spontaneously
has granted union.
By Thy glance of grace comes liberation.
Thou who art compassionate to the humble,

1. Symbol for the seeker.
2. The Divine Presence or Essence.
3. As granted union.
4. Symbol for the ecstasy of devotion.
5. Symbol for involvement in worldly concerns.

Grant us the boon of truth.
Nanak, slave of your slaves, humbly thus submits :
Thou art *sole* cherisher of all creation. (1)

Bharipuri dhāri rahei ati pyārei

Beloved pervading existence, dost thou sustain it.
Lord of mighty aspect,[1] in the Word art Thou pervasive.
Lord of mighty aspect,[1] who the three worlds sustains,
His extent is beyond our knowledge.
In variegated hues and species has He created beings, and grants them largesse ever-increasing.
Beyond limit, He makes and unmakes—all happens as He wills.
Saith Nanak : As jewel *of the self* with the Divine jewel is twined,
Are made jewel-strings of merits. (2)

Gūṉa gūṉeh samāṉei mastaki Nām nīsāṉo

As man's merits with the Divine merits merge, on his forehead is marked the sign of *felicity*.
His truth in Divine Truth is merged—his transmigration ended.
Such a one the Truth has realized, in Truth dyed—
In holy Truth that is beloved of his heart, he gets absorbed.
Beyond holy Truth beholds he nothing else—by holy teaching in Truth getting absorbed.
The Divine Charmer my heart has captivated.
And loosening *my* bonds has freed me.
Saith Nanak : As comes union with the Beloved beyond compare,
Our light in His light is merged. (3)

Sach gharu khoji lahei sāchā gūru thāno

One finding the holy spot, the Master, the Divine abode discovers.
This the egoist finds not; the God-directed of this have realization.
To whomsoever Truth He grants, gets His approval—
The Lord is eternal Bestower of the Supreme Boon.
His mansion holy, primal; immortal, unincarnated, immutable is He beheld.
Anyone to whom the Divine Light is visible, unrecorded is his daily reckoning of deeds.
Saith Nanak : One absorbed in holy Truth is holy;
Through such a devotee[2] comes liberation.[3] (4) (5)

---

1. Also interpreted as 'The Master (Guru) who is the image of the Lord'. *Guru* as used here, should imply great, mighty and is an epithet.
2. Gurumukh.
3. Swimming across.

Ei mana meriyā tūṇ samajhu achet iyāṇiyā Rāma
My thoughtless, ignorant self ! realize this :
My self ! thy demerits discard, and in merits be absorbed.
Attraction to numerous pleasures is the result of *our* deeds—
From the Lord sequestered, no union such find.
How the impassable *ocean of existence* to cross ?
There *reigns* terror of Yama—terrible is Yama's pathway.
The mind evening and morning[1] of *the Lord* is neglectful,
Now fallen on a hard path is it helpless.
Release to it, into bonds fallen, comes.
As by the Master's guidance the puissant Lord[2] it serves. (1)

Ei mana meriyā tūṇ chhoḍi āl janjālā Rāma
My self ! discard thou worldly entanglements.
My self ! serve the Lord, Supreme Being immaculate :
Contemplate the Lord, the Sole Supreme Being[3] eternal, P. 1113
Who the entire universe has created.
Air, water and fire *by His law* has He bound;
The Divine Master this play of the world has exhibited.
In discipline of the Name Divine lies repetition of texts and
austerities;
These shall be thy performance of ritual actions and contemplation
of sacred learning.
Repeat the Name Divine, that is your true companion,
Relation and cherished beloved. (2)

Ei mana meriyā tūṇ thiru rahu choṭ na khāwahī Rāma
My self ! abide thou in poise—thus shalt thou no buffets receive.
My self ! by singing Divine laudation shalt in serenity be
thou absorbed.
Sing Divine laudation, taste of Divine joy,
And apply collyrium of illumination by the Master granted—
Then shalt thou see light of the holy Word,
lamp of three worlds,
That the five minions of evil destroys.
Then is eliminated fear *of Yama* and is crossed
the impassible, *ocean,*
And in union with the Master comes fulfilment.

1. That is always.
2. Narhari=man-lion, an avatār.
3. Ekankār=Ek Oankar.

Contemplate *Divine* beauty and joy and love for the Lord :
The Lord Himself then shows grace. (3)

Ei mana meriyā tūṇ kyā lai āiyā kyā lai jāisī Rāma

My self ! What didst thou bring *into the* world ?
What shalt carry ?
My self ! release to thee shall come when thy doubts
thou shalt shed.
Garner thou wealth and substance of the Name Divine,
And by guidance of the Master's teaching its worth[1] realize.
By the immaculate Word cast off impurity,
And know of the Mansion, the eternal abode.
By repute attained through *devotion to* the Name to
thy true home depart,
And shaking amrita-elixir, of it quaff.
By meditation on the Name Divine comes joy in the Word—
By great good fortune comes contemplation
of Divine laudation. (4)

Ei mana meriyā binu paurīyāṇ mandari kiuṇ charhai Rāma

My self ! how without stairs may one go up to mansion ?
My self ! Without the boat crosses not one to the other bank.
The Divine Friend, Beloved without limit by absorption
in the Master's Word
Carries the *seeker* across.
Such a one joining holy company in joyful frolic is absorbed,
Nevermore having regrets.
Holy compassionate Lord ! in Your grace grant
That in holy congregation the Name Divine I obtain.
Nanak thus supplicates : Listen, Divine Beloved !
By the Master's Word instruct You my mind. (5) (6)

In the Measure Tukhari—Composition of Sri Guru Ram Das

Chhant (lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Antari pirī pyāru kiuṇ pir binu jīvīyai Rāma

My heart with love for the Beloved is filled—
How without the Lord may I live ?

---

1. Rate cost.

Note : As pointed out earlier, in these lyrics 'Rama' appears at the end of lines as a euphonious refrain.

Without His sight how may I quaff amrita[1] ?
How amrita may be quaffed ? How without the Lord find life ?
Without Him is not life possible.
The self, like the chatrik ever day and night cries Prio, Prio[2]–
Without the Beloved is not assuaged its thirst.
Divine Beloved, show grace that the Name
Divine I contemplate.
By the Master's Word is met the Beloved—to the holy
Preceptor am I a sacrifice. (1)

Jab dekhāṇ piru pyārā Hari-gūṇa rasi rawāṇ Rāma

As with joy Divine laudation I sing, the cherished Beloved
shall I behold. P. 1114
My heart shall be in bloom, as ever I utter Name
of holy Beloved[2]:
The Beloved's Name[3] I utter, whose Word liberates—
Without His sight comes not fulfilment.
As the seeker female with the holy Word is ever decked,
On the Name Divine she meditates.
In your compassion grant this boon to this mendicant—
With the Beloved grant me union.
Each day on the Divine Master, cherisher, may I meditate;
To the holy Preceptor am I a sacrifice. (2)

Ham pāthar Guru nāv bikhu bhavjalu tārīyai Rāma

We are stones, the Master the boat, that takes us across the
poison-filled ocean of existence.
Master ! out of your love grant *me* the holy Word, and save me,
ignorant one :
Thoughtless, ignorant are we, without realization of Thy extent—
Thee know we as inaccessible, supreme.
In Thy grace dost Thou grant union; we meritless, humble.
For innumerable births for our sins have we wandered along;
Now to Thy shelter have we come.
Lord ! in your compassion save us;
At the Master's feet we fall. (3)

Guru pāras ham loh mili kanchanu hoiyā Rāma

The Master is philosopher's stone, we iron—
By his touch have we become gold.

1. Symbol for spiritual bliss.
2. Onomatopoeic word, meaning 'Beloved, Beloved'.
3. 'Prio', as explicated above.

As is light into Light merged, decked is citadel of the self:
Decked is citadel of the self; the Lord has charmed me—
How even for a breath or a morsel's duration may
He be forgotten ?
The Lord invisible, unknowable by the Master's
Word have we grasped—
To the holy Preceptor am I a sacrifice.
To the holy Preceptor shall I sacrifice my head, should the
thrice-holy Preceptor thus be pleased to *accent this offering.*
Lord Bestower, show grace that Nanak in your
embrace be held. (4) (1)

Hari Hari agam agādhi aprampar apar-parā

Inaccessible, unfathomable, limitless is the Lord.
By meditation on the Lord of the universe, do beings swim
across the impassable *ocean of* existence :
Such with ease swim across the impassable *ocean* of existence,
As on the Name Divine have meditated.
Such as the Master's Word lovingly follow,
By the Lord with Himself are granted union.
By grace of the Divine Prop of the earth is their light into
His Light merged.
Inaccessible, unfathomable, limitless is the Lord. (1)

Tūm swāmī agam athāh tūṇ ghaṭi ghaṭi pūri rahiyā

Lord ! inaccessible, unfathomable are you, in each
being pervasive.
Unknowable, of impenetrable mystery, inaccessible art Thou,
By the holy Preceptor's Word attained.
Blessed are such servants, such men of perfection
As in unison with the Master's holy congregation *the Lord's*
merits recount.
The God-inspired, of discriminating understanding,
By *guidance of* the Master's Word each moment ever the
Lord's *Name* utter.
Be the God-inspired seated, to the Name Divine give utterances;
Standing too the Lord's Name they utter.
Lord ! inaccessible, unfathomable are you, in each being
pervasive (2)

Sevak jana sevehṇ tei parwāṇu jin seviyā gūrmati Hare

Such of God's servants are approved as by guidance of the
Master's teaching the Lord have served.

Million of their sins the Lord in an instant removes,
casts off.
Shattered are the sins and evils of such as with singleness
of mind the Sole Lord have supplicated. P. 1115
Fruitful is the life of such by the Creator rendered,
As by guidance of the Master's Word truth have uttered.
Such are blessed, great and perfect, as by the Master's teaching
Contemplating the Lord, the impassable *ocean of* existence
have crossed.
Such of God's servants are approved as by *guidance of*
the Master's teaching the Lord have served. (3)

*Tūṇ antarjāmī Hari āpi jio tūṇ chalāwehu pyārei
haun tiwaiṇ chalāṇ*

Lord ! controller of the inner self art Thou :
Beloved Lord ! we move along as by Thee guided.
Nothing in our hand lies—with Thee have we union as
by Thee united.
Lord ! of those granted union by Thee is the reckoning
of deeds annulled.
Brother ! none computes the account of such as by *blessing of*
Master's teaching
By the Lord to Himself are united.
Saith Nanak : To such is the Lord gracious as the Master's
will find all-good.
Lord ! Thou art controller of the inner self :
Beloved Lord ! we move along as by Thee guided. (4) (2)

Tūṇ jagjīvanu jagadīshu sabh kartā srishṭi nāthu

Thou art life of the universe, Lord of the world, Creator of all,
Lord of creation.
Lord ! such alone on Thee have meditated on whose forehead is
the writ inscribed :
Those so decreed in Primal Time, by the Lord, to the Name
Divine are devoted.
In an instant are cast off sins of such as by the
Master's teaching
The Lord have contemplated.
Blessed are those tbat the Name Divine have contemplated;
By their sight have I found my protector.
Thou art life of the universe, Lord of the world, Creator of all,
Lord of creation. (1)

Tūṇ jali thali mahīyali bharpūri sabh ūpari sāchu dhaṇī

Over water and land art Thou pervasive, holy Lord over all.
Those that from depth of heart and mind the Lord have
contemplated,
In vast numbers are liberated.
Beings that the Lord have contemplated are liberated;
At the Divine Portal are their faces made radiant.
In this world and the next are they in joy, saved by the Lord,
true Saviour.
Brethren of the congregation of devotees of God; listen :
Service to the Lord is truly fruitful.
Over water and land art Thou pervasive, holy Lord over all. (2)

Tūṇ thān thanantari Hari eku Hari eko eku raviyā

Lord ! solely over all spots art Thou pervasive.
Forest-glades grass blades, the three worlds, the whole creation
By the tongue the Name Divine utter :
All the Name of the Lord Creator utter—countless, innumerable
beings on the Lord meditate.
Blessed are God's devotees and holy men that the Lord Creator's
approval have won.
Lord Creator ! grant me *sight of* such a one, of sight fulfiller of
desires[1] as from heart
Ever the Name has uttered.
Lord ! solely over all spots art Thou pervasive. (3)

Terī bhagati bhanḍār asankh jisu tūṇ devehṇ merei suāmī tisu mileh

Thy countless treasures of devotion, Lord; by such are attained
As have these by Thee conferred.
Whoever has on his forehead the Master's *protective* hand,
In his heart are lodged Divine attributes :
Whoever has Divine attributes in heart lodged,
Devotion and faith acquires. P. 1116
Without fear *of the Lord* none acquired devotion;
Without such fear none liberation has found.[2]
Saith Nanak : God's fear, devotion and love to such alone attach
As have Thy grace.
Thy countless treasures of devotion, Lord ! by such are attained
As have these by Thee conferred. (4) (3)

---

1. One whose very sight fulfils the beholder's desires.
2. Has not crossed over.

Nhāvaṇu pūrabu Abhīchu Guru Satiguru darasu bhayā

On the occasion of the holy bath of Abhijit[1] was granted his sight by the holy Preceptor[2]
Then was shaken off impurity of foul understanding
And lifted darkness of ignorance :
As was obtained sight of the Master, was ignorance removed,
And in the heart did light flash.
In an instant was annulled suffering of transmigration,
And was attained *union with* the Lord eternal.
Himself the Lord Creator solemnized this sacred day,
As the holy Preceptor came for a bath to Kurukshetra.[3]
On the occasion of the holy bath of Abhijit[1] was granted his sight by the holy Preceptor (1)

Māragi panthi chalei Guru Satiguru sangi sikhā

On the pathway accompanied the holy Preceptor *numerous* disciples.
Each day, each moment, each instant, with each step was practised devotion—
Was practised devotion to the Lord, as the whole world came out to behold *the Master.*
Those that the holy Preceptor's sight obtained, were by the Lord to Himself united.
In order to save the world did the holy Preceptor undertake the pilgrimage to this bathing spot.
On the pathway accompanied the holy Preceptor *numerous* disciples. (2)

Pratham āye Kūlkheti Guru Satiguru pūrabu hoyā

First came the holy Preceptor to Kurukshetra, and was the holy occasion solemnized.
As spread the news the world over, the three worlds came to *behold him :*

---

1. Abhīch=Abhījit, the twenty-second satellite or asterism (*nak shatra)* of the moon. The solar eclipse day occurring when the moon is in the path of this particular asterism is considered a particularly auspicious day, and a bath in the sacred tank at Kurukshetra on that occasion is believed to bring high merit. Guru Amar Das evidently went to Kurukshetra on such a solar eclipse day, 'to save the world' as said later in this hymn. The date is worked out in *Nirukta Sri Guru Granth Sahib* by Dr. Balbir Singh as January 14, 1553 (vide Vol. II under *Abhich).* Another rendering of the line : 'As the holy Preceptor granted his sight, it equalled merit of bathing on the occasion of *abhich=abhijit'.*
2. Reference is to Guru Amar Das throughout this hymn.
3. The famous site of enunciation of the Gita, in present-day Haryana.

Came the three worlds, to behold him; holy men,
sages all arrived.
Those that had touch of the holy Preceptor,
perfectly-endowed,
Annulled were their sins.
Came in groups Yogis, unclad Jain monks, Sannyasis,
followers of the six orders,[1]
And had a dialogue *with him.*
First came the holy Preceptor to Kurukshetra, and was the holy
occasion solemnized. (3)

Dūtīyā Jamun gaye Guri Hari Hari japanu kīyā

Next went the Master to the Jamuna, where the
Name Divine was chanted.
The tax-gatherers[2] *to him* came with offerings—
All those that followed the Master were allowed to pass :
Exempted were all who followed after the holy Preceptor,
as the Name Divine they uttered :
Those that tread path of the Master's Word, the tax-gatherers
ferocious as Yama approach them not.
The whole world uttered 'Guru, Guru'; those uttering
the Guru's name all were exempted,
Next went the Master to Jamuna, where the
Name Divine was uttered. (4)

Tritīyā āye Sūrsarī teh kautaku chalatu bhayā

In the third place came *the Master* to the Ganga,
where happened a wonder.
The whole world by sight of the holy Master was charmed—
Not half a farthing *of tax* was realized :
Not half a farthing was realized by the tax-gatherers—
In wonder were they struck silent.
Said they : Brethren, from whom should we demand *tax*,
As the whole world after the holy Preceptor is rushing ?
The tax-gatherers after considering, thought P. 1117
of a clever device—
Smashing their cash-boxes they all fled.

1. These are Yogī, Sannyāsī, Jangam, Bodhī, Sarevara (Jains) and Bairāgī.
2. Gatherers of the pilgrim tax from non-Muslims. Such tax was abolished by Akbar in 1563.

In the third place came the Master to Ganga,
Where happened a wonder. (5)

Mili āye nagar mahā janāṇ Guru Satiguru oṭ gahī

Came in a group the chief people of the town,
and with the holy Preceptor sought shelter.
After consulting the scriptures[1] they determined, the holy
Preceptor is *image* of the Lord :
Have Simritis and Shastras all determined,
Sukdev and Prahlad[2] on the Divinely-inspired Master have
meditated as *image of* the Lord.
Thereby from the citadel of the body the five
thieves and robbers[3]
Have they eliminated.
Where holy singing, recitation of Puranas and
Charities formerly took place,
By the Master's Word and Guru Nanak's teaching
Now they acquired Divine devotion.
Came in a group the chief people of the town, and with
the holy Preceptor sought shelter. (6) (4.10)

In the Measure Tukhari—Composition of Sri Guru Arjan Dev

Lyrics

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gholi ghümāī lālanā Güri manu dīnā

Cherished Beloved ! to Thee am I a sacrifice :
By the Master's *prompting* to Thee have I given my heart.
On hearing your Word is my heart love-suffused :
Love-drenched is the heart as the fish in water, inspired by
love for the Lord.
Lord ! beyond expression is Thy value—of limitless extent
Thy mansion.
Bestower of all merit ! listen to this supplication of a humble one :
Grant Thy sight, Nanak is a sacrifice to Thee, his heart to
Thee dedicated. (1)

Ihu tanu manu terā sabhi güṇa terei

Thine is this body and mind; all merits to Thee belong.

1. Simriti.
2. Names of devotees famous in the Hindu Scriptures.
3. The five sources of evil are implied.

For Thy sight would I cut myself to pieces :
Lord ! listen to this :
By Thy sight beheld even for an instant find I life—
Thy ambrosial Name that is heard all over, by Your grace
may I quaff.
For the Beloved am I thirsting in yearning, as the Chatrik
for the rain-drop.
Saith Nanak : My life to Thee is a sacrifice :
Lord ! pray grant Thy sight. (2)

Tūṇ sāchā sāhibu shāhu amittā

Thou the holy Lord, Master, beyond limit.
Beloved, cherished by my life and heart,
Donor of joy of life, by the Master's guidance realized—
To such come all joys.
Each being garners deeds as by Thee ordained.
Whoever has grace of Lord of the universe, in holy company
his mind subdues.
Saith Nanak : My self *to Thee* is a sacrifice;
Life and body *to Thee* have I dedicated. (3)

Nirguṉu rākhi līyā saṇtan ka sadkā

By intercession of the holy hast Thou saved me,
one without merit.
The holy Preceptor has spread a screen over *doings of*
a sinner like me.
The Lord our sins overlooks,[1] who is donor of life and joy—
The Lord immortal, eternal Being, all perfection, Creator.
Beyond expression Thy praise—who can say when
Thou didst begin ?
Nanak, servant of God to Him is a sacrifice.
I pray for devotion to His Name, be it even for
an instant. (4) (1.11)

1. Covers.

RAGA KEDARA

In the Measure Kedara—Composition of Sri Guru Ram Das P. 1118

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Merei mana Rāma-Nām nit gāvīyai rei

My self ! ever the Name Divine chant.
Inaccessible, unknowable is the Lord, beyond our knowledge,
By contact with the Master, perfectly-endowed realized. (Pause)
To whomsoever the Lord shows grace, devotion to the Lord
in him is inspired.
Albeit all practise devotion to the Lord—only those having
the Lord's approval have it approved. (1)
The invaluable Name Divine with the Lord lies;
By His dispensation alone comes meditation on it.
On whomsoever the Lord confers *gift of* the Name,
annulled is all his reckoning.[1] (2)
Blessed may be pronounced those supplicating the Name Divine—
On their forehead is inscribed good fortune since
the primal hour.
By their sight is my heart in bloom, as the mother's,
That at sight of her son holds him in embrace. (3)
Children are we; the Lord our father :
Pray grant me the understanding whereby the Lord we attain.
As the cow at sight of the calf feels joy,
To your bosom attach Nanak. (4) (1)

In the Measure Kedara—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Merei mana Hari Hari güna kahu re

My self ! utter thou Divine merits.
Washing the holy Preceptor's feet, offer obeisance threat;

1. Reckoning of deeds is meant.

Thus the Lord realize.[1] (Pause)
From association with lust, wrath, greed, attachment, pride
And pleasure in evil courses keep away.
In holy company on the Lord discourse— P. 1119
In dialogue with the holy lies elixir of Divine love :
Utter the Divine elixir, the Name Divine. (1)
Thou dost set store[2] by pride of ego and strength—
These cast off and *thy* ego keep in restraint.
Lord ! show grace to Your servant Nanak :
Lord ! make me dust *of feet* of the holy. (2) (1.2)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Māī saṇt sangi jāgī

Mother mine ! in company of the holy is
my understanding awakened.
Beholding joy in the Divine Beloved, the treasure of the
Name she contemplates. (Pause)
Her eyes fixed in gaze, a thirst with yearning
for the Lord's sight;
And cast off is thirst for aught else. (1)
Now have *I* attained the Master, donor of serene joy;
At his sight *is my* heart charmed.
At sight of the Lord has arisen joy in heart;
Ambrosial is the Beloved's utterance. (2) (1)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dīn binou sūnu dayāl

Compassionate *Lord* ! listen to this supplication of a humble one.
Thou cherisher of the helpless ! five[3] are the
Servants *of evil* and three[4] foes,
Clinging to the mind that *against these* is alone.
Gracious one ! save it. (Pause)

---

1. Attain.
2. Know, reckon much.
3. The five sources of evil. (Also interpreted *Dāsyu,* foes of the Āryans; hence foe).
4. The Three Qualities of Maya. (See Glossary).

Endless efforts make I to wander over *bathing-spots* :
And contemplate the six ritual acts[1] and various devices.
After all endeavour I feel exhausted; these terrible foes
not disappearing.[2] (1)
To the Lord of compassion's shelter I come and make obeisance,
The Lord annuller of *bondage of* the world.
Thou solely compassionate to the humble,
Nanak shelter at the Divine feet seeks,
That from ocean of doubt and attachment he be saved,
By attaching himself to shelter of feet of the holy. (2) (1.2)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sharnī āiyo Nāth nidhān

Lord ! treasure *of joy*, to Thy shelter have I come.
To beg boon of the Name from the Lord is my
heart yearning. (I-Pause)
Lord perfection incarnate, dispenser of joy,
In Your grace save my honour.
Lord ! grant me love of holy company, wherein my tongue
Divine laudation may utter. (1)
Lord, Master[3] compassionate, whose discourse is pure,
enlightening.
Immerse Nanak in the Lord's dye;
Fix his meditation on the Divine lotus feet. (2) (1.3)

Hari kei darshan ko mani chāou

For a sight of the Lord *my* heart yearns : P. 1120
In your grace to holy company join me, and grant *devotion to*
Your Name. (Pause)
May I serve the holy cherished ones.
Whenever is *Your Name* heard, is the heart in joy.
To You may I be a sacrifice, circumambulating You :
Which is Your abode, that beyond praise lies ? (1)
All dost Thou cherish and keep in mind;
all under Thy shelter lie.

1. (These are prescribed for a pious Hindu).
2. Getting exhausted.
3. (Here three attributive names of the Lord occur : Gopāl Gobind, Damodar, each symbolizing Krishna; here implying God)

Lord Creator, *Master of* Nanak, in each being[1]
Thee I behold. (2) (2.4)

Prīya kī preeti pyārī

Gratifying to the heart is love for the Beloved.
In absorption of heart for *union with You* I yearn;
My eyes towards You are fixed in gaze. (Pause)
How wonderful will be those days, hours, minutes and instants;
Of what aspect that half hour,
When instantly shall the doors be opened, *my* thirst assuaged,
And Your sight I recieve ? (1)
What the effort, what the endeavour, what kind of
service and thought,
The Lord's sight to obtain ?
Saith Nanak : By discarding pride, arrogance and attachment.
In holy company comes liberation. (2) (3.5)

Hari Hari Hari gūna gāwahu

Ever the Lord's praise may I sing.
Lord ! in Your grace grant *me* inspiration to Your
Name to contemplate. (Pause)
The Lord from alien evil passions has extricated us.
and to holy company attached *our* heart.
By *guidance of* the Master's Word is annulled doubt,
fear and attachment;
Pray grant your sight. (1)
May my mind turn dust *of feet* of all;
Guide me to discard the understanding ego-prompted.
Lord compassionate ! Your devotion grant,
That by great good fortune the Lord I attain. (2) (4.6)

Hari binu janam akārath jāt

Without *devotion to* the Lord is life passed purposelessly.
In being involved in attachment to all other objects
discarding the Lord,
Is raiment and food all false. (Pause)
Wealth, beauty, property, enjoyment of pleasure—
None shall last an instant.
Man that is mad, in a mirage is absorbed,
To shade of tree attached. (1)

---

1. Vessel.

Man by the supreme intoxication of pride and
attachment is attracted,
Into the cavern of lust and wrath fallen.
Grasp Your servant Nanak by the arm;
Lord ! be You his succourer. (2) (5.7)

Hari binu koe na chālasi sāth

None other than the Lord *with us* shall last—
The Lord cherisher of the helpless, master of compassion,
Helper of the forsaken. (Pause)
Progeny, wealth, enjoyment of evil pleasures,
None on Yama's pathway shall avail.
With the Name, treasure *of joy,* and singing Divine laudation,
Is *man* carried across the ocean's depth. (1)
By seeking mighty shelter of the Lord inexpressible, unknowable,
By contemplation of Him, is suffering removed.
The humble Nanak seeks dust *of feet* of God's devotees :
This by the writ drawn in the primal hour comes. (2) (6.8)

In the Measure Kedara—Composition of Sri Guru Arjan Dev P. 1121

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bisrat nāheṇ mana tei Harī

The Lord from my thoughts[1] goes not off :
This love now has grown mightily strong, and burnt is
attachment to alien passions. (Pause)
How may the Chatrik forsake the drop of water ?
Nor does the fish live even for a short while *without water.*
Such is the habit formed : by the tongue I utter
Divine laudation (1)
The deer when attracted by loud sound, by sharp arrows
gets pierced.[2]
Nanak has trussed up *pack* of devotion to the Lord's
delectable feet. (2) (1.9)

Prītamu basat rid mehṇ khor

Beloved Lord ! in *my* heart lies emptiness.
Lord ! remove doubt's wall;
Iu Thy own direction draw me. (I-Pause)

1. Mind.
2. (Herein love for the Lord is compared to the deer's reckless attraction for the hunter's music).

In ocean of the world lies a mighty cavern; in Your compassion
therefrom towards Yourself pull me.
In holy company feet of God's devotees have I made the ship,
That shall save me. (1)
He who in cistern of the womb upheld us,
None other than He in the forest of passion *will save*.
And under obligation of none else lies (2) (2.10)

Rasnā Rāma Rāma bakhānu

My tongue ! utter thou the Name Divine.
Day and night utter Divine laudation, whereby may
sins be destroyed. (Pause)
Know death is standing over your head—
All *your* wealth must you leave behind.
Know love of falsehood and evil desires to be utterly unreal.[1] (1)
In your heart meditate on the eternal Supreme Being,
Timless Form,[2]
Saith Nanak : In *seeking* Treasure of the Name lies *true* gain;
This *alone* is the approved object. (2) (3.11)

Hari kei Nām ko ādhāru

Prop of the Name Divine have *I adopted* :
Now no affliction and suffering grips me;
With the holy is all my dealing. (Pause)
In His grace has the Lord preserved me;
Now arise no evil thoughts.
To whomsoever is Thy Name granted, contemplates it;
The world agonizes[3] him not. (1)
In contemplation of the Lord lies joy, felicity and bliss;
In touch of feet of the Lord lies essence of amrita.
The servant Nanak to *Thy* shelter has come, *seeking* dust of
feet of Thy devotees. (2) (4.12)

Hari kei Nām binu dhrigu shrot

Cursed is hearing aught other than the Name Divine.
Those *trying to* live while discarding *the Lord*, essence of life,
How may such live ? (Pause)
Various viands they consume, as the ass carrying loads.

1. False.
2. (This phrase is from Mūl Mantra).
3. Burns.
4. Image.

Day and night[1] in great travail caught,
As bullock to the machine[2] yoked. (1)
Those discarding the Lord and to alien objects attached,
in numerous ways wail.
With folded hands seeks Nanak this boon :
Lord ! to Your bosom keep me clasped. (2) (5.13)

Santah dhūri le mūkhi malī

Dust of *feet* of the holy on my face have I rubbed.
By power of the merits of the immutable Lord,
eternally perfect,
Evils of Kali Yuga cling not *to one.* (1-Pause)
By the Master's blessing[3] are all objectives of such a one fulfilled;
His mind in various directions not wandering.
One realizing the Sole Lord to be all-pervasive, P. 1122
In fire of evil burns not. (1)
By the arm has He grasped His servant,
His light into the *Divine* light merging.
The helpless Nanak to shelter of the Divine feet has come;
The Lord with him abides. (2) (6.14)

Hari kei Nām kī mana rūchai

One bearing love for the Name Divine in heart,
Million-fold peace and perfect bliss attains;
Cooled is his burning heart.[4] (Pause)
As beings follow path of the holy, are innumerable sinners saved.
Applying dust of *feet of* the holy to the forehead
Equals purification at numerous bathing-spots. (1)
By meditating on the *Divine* lotus feet,
In each being[5] is the Lord visible.
Nanak to the Lord's infinite shelter has come,
Whereafter Yama with him contends not. (2) (7.15)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Milu merei Prītam pyāriyā

Beloved, cherished one, pray grant union. (Pause)

1. All eight pahars.
2. Implies the oil-press.
3. Word; boon granted.
4. Lit. Breast.
5. Vessel.

The Supreme Being, Creator in all creation is pervasive,
The way of the Lord that by Himself is chalked out,
In holy company is realized :
In holy company is realized the Supreme Being, Creator,
In each being[1] with the *deeper* vision beheld.
Whoever under His shelter comes, obtains joy—
Not a grain of His endeavour He lets go waste.
Whoever laudation of the Lord, treasure of merit
spontaneously sings,
By the supreme elixir of love remains intoxicated.
Nanak, *Thy* servant Thy shelter seeks—
Thou who art the Supreme Being, Creator, perfection incarnate. (1)

Hari prem bhagati jana bedhiyā sei ān kat jāhīn

Where else would the devotee pierced by love and devotion
of the Lord go ?
The fish bears not its separation, without water dying.
How in alienation from the Lord may we live,
How bear *this* torment ?
The Chatrik for the rain-drop is thirsting.
When shall end the night and the *chakwi* feel the joy,
With sun-rays illuminating.
My heart for sight of the Lord yearns; fortunate shall that day be
Each day Divine merits shall I sing.
Nanak, servant of God in humility states :
Without *sight of* the Lord how may life find poise ? (2)

Sās binā jiu dehurī kat shobhā pāwai

Without life-breath the body looks not pleasing.
The devotee without sight of *the Lord,* even for an
instant finds not rest.
To live in alienation from the Lord is to bear hell,
Our heart with *love for* the *Divine* lotus feet is pierced.
Those absorbed in enjoyment of the Lord, yet unattached
to the world,
Attached to the Name, never are traduced.
The joy of union with the Lord and abiding in holy company
Is beyond the capacity of the body to bear.
Nanak's Lord ! show grace that in the Divine feet he
be absorbed. (3)

---

1. Vessel.

Khojat khojat Prabh milei Hari karuṉā dhārei

By Divine grace after long search was met the Lord.
Of me, meritless, low, helpless He did not notice demerits :
My demerits He did not notice; perfect joy He granted—
To purify is stated to be His Law of grace.
Hearing that His devotees He loves, His lappet I grasped,[1] P. 1123
Who in each being is perfectly pervasive.
Spontaneously found I the ocean of bliss;
Ended was suffering of transmigration.
Saith Nanak : The Lord grasped by the arm His servant,
Who wears round the heart pearl-string of the
Name Divine. (4) (1)

In the Measure Kedara—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ūstati nindā doū bibarjit tajuh Mānu abhimānā

Praise and blame each is forbidden; discard *considerations* of
honour and dishonour.
Those knowing iron and gold to be alike are image
of the Lord (1)
Rare are Thy devotees.
Whoever discards lust, wrath, avarice and attachment,
Alone the Divine Essence contemplates. (I-Pause)
The qualities of action, inertia and intellect,[2]
Are all Thy Maya-display.
Whoever the fourth state[3] contemplates, the supreme
state[4] attains (2)
Such a one seeks not the reward of holy bathing,
fasts, vows, ritual purity and self-restraint.
His desire and Maya-illusion lifted, the Lord pervasive in the
self he contemplates. (3)
Illumined is the abode wherein is lighted a lamp :
In whomsoever is pervasive the Lord without fear,
Fled is his doubt.
Such a one, Saith Kabir, is the *Lord's true* servant. (4)

---

1. That is, sought shelter with Him.
2. These are the 'Three Qualities' for which see Glossary.
3. Turiyā, the state of desirelessness.
4. That is, liberation.

Kinhī banajiyā kānsī tāmbā kin hī laung supārī

Some have traded in brass and copper, some in cloves
and betel-nuts.
Men of God ! in the Name Divine have we traded—
such is our merchant-pack. (1)
Traders of the Name Divine are we :
As *this* invaluable gem has come to our hand,
is worldliness discarded. (I-Pause)
As by the holy Eternal inspired, to truth are we devoted;
of truth are we traders :
Packs of the merchandize of truth set on the way,
utlimately reach the treasure. (2)
Himself is He diamonds, jewels and pearls, Himself the
displayer[1] thereof.
Himself is He in the ten directions spread, Himself drives
the *trade-caravans,*
Yet is this Trader immutable. (3)
In this trade the mind is the ox, fixed devotion the path,
Enlightenment the loaded pack.
Saith Kabir : Listen, devotees of God ! our merchandize has
reached the destination. (4) (2)

Rī kalwāri gawāri mūḍh mati ūlṭo pawanu phirāwou

Foul understanding thou distiller woman, unwise, thoughtless,
turn the wind *of desire* away *from the world.*
The mind inebriated *with God* is like the oven of
the tenth door[2]—
Therefrom let amrita-stream ooze. (1)
Brother ! call upon God for succour.
Men of God ! quaff this unattainable wine, wherewith spontaneously
will your thirst[3] be quenched. (I-Pause)
In fear of the Lord lies devotion; a rare one this
devotion realizes.
Such a one the Divine elixir quaffs.
In all vessels[4] lies amrita—such alone are made to taste it,
as the Lord pleases. (2)

---

1. Pasāri=displayer, in applied sense a shopkeeper keeping miscellaneous wares.
2. The state of total absorption in the Absolute.
3. Symbolical expression for desire.
4. Symbol for being.

One is the city,[1] nine[2] its gates; still the restless mind.
As is discarded the *bond of* three qualities,[3] is the
tenth door[4] opened;
Then brother, is the mind inebriated. (3)
By attaining the state of fearlessness are the three maladies[5]
drives away—
This Kabir states after contemplation :
Turning *the mind* away from the world is the liquor
we have obtained,
Like a cup of wine. (4) (3)

Kām krodh trishnā ke līnei gati nahīṇ ekai jānī

Caught in lust, wrath and desire, the state alone P. 1124
of God-realizaton have we not thought of.
With eyes blinded nothing can we see, and in ignominy
are sunk.[6] (1)
Why persist in the crooked path ?
Enclosed in bone, flesh and ordure, with foul odours are we
plastered over. (I-Pause)
What is this illusion, into which fallen the Lord you
contemplate not ?
Death from you is not far.
With numerous efforts this body that you preserve,
when life closes, will be exhausted. (2)
Nothing by man can be accomplished; what can man achieve ?
As may please *the Lord,* with the holy Preceptor
He grants contact,
Whereat the sole Name *of God* man utters. (3)
Residing in a house of sand, this thoughtless one of his
body is proud.
Saith Kabir : Many clever ones without contemplation of God,
are ruined.[7] (4) (4)

Ṭeḍhī pāg ṭeḍhei chalei lāgei bīrei khān

There are those who keep their turban at a rakish angle,

---

1. The body.
2. The different sources of sensation.
3. See Glossary.
4. The state of rising above the three qualities.
5. These are ādhī, biyādhi, upādhī, respectively mental, physical and psychic maladies.
6. In idiom, drowned without water.
7. Sink.

Walk with swerving steps and chew betel;[1]
With love and devotion having no attachment,
Asserting, my business lies with the court, (1)
In their pride have they forgotten God :
Beholding gold and beautiful females, these they
regard as real (I-Pause)
Involved in supreme intoxication of greed, falsehood and
evil thinking—
Thus is their life passed.
Saith Kabir : At the end inevitably must death grip them. (2) (5)

Chāri din apnī naubati chalei bajāe

Some their kettle-drum for a few[2] days have beaten
Such quantities of *wealth* that they earned, *tied in* packets and
buried in earth,
With themselves they shall not carry away. (I-Pause)
The wife sitting at the door-step wails; the mother upto the door
accompanies *the dead body;*
Other folk and members of the family go with it till the
cremation yard—
All alone departs the self (1)
This progeny, wealth and the large city
It returns not to behold.
Saith Kabir : Why not contemplate the Lord ?
This life purposelessly is passing. (2) (6)

In the Measure Kedara—Composition of the Venerable Ravi Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Khatu karam kūl sanjūgatu hai Hari bhagati hirday nāhiṇ

Should one perform the six ritual deeds,[3] be allied to a
good family,
But without cherishing in heart devotion for God,
Without love for discourse on the Divine lotus feet,
Is like the lowest of pariahs.[4] (1)
My thoughtless mind, consider;
Why dost not behold Balmiki[5] ?

---

1. These are marks of the arrogant, frivolous person in India.
2. Four days. Beating the keetle-drum is to proclaim one's royalty or great state.
3. These are prescribed for the various castes.
4. Lit. Dog-eater.
5. A rishi, earlier a pariah and robber.

From what caste at what status he arrived !
Such is the merit of devotion to God. (I-Pause)
One that was a dog-killer pariah, of the lowest caste,
But to Krishna devoted,[1]
Not to speak of praise of the poor world,
Over the three worlds is *his repute* spread. (2)
Ajamal,[2] Pingala,[3] the Hunter,[4] the Elephant,[5]
All had access to the Lord.
With such bearers of foul thinking saved,
Ravi Das ! why shoudst thou not be saved ? (3) (1)

1. This was another Balmiki, devotee of Krishna, as against the earlier one, devotee of Rama.
2. A sinful Brahmin, saved through at end of devotion.
3. A courtesan.
4. A hunter name Lodhia.
5. The elephant saved by the Lord from the crab (The last four characters are well-known in the Bhakti lore of India).

RAGA BHAIRON

In the Measure Bhairon—Composition of Srī Guru Nanak Dev P. 1125

Chaupade (Quarters)

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal, Immanent Creator, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace

Tūjh tei bāhari kichhū na hoe

Nothing outside Thy will happens.
Thou Creator, dost behold and know about all. (1)
What may we say ? Beyond expression is *Thy might.*
All that is, is manifestation of Thy will. (I-Pause)
All our prayers to Thee are addressed :
Whom else should we supplicate ? (2)
All that we utter or hear is Thy utterance alone.
Thou alone knowest all, Thou Master of all marvels. (3)
Himself He creates, Himself knows.
Saith Nanak : Creation and dissolution He accomplishes and beholds. (4) (1)

In the Measure Bhairon—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Guru kai shabadi tarei muni ketei Indrādik Brahmādi tarei

By the Master's Word we are saved numerous sages; saved were also Indra and Brahma and their likes.
Sanak and Sanandan, *Brahma's sons,* and numerous practitioners of austerities
By the Master's grace were saved. (1)
How without *guidance* of the Master's Word may the ocean of existence be crossed ?
In alienation from the Name is the world gripped by malady,[1]

1. Implies duality, mentioned further on.

And in duality sinks and dies. (I-Pause)
The Master is *the image* of gods, *image of the Lord* unknowable, of impenetrable mystery;
By service to the Master comes illumination about the three worlds.
By munificence of the Master, the Bestower, is attained *the Lord* inaccessible, of impenetrable mystery. (2)
As the mind by the Master's Word found faith,
And was desire annulled in the mind itself,
Did the mind turn king.
By devotion is the mind united *to the* Lord,
By alienation from Him is it subject to death;[1]
By enlightenment Divine laudation it sings. (3)
Rare are such in the world as by the Master's *guidance*
Restrain the mind and contemplate the Word.
Saith Nanak : The Lord in all spots is pervasive;
By the holy Word comes liberation. (4) (1.2)

Nainīṇ drishṭi nahīṇ tanu hīnā jari jītya siri kālo

The eyes sightless have grown, the body frail; old age has triumphed;
Death over man's head is standing.
Love of beauty, pleasure and delights bears not purity[2]— P. 1126
How may Yama's snare then spare *one such* ? (1)
Thou creature of God ! contemplate the Lord; your human birth is going waste.
Without *devotion to* the holy Word comes not release;
Without it is life wasted. (I-Pause)
The body with lust, wrath, egoism and avarice *is filled;*
This is a hard, heavy affliction.
My tongue, by the Master's guidance with joy utter the *Name* divine......
Thus swim across *the ocean of existence.* (2)
The ears grown deaf, senses dimmed;
Significance of the holy Word has *man* not realized.
Gripped by egoism has he forfeited the boon of his birth;
Uninstructed by the Master, blinded, nothing has he beheld.[3] (3)

1. Lit. is destroyed; that is, is subject to transmigration.
2. Lit. is not pure (true).
3. Used metaphorically, realized.

Let *man* renounce attachment to the world, discard desire,
And by poised meditation turn achorite.[1]
Submits Nanak : By the Master's teaching, as attachment to the
Name Divine is aroused,
Finds he release. (4) (2.3)

Bhūṇḍī chāl charaṇ kar khisrei tūchā deh kumlānī

Awkward is turned man's gait *in old age;*
feet and hands unsteady,
Withered the skin and body.
Eyes clouded, ears deafened—yet egoist man to the
Name has not turned. (1)
Blind man ! what have you achieved after coming
into the world ?
God not borne in heart, nor the Master served :
You depart after losing even *your capital.* (I-Pause)
The tongue in joy in God not immersed; ever unpleasing[2]
words uttering
Those involved in calumniating the holy turn beasts,
Never becoming noble. (2)
Rare are those tasting amrita delight; such to the holy
Preceptor by *the Lord* are united.
As long as is significance of the holy Word not realized,
Shall Death's torment continue. (3)
Those that no other door *than God's* know of, attached to
God's *sole* Portal, are pure.
By the Master's grace such the supreme state attain :
Thus states Nanak after deliberation. (4) (3.4)

Saglī raiyṇi sovat gali phāhī dinasu janjāli gawāiyā

The whole night man spends in sleep, a noose round his neck;
The day lost caught in a snare :
Not for an instant, a moment, an hour the
Lord he realized,
Who this world has created. (1)
My self ! how from this heavy affliction wouldst find release ?
What into the world have you brought ? What carry away ?
Contemplate the Lord, conferrer of boons. (I-Pause)

1. Bairāgī.
2. Tasteless.

With the mind's lotus turned upside down,
shallow is the egoist's understanding;
Man of the blind mind ever worldly concerns is involved.
Death and birth ever over thy head keep falling—
Alienated from the Name, your neck in the noose is caught. (2)
Unsteady your step, blinded your eyes;
in the holy Word are you not absorbed.
Even in study of Shastras and Vedas Maya of
Three Qualities persists—
Blind man only worthless object acquires (3)
Man because of foul understanding and lack of enlightenment
Even his capital loses—what profit shall he make ?
By contemplation of the Word joy in the Lord has he tasted.
Saith Nanak : In truth has he acquired faith (4) (4.5)

Guru kai sangi rahai dinu rāti Rāmu rasani rangi rātā

Let man day and night in the Master's company
abide, in joy in God immersed;
To naught else be attentive, and realize the holy Word—
In his heart beholding and realizing *the Lord* (1)
Such a one to my heart is pleasing,
As suppressing the ego, in the transcendent Lord may be dyed
and the Master's behests carry out. (I-Pause)
Within the self and without to the Supreme P. 1127
Being immaculate,
Primal immanent Being I make obeisance,
To the embodiment of truth,
Pervasive in all beings and all spots. (2)
Those dyed in truth, bearing on tongue amrita of truth,
Take not grain of impurity of falsehood.
By the immaculate Name amrita-elixir they taste,
And dyed in the Word *true* honour obtain. (3)
The *seeker of* merit by contact with the *repository*
of merit makes gain,
And by the Master's guidance exaltation by the Name.
Saith Nanak : by the Master's service is
all suffering annulled,
And the Name, true friend, attained. (4) (5.6)

Hirday Nāmu sarab dhanu dhāraṉu Guru-parsādīṉ pāīyai

The Name, repository of all wealth, by the Master's
grace in the heart is lodged.

Those obtaining this immortal boon are fulfilled,
their mind in poised meditation fixed. (1)
My self ! in devotion to the Lord fix the mind.
By the Master's guidance with the heart contemplate
the Name Divine,
And in poise repair to your *true* home *in God.* (I-Pause)
Without *devotion to* the Name Divine are not caste
off doubt, diverse thinking and fear,
Nor transmigration annulled.
Without *devotion to* the Name Divine none liberation obtains :
Such in ignominy die. (2)
Such are the barbarians in worldly concerns immersed,
All respect forfeiting, with doubts uneffaced.
Without *guidance* of the Master's Word comes
not liberation *to such*—
Blind, in expanse of worldly concerns involved. (3)
The mind in faith to the immaculate Lord
unincarnated[1] is fixed;
By the Master's teaching is it subdued,
Thus, saith Nanak, within and without is the Sole Lord realized,
And none other apprehended. (4) (6.7)

Jagan hom pūnn tap pūjā deh dūkhī nitt dūkh sahai

Man may perform sacrifices, make fire-offerings, dispense
charities, perform austerities and offer worship,
And on his body inflict torture of penance—
Still without *devotion to* the Name Divine liberation
he would not attain;
The God-directed[2] liberation from *devotion to*
the holy Name obtain. (1)
Without devotion to the Name Divine is birth
in the world gone waste.
Such consume poison,[3] poisonous their utterance :
Without *devotion to* the Name, without gain they die, and
after death in transmigration wander (I-Pause)
One may study scriptures, expound grammar,[4]
and thrice daily perform worship—

1. Of no lineage.
2. Gurumukh.
3. Used metaphorically for sinful earnings etc.
4. (This was part of the theological study).

Man ! without *devotion to* the Master's Word
comes not liberation;
Without *devotion to* the Name Divine man Maya-
entangled, dies. (2)
Man may carry a staff *Yogi-like,* a begging-bowl;
Grow the tuft, wear the sacred thread and dhoti;[1]
visit bathing-spots and wander excessively *in pilgrimage*—
Without *devotion to* the Name comes not peace :
One contemplating the Name Divine alone finds liberation. (3)
Let one wear matted hair on the head, smear
the body with ashes,
Discard vesture and go about naked[2] :
Without *devotion to* the Name Divine comes not liberation.
These bound by their deeds such guises assume. (4)
All creatures on water and land in all places,
by Thee are cherished.
By the Master's grace save Thy servant;
Whereby Nanak freely[3] of the Divine
elixir has quaffed. (5) (7.8)

In the Measure Bhairon—Composition of Sri Guru Amar Das P. 1128

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jāti kā garabu na karīyuh koī

Pride of caste let none entertain :
One realizing the Supreme Being, is *alone* a Brahmin (1)
Thou ignorant fool, entertain not pride of caste !
By such pride manifold mischiefs arise. (I-Pause)
All talk of the four castes :
Know that all creation from the Divine
Essence has arisen. (2)
The whole universe from the same clay *has appeared :*
The Potter *however,* in numerous forms makes the vessels. (3)
From five elements is made the form of the body—
Who may consider which has less of these or more ? (4)

---

1. Loin-cloth (Herein the conventional equipment of various sects is mentioned).
2. (This was done by a sect of the Jains.
3. Lit. Shaking it with hands to mix the sweet substance.

Saith Nanak : Bound by *previous* actions is the self;
Without the Master's guidance[1] liberation comes not. (5) (1)

Jogī grihī pandit bhekhdhārī

Yogis, householders, Brahmins and the garbed mendicants.
All in their pride lie asleep. (1)
One involved in Maya-intoxication is asleep;
He that keeps awake, escapes robbing. (I-Pause)
He alone keeps awake who by the Master is guided;[2]
The five agents of *evil* he subdues. (2)
He alone is awake, who the Essence contemplates;
Lays down his life, butt destroys[3] none. (3)
He is awake that knows the Lord to be One and Sole;
Renounces material objects[4] and the Essence realizes. (4)
Among all four castes whoever is awake,
From Yama, agent of death is exempt, and liberation finds. (5)
Saith Nanak : He *truly* is awake,
In whose eyes is drawn collyrium of realization. (6) (2)

Jā kau rākhai apṉī sharṇāī

Whomsoever the Lord under His wing[5] takes,
To the holy Eternal is devoted, and the holy reward[6] obtains. (1)
Man ! to whom dost thou raise supplication
against the Divine dispensation ?
All by Ordinance is created by Ordinance runs. (I-Pause)
All that is manifest is by Thee sustained :
In an instant may it be destroyed : nothing can
its dissolution delay. (2)
By grace has He exhibited this play *to our insight.*
By the Master's favour *thus* has been bestowed *on us*
the supreme state. (3)
Saith Nanak : Life and death from Him comes :
This must you realize and stray not into delusion. (4) (3)

Main kāmaṇi merā kantu kartāru

I the wife; the Creator my Lord;
As He ordains, myself I deck. (1)

---

1. Lit. Drop.
2. Lit. Meeting, contact.
3. Lit. Kills.
4. Parkirti=Maya.
5. Shelter.
6. Fruit, that is, liberation.

As it pleases Him with me has He bliss—
Body and mind am I all for the holy Lord. (I-Pause)
What point praise or censure of any ?
He alone is manifest in all and operates. (2)
In his love taut with passion,
Shall I have union with Him with full fanfare.[1] (3)
Saith Nanak : No effort for *union may* avail.
Such alone are united as He favours. (4) (4)

So mūni ji mana kī dūbidhā mārei

He truly is silence-vowed as His duality may annul :
And annulling duality, the Supreme Being may contemplate. (1)
Brother ! let any in the self make search;
By search of the self are obtained the
Nine Treasures. (I-Pause) P. 1129
Rooted in attachment has the Creator made the universe;
In attachment to egoism is it cast into delusion. (2)
Our limb and life all from action of the mind come;[2]
By the mind's contemplation is realized too the Ordinance,
Bringing absorption in the Eternal. (3)
By supreme good fortune[3] may the Master's
grace be obtained;
The mind be awakened, its duality annulled. (4)
The mind's true bent is for renunciation;
To abide in all, yet unattached, above passion (5)
Saith Nanak : Whoever the supreme mystery realizes,
Is with the Primal Pursha, the Immaculate Lord, *identified.* (6) (5)

Rāma-Nāma jagat nistārā

By *devotion* to the Name Divine is the world saved;
By this, across ocean of the world is man carried. (1)
By the Master's grace contemplate thou the Name Divine,
That eternally thy succourer may prove. (I-Pause)
Ignorant egoist ! the Name hast thou forgotten;
How without the Name mayst swim across ? (2)
Himself the Bestower His grace shows :
To the Bestower all hail ! (3)
By grace may He with the Master grant union,
Who devotion to the Name in the heart may confirm. (4) (6)

---

1. Panch-Shabda=Five kinds of instrumental sounds in orchestra.
2. That is, by actions that bar the way to liberation and bring about transmigration.
3. *Karma.* Fortune made by actions of previous births.

Nāmei üdharei sabhi jitnei loa

By devotion to the Name has all creation found liberation—
This by the Master's guidance is obtained. (1)
This is the holy Lord grants in His grace;
And by the Master's guidance through the Name
confers exaltation. (I-Pause)
Those to the Name divine devoted,
Are saved themselves and saved are their forebears. (2)
Those without the Name are egoists, and to Yama's demense go;
There in torment and buffets are they received. (3)
Devotion the Creator Himself grants;
Says Nanak : From Him is received *devotion* to the Name. (4) (7)

Govind preeti sanakādik üdhārei

Devotion to the Lord brought liberation to Sanak[1]
and *his brother*.
As the Name Divine through the holy Word
they contemplated. (1)
Lord ! show Thy grace,
That by the Master's guidance devotion to the Name
in me may arise. (I-Pause)
When the heart with true love and devotion is full,
Then is met the Preceptor perfectly-endowed. (2)
One so blessed, his true home *with God* spontaneously enters,
As by the Master's guidance the Name in his mind is lodged. (3)
The Lord, who oversees all, shall watch *over you.*
Saith Nanak : Cherish ever in your heart the Name. (4) (8)

Kaljüg mehn̤ Rāma-Nāma ürdhāru

In Kali-Yuga cherish in your heart Name Divine;
Those without the Name shall have dust thrown
over their faces. (1)
Brother ! hard to obtain is the Name Divine;
This by the Master's grace alone in the mind is lodged. (I-Pause)
Whoever after the Name Divine quests,
From the Master, perfectly-endowed shall obtain it. (2)
Those submitting to the Lord's Will find acceptance;
Such by devotion to the Master's Word and the Name,
are with exaltation marked. (3)

1. Name of Brahmin's son.

Serve *the Lord* to whom belongs all might :
Saith Nanak : Cherish, by the Master's guidance,
love for the Name. (4) (9)

Kaljüg mehṇ bahu karam kamāhi

One performing manifold ritual in Kali-Yuga, P. 1130
Shall find the age not propitious for such,
Nor shall these with the Lord find acceptance. (1)
In Kali-Yuga, *devotion to* the Name Divine is purest of all deeds,
As by the Master's guidance may true love arise. (I-Pause)
After quest in the self is the Lord in the self[1] found,
As by the Master's guidance is the heart in love for the Name
Divine fixed. (2)
The collyrium of realization from the holy Preceptor comes,
Whereby is beheld the Name Divine pervading the three worlds. (3)
Kali-Yuga is the age[2] of devotion to the Lord—
All else is of little worth.
Saith Nanak : By the Master's guidance
In your heart the Name Divine cherish. (4) (10)

In the Measure Bhairon—Composition of Sri Guru Amar Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dübidhā manmükh rogi biyāpei trishnā jaleh adhikāī

The egoist from the malady of duality suffers;
Desire intensely burns him;
Ever and again dying and being born, finding no peace,
his life is a waste. (1)
Beloved *Lord* ! in Thy grace, grant me realization :
The world in affliction with malady of egoism is created;
Without the holy Word this goes not. (I-Pause)
Sages study numerous Simritis and Shastras;
Without the holy Word realization they find not.
In the grip of the Three Qualities[3] lie all maladies.
Acquisitiveness awareness *of God* takes away. (2)
Some has the Lord extricated Himself.
And with devotion to the Master inspired :

1. House/Home.
2. Lit. Season.
3. See Glossary.

Treasure of the Name Divine have they found;
Joy in their self has taken abode. (3)
The God-directed in the fourth state[1] rest,
In their true abode are they lodged;
The Preceptor, perfectly-endowed on them his
grace has showered,
Annulling their egoism. (4)
One sole monarch of *the Universe* is He,
By whom are created Brahma, Vishnu and Shiva.
Saith Nanak : One immutable Being is real,
By mortality untouched. (5) (1.11)

Manmūkhi dūbidhā sadā hai rogī rogī sagal sansārā

The egoist by duality is perpetually afflicted :
So is afflicted the whole world :
By the Master's guidance comes realization.
By contemplation of the Master's Word goes this malady. (1)
The Lord grants union with holy company.
Saith Nanak : On such He confers exaltation,
As to the Name Divine in their hearts are devoted. (I-Pause)
In acquisitiveness comes death and all manner of maladies;
Such are Yama's subjects.
Yama approaches not the God-directed,
Who in their hearts cherish the Lord. (2)
Those that by the Master's guidance the Name
Divine have not realized,
What good is their human birth[2] ?
Failing to serve the Master, useless is their human birth. (3)
Saith Nanak : Supremely fortunate are those that with
the Master's service are inspired :
All their desires fulfilled,[3]
By blessing of the Master's Word joy they find. (4) (2.12)

Dūkh vichi jammai dūkhi marai dūkh vichi kār kamāe

In suffering is man born, in suffering dies;
In suffering is his life's work done :
Without devotion from the womb never
shall he find release, P. 1131

1. The state of absorption in the Absolute, turīyā.
2. Original : What purpose their birth?
3. (Desires for spiritual benefits are implied).

And in filth shall be absorbed. (1)
Cursed is the egoist's life, all wasted;
The holy Master has he not served; to the Name
Divine not attached. (I-Pause)
The Master's Word all ills cures;
Devotion to this by Divine grace arises;
From devotion to the Name comes exaltation,
In the self of whomsoever by Divine favour is it lodged. (2)
By the Master's touch comes fulfilment;
In truthful doing lies the essence of bliss.
Such alone are pure as to the Lord are devoted;
And with the Name Divine are in love. (3)
On my forehead would I paste dust of *the feet of* such as on the
Master, perfectly-endowed, have meditated.
Saith Nanak : By supreme good fortune is
attained the dust of such
As their mind on the Name Divine have fixed. (4) (3.13)

Shabadu bīchārei so janu sāchā jin kai hirdai sāchā soī

Such are pure as the Word contemplate,
And in heart the holy Eternal cherish;
By engaging in holy devotion day and night
Are they from suffering made exampt. (1)
All talk of devotion :
Without serving the holy Preceptor comes not devotion;
By supreme good fortune *comes* union with the Lord. (I-Pause)
The egoist even his capital loses,
Yet seeks gain—how may gain come ?
Yama, agent of death hovers over his head;
In duality caught, falls he into ignominy. (2)
Many in various garbs wander alone day and night;
Yet their malady of egoism is not shed.
Study to them brings only disputation; acrimonious
their discourse.
Involved in Maya, is their understanding lost. (3)
Those that serve the holy Preceptor, the supreme state attain,
And by *devotion* to the Name find exaltation.
Saith Nanak : Those in whose mind is the Name lodged,
At the holy Portal are honoured. (4) (4.14)

Manmūkh āsā nahīṇ ūttarei dūjai bhāe khūāe

Egoists shed not desire;

And involved in duality, bear ignominy;
Their hunger like a stream[1] never satisfied,
in fire of desire consumed. (1)
Blessed perennially are those that in joy of the Name are dyed :
Cherishing in their heart the Name, duality leaves their mind;
By quaffing Divine amrita fulfilled. (I-Pause)
Himself the Supreme Being, Creator of the universe,
Has set each to an appointed task :
Maya-illusion *too* is His creation;
Himself to duality has He attached some. (2)
We may make some complaint of Him, should there be
another *like Him* :
All, Lord ! in Thee are contained.
As by the Master's guidance is contemplated essence
of realization,
Light of the self into the Supreme Light is merged. (3)
Holy is the Lord, ever holy; holy all *created* forms.
Saith Nanak : By the holy Preceptor's guidance has
illumination come to us :
By *devotion to* the Name Divine comes liberation. (4) (5.15)

Kali mehṇ pret jinnhīṇ Rāmu nā pachhātā satjūgi paramhans bīchārī

In Kali-Yuga those unattached to the Name are as goblins;
In Sati-Yuga by contemplation, men were pure selves.[2]
In Dwapar and Treta[3] were *mere* human beings—
Rare are such as their egoism have subdued. (1)
In Kali-Yuga from devotion to the Name Divine P. 1132
comes exaltation.
By the Master's guidance have we realized One sole
Reality in all ages pervading,
Without devotion to whose Name comes not liberation. (I-Pause)
Those that are pure, in their heart realize the Name,
That by the Master's guidance in the mind is lodged.
Those to the Name Divine attached are liberated themselves,
And to their forefathers bring liberation. (2)
The Lord is Bestower of merit and by the holy Word
burns away evil qualities.

1. (In the original is the image of a stream whose flow is unending).
2. Original, Param-hans.
3. Names of two Yugas (Ages) out of four.

Exalted are those in the self lodging Him
In their hearts cherishing the Name. (3)
The true abode, the portal and the Mansion Divine,
By the holy Preceptor is indicated,
Where the self in joy and bliss may abide.
Saith Nanak : This comes to such as assent to the
holy Preceptor's teaching,
And the Name contemplate. (4) (6.16)

Mansā maneh samāe lai Guru-shabdīṇ vīchār

By contemplation of the Master's Word is desire into
the mind reabsorbed :
As comes realization from the holy Preceptor,
is transmigration annuled.[1] (1)
My self ! make the Name Divine thy support :
Thus, by the Master's grace is attained the supreme state,
That brings fulfilment of all desire. (I-Pause)
One Sole Reality in all is pervasive—such realization
from the Master alone comes :
By the Master's guidance is manifested the Lord :
The seeker evermore praise of His attributes sings. (2)
The Lord is the sole Bestower of joy—No joy elsewhere
may be found :
Those without devotion to the holy Master, the Bestower,
At the last leave the world in regret. (3)
In devoted service to the holy Preceptor is found
joy everlasting;
No suffering comes thereafter.
Saith Nanak : In attainment of devotion to the Lord,
Is my light into the light Divine merged. (4) (7.17)

Bājhu Gūrū jagatu baurānā bhūlā chotāṇ khāī

Without the Master's guidance is the world demented,
In ignorance receiving buffets :
In transmigration whirled,[2] ever in suffering involved,
Of the Divine Portal unaware. (1)
My self, take refuge ever with the holy Preceptor;
Sweet shall the Name Divine be ever to the heart,

1. Lit. Does not die time and again.
2. Lit. Dies again and again and is reborn.

By the Master's Word shall the ocean of the world
be crossed. (I-Pause)
One putting on garbs is from shaking of mind[1] not freed,
Harbouring within lust, wrath, pride.
The mind with desire athirst, by hunger[2] tormented,
Seeking favour from door to door. (2)
One by the Master's Word dying finds life again,
The door of liberation attaining :
Cherishing in heart the Lord,
Is he made tranquil within and finds joy everlasting. (3)
He ordains creation as He wills—
Him none to overrule.
Saith Nanak : One by the Master's guidance the holy
Word contemplating,
By the Name Divine exaltation finds. (4) (8.18)

Haumai Māyā mohi khūāiyā dūkhu khāṭei dūkh khāe

In egoism is *man* lost in Maya-attachment;
Suffering he garners, suffering consumes;
Within *him* is rabid greed; in grievous suffering involved,
Without discrimination wandering. (1)
Cursed in this world is the egoist's life :
Never in dream has he contemplated the Name Divine,
Nor to the Lord in love attached. (I-Pause)
Like an animal, thoughtlessly he acts;
False his doing, false his state :
By the holy Preceptor's touch alone are one's thoughts P. 1133
away from worldliness turned—
This let anyone for himself test. (2)
With the Lord's Name in the heart lodged ever, is the Repository
of Merit attained,
By the Master's grace as is the holy *Lord* attained,
Pride of heart vanishes. (3)
All happens as the Creator wills.
Himself He sets *man* on the *right* path;
Himself by the Master's guidance confers He exaltation,
Whereby, says Nanak, comes absorption in the Name. (4) (9.19)

1. Lit. His mind wanders.
2. Used figuratively.

Merī paṭīyā likhuh Hari-Govind Gopālā

Said Prahlad[1] : Write thou on my tablet the Lord's Name,
Cherisher of the universe.[2]
From duality comes enmeshing in Yama's snare.
May the holy Preceptor cherish me !
The Lord, Bestower of bliss is by my side ! (1)
By the Master's teaching Prahlad[1] the Lord's Name utters;
At *fear of* chastizement is the child not dismayed. (I-Pause)
His mother instructs him : 'Dear Prahlad',[1] my child !
Discard God's Name; thy life save.
Saith Prahlad[1] : Listen mother miue !
God's Name shall I not leave, that the Master has taught. (2)
The teachers Sanda and Maraka to his father complained :
'Prahlad[1] is corrupted himself, has all other pupils corrupted.'
The evil *king* in council resolved on *chastizement* :
The Lord[3] Prahlad's protector became. (3)
The King in towering wrath, sword in hand, rushed,
Shouting, 'Where is thy Lord ? Let him save thee !'
In an instant from split pillar appeared the *Lord*,
in terrible aspect :
With claws tore Harnakash apart, saved Prahlad. (4)
His devotees' purposes the Lord fulfils;
His servant Prahlad's twenty-one generations He saved.
By power of the Master's Word is poison of egoism annulled.
Saith Nanak : By *help* of the Name Divine are
the devotees saved. (5) (10.20)

Āpei dait lāe dittei sant janāṇ kau āpei rākhā soī

Himself sets He demons after His devotees;
Himself is He their Protector.
No suffering touches those that with Thee seek shelter. (1)
Age after age has He the devotees cherished :
Prahlada, son of the demon, of Gayatri[4] and
holy sprinkling ignorant,
By the holy Word was to the Lord united. (I-Pause)
Those day and night performing devotion evermore,

1. A devotee, son of the demon-king Hrinyakashyapu (Harnakash).
2. Original, Hari-Govinda-Gopāla.
3. Raghurāi.
4. Gāyatrī is a sacred Mantra : *Tarpana* (Sprinkling) is done for the peace of deceased ancestors

By the holy Word is their duality annulled,
Ever pure are those in truth dyed—
Holy truth in their self lodged. (2)
The ignorant in duality caught, study Scriptures,
The Essence not realizing, waste their life :
God's devotees they traduce, evil-minded demons
against them provoking. (3)
Prahlad studies not the texts with duality *in mind.*
The Name Divine not forsaking,
To no one's terror subjected :
The Lord His devotees' protector became :
The demon's death approached. (4)
Himself He saves His own honour : on devotees confers exaltation.
Saith Nanak : Harnakash with claws was torn apart :
Blind fool ! unaware of what at his doorstep was
to happen. (5) (11.21)

In the Measure Bhairon—Composition of Sri Guru Ram Das P. 1134

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Harijan sant kari kirpā pagi lāeṉu

Should God's servants, His devotees show grace, to their
feet attach yourself;
By *guidance of* the Master's Word to the Lord be devoted,
And your mind in Him absorb. (1)
My self ! to the Name of the Lord, Supreme Being be devoted.
Should the Lord, bestower of joy be gracious, devotees
by *guidance of* the Name Divine liberation find. (I-Pause)
In holy company Divine *laudation* sing,
And by the Master's teaching repeat the Lord's Name,
supreme elixir. (2)
By bathing in pool of the holy Preceptor's ambrosial enlightenment
Are all evils and sins cast off. (3)
Thou who solely art creation's prop,
To Nanak, Thy humble servant, pray grant union. (4) (1)

Boli Hari-Nāmu saphal sā gharī

Blessed[1] is the hour in which the Name Divine thou dost utter.
the Master's teaching is all suffering cast off. (1)

---

1. Fruitful.

My self ! to the puissant[1] Name Divine be devoted.
In your grace grant *me* union with the Master, perfectly endowed.
That in holy company ocean of existence I cross. (I-Pause)
My self ! contemplate the Lord; on life of the universe meditate.
This millions of thy sins shall take off. (2)
In holy company on *our* face has fallen dust *of feet* of the holy.
Thereby have we *as though* bathed at the sixty-eight bathing.
centres and in the Ganga. (3)
To me, ignorant one has the Lord shown grace :
The Lord, liberation[2] to Nanak, His servant, has granted. (4) (2)

Sūkritu karṇī sāru japmālī

Doing good is essence of telling the rosary.
In thy heart turn *the rosary*—that in the *hereafter*
shall accompany thee (1)
Repeat Name of the Lord, forest-wanderer.[3]
In your grace with holy company grant union, whereby Maya's
terrible[4] snare be snapped. (I-Pause)
Whoever by the Master's guidance in holy endeavour has engaged,
In the mint of holy company is his utterance[5] moulded. (2)
The Lord, inaccessible, unknowable by the Master
is made manifest;
In the city of the body is the Lord found after quest. (3)
We are children; the Lord our cherishing father.
Save[6] Nanak by Thy glance of grace. (4) (3)

Sabhi ghaṭ terei tūṇ sabhnāṇ māheṇ

All beings are Thine; Thou pervasive in all.
None outside Thee lies. (1)
My self ! repeat *Name* of the Lord, provider of joy.
Lord ! Thee I laud; Thou art my Divine father. (I-Pause)
Wherever I took, the Lord behold.
All in Thy power lies; no other is there. (2)
Lord ! whomsoever Thou are pleased to protect,
None dare approach him. (3)

1. Narharī (image of the incarnation Man-lion).
2. Has ferried across.
3. An attributive name of Krishna, here signifying God.
4. Lit. Yama's snare.
5. Shabda may signify also the spiritual life cf. Japuji 38.
6. Ferry across the water.

Thou dost pervade water and land, immanent in all.
Nanak, servant of God ! repeat Thou the *Name of* the Lord,
ever-present *by Thee.* (4) (4)

In the Measure Bhairon—Composition of Sri Guru Ram Das P. 1135

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari kā santu Hari kī Hari mūrati jisu hirday
Hari-Nāmu mūrāri

The Lord's devotee bearing in heart the Lord's Divine Name,
is the Lord's own image.
Whoever has good fortune inscribed on the face,
By the Master's guidance in heart the Name
Divine cherishes.[1] (1)
The Lord contemplate, lodging Him in heart.
In city of the body are five marauding thieves,[2]
Whom by the Master's Word the Lord
After chastizing, throws out. (1-Pause)
Those with mind in faith in the Lord fixed,
By the Lord Himself have their objectives fulfilled.
No more are they dependent on people of the world;
The Creator to His bosom has clasped them. (2)
One may contemplate taking thought and counsel,
Should anything lie outside Divine *power.*
All that He does is well; everyday on the Lord's
Divine Name meditate. (3)
The Lord does all in His own will—with none does
He take counsel.
Saith Nanak : Ever on the Lord meditate, who in His grace
with the Master has brought about our union. (4) (1.5)

Te sādhū Hari meluh Swāmī jin japiyāṇ gati hoe hamārī

Lord ! grant us union with such of the holy, by whose
contemplation the *supreme* state we may attain.
At their sight is the heart in bloom; each instant to them
am I a sacrifice. (1)
In your heart contemplate the Name Divine.
Lord, father of the universe, pray show grace,

1. Contemplates.
2. The five sources of evil are meant.

And make me handimaid[1] of your slaves, their drawer
of water. (I-Pause)
Exalted is the understanding and honour of such
As in heart have lodged the Lord.
Lord ! in the service of such engage me, whereby the *supreme*
state I may attain. (2)
Those not blessed with[2] such a holy one, from the Divine
Portal are driven off in ignominy.
Such are traducers, finding no honour—
Disgraced by the Lord. (3)
The Lord Himself makes call, Himself *the holy Word* utters,
Himself is He immaculate, formless, beyond need of sustenance.
Lord ! such with you find union as You to Yourself unite.
Saith Nanak, servant of God : what *power have* these
poor creatures ? (4) (2.6)

Sat-sangati sāī Hari terī jitu Hari kīrati Hari sūnaṇei

Lord ! *true* holy congregation is such wherein is listened to
Thy laudation.
Those listening to the Name Divine have heart
devotion-drenched—
Ever at the feet of such I serve. (1)
By meditation on the Lord, life of the universe, comes liberation.
Lord ! numberless, beyond count are Thy Names,
That my tongue has not power to recount. (I-Pause)
You that are the Master's disciples ! utter, sing the Lord's Name :
Receiving the Master's teaching, the Lord's Name utter.
Whoever to the Master's teaching listens, manifold joys obtains. (2)
Blessed the family, blessed the father, blessed the mother
That to God's devotees gave birth.
Those who with each breath and morsel on the Lord
have meditated,
At the eternal Portal in beauty shine. (3)
Lord, inaccessible are Thy Names, P. 1136
That in the heart of devotees hast *Thou* lodged.
Saith Nanak, servant of God : Those that by the Master's
teaching understanding have acquired,
By contemplation of the Lord find liberation.[3] (4) (3.7)

1. The gender is implied in *panihārī* (female drawer of water).
2. Those that have not found.
3. Reach the other shore.

In the Measures Bhairon—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's grace

Saglī thīti pāsi dāri rākhī

All other dates are kept aside;
The eighth[1] *was reckoned* the Lord's birth-date. (1)
Men deluded by doubt in hollow[2] thinking engage :
Know, the Lord from birth and death is immune. (I-Pause)
In secret is He fed on sweet offerings :[3]
Thou stupid[4] misbeliever[5], know : He neither is born nor dies. (2)
Singing lullabies[6] to the Lord is *source of* all sins.
Burnt be the mouth that asserts, the Lord takes birth. (3)
He is neither born nor dies; neither enters *birth* nor departs.
All-pervasive is Nanak's Lord. (4) (1)

Ūṭhat sükhīyā baiṭhat sükhīyā

When such realization comes,[7] then is one in joy
rising and sitting.
Immune from fear. (1)
The Lord, controller of *thoughts of* all selves
is our protector. (I-Pause)
Lord ! knowing that in all spots Thou art pervasive,
Immune from anxiety I sleep and wake up. (2)
Within the home and without have I found joy,
As, saith Nanak, the Master his teaching
in my mind has confirmed. (3) (2)

Vart na rahouṇ na maho Ramadānā

I observe neither fasting[8] nor the *ritual of* the Ramadan[9] month :
Him I serve who at the last shall save. (1)
The Lord of universe *of the Hindus*[10] and Allah to me are one :

---

1. Eighth of the Dark half of Bhādon (August-September) is believed to be Krishna's birthday.
2. Unripe, raw.
3. Panjīr is a preparation from flour fried in ghee with some spices.
4. Animal.
5. Sākta.
6. (Krishna-worshippers do this to his image).
7. (Reference to the last line of the preceding hymn, that the Lord is all-pervasive).
   Note : In this hymn ritual practices of Hinduism and Islam are repudiated, and worship of the Lord commended.
8. Hindu fasting ritual is implied.
9. Ramadān is the Muslim month of fasting.
10. Gosāīṅ.

From Hindus and Muhammadans have I broken free. (I-Pause)
I perform neither Kaaba pilgrimage nor at
bathing spots[1] worship :
One sole Lord I serve, and no other. (2)
I perform neither the Hindu worship nor namaz[2] :
To the Sole Formless Lord in my heart I bow. (3)
We neither are Hindus nor Musalmans :
Our body and life is Allah-Rama's[3] (4)
Thus has Kabir preached :
By contact with the Preceptor, the Lord have we realized. (5) (3)

Das mirgī sahajei bandhi ānī

Ten does[4] without difficulty have we brought bounds;
And five deer-bucks[5] by the unfailing arrows[6]
have we pierced. (1)
In holy company for hunting I proceeded,
And without austerities or weapons[7] captured deer. (I-Pause)
By the urge for hunting rushed I outside;
Now in my own home-village[8] have I found game. (2)
Deer have I captured and brought home on return,
That *my friends* in bits have carried away in parts. (3)
This game *among others* I distributed :[9]
Into Nanak's home has come solely the Name. (4) (4)

Jei Sau lochi lochi khāwāiyā

The materialist,[10] though feasted after a hundred times coddling,
Still the Lord has He not brought to mind. (1)
Learn wisdom from the holy, P. 1137
And in holy congregation the supreme state attain. (I-Pause)
A stone may be drenched many times over in water,
Yet because of extreme dryness it gets not soaked. (2)
To a thoughtless person even though the six systems[11] be expounded,
Yet these *on him are lost* as the wind blowing in ten directions, (3)

1. (These are sacred to the Hindus).
2. The Muslim prayer.
3. (This is a composite name of God, beyond sectarian limits).
4. Senses, impulses are implied.
5. The five sources of evil are thus imaged.
6. Shiva's arrows, implies devotion to the Name.
7. Implies ritual modes of worship.
8. That is, in the self.
9. Given away in charity.
10. Sākta.
11. The six Shastras, systems of Indian philosophy.

As *straw* without grain trodden,
Is the Maya-worshipper[1], incapable of yielding gain. (4)
Each is engaged in a direction prompted *by God :*
Saith Nanak, such is the Lord's dispensation. (5) (5)

Jīo prāṉ jini rachiyo sarīr

He who fashioned our self, life and body,
And created us, feels for us too. (1)
The Divine Master stands aidant to the self,
Under whose shelter[2] in this world and the next we lie. (I-Pause)
Devoted supplication to the Lord is the purest practice;
In the holy congregation is shattered the contrary way. (2)
Friends, sympathizers and wealth are not *true* props.
Hail, Hail the Lord ! (3)
Nanak the ambrosial Word utters.
Other than the one Sole Lord no other knows. (4) (6)

Āgaī Dayu pāchhai Nārāyaṉ

Ahead of us and behind us is the Lord;
In the middle period too *by us* is the Lord, repository
of the love-elixir. (1)
The Lord for us is astrological calculations and good omens;
He *too for us* is joy in poise and house of bliss. (I-Pause)
The tongue in utterance of the Name and the ears in
listening to it find life.
In contemplation of the Lord we found immortality
and immutability. (2)
Thereby are cancelled suffering of multiple births,
And at the court Divine is heard playing the unstruck
mystic music. (3)
The Lord in His grace *to Himself* united us,
As Nanak to seek the Lord's shelter came. (4) (7)

Koṭi manorath āwehṇ hāth

By devotion to the Name are millions of objectives attained,
And on the path of death is found a companion of the way. (1)
The Name Divine *is the true* Ganga-water.[3]
Whoever contemplates it, liberation finds;
And sipping it does nevermore in transmigration wander. (I-Pause)

---

1. Sākta.
2. Shade.
3. (Ganga-water is considered holy and conferrer of merit).

Worship, ritual repetition of texts, austerities and holy bathing
Of such alone are fruitful as the Name contemplates—
These of desire are rid. (2)
Contemplation of the Name is *true* royal state,
wealth, mansions and courts,
And perfection of holy doing. (3)
Nanak, servant of God thus has determined :
Other than the Name Divine all is falsehood and ashes. (4) (8)

Lepu na lāgo til ka mūli

Not a grain's[1] infection occurred *to the child Hargobind.*
And the wicked Brahmin[2] of colic pain died. (I)
The Lord Himself saved His servants.
By the Lord's might died the evil-door. (I-Pause)
God's servant on his master meditated;
Himself the thoughtless evil-doer He destroyed. (2)
The Lord, mother and father, is His servant's protector.
The traducer's face in this world and the next is blackened. (3)
The Lord to His servant Nanak's entreaty lent bear;
The evil-minded sinner was destroyed and disappointed. (4) (9)

Khūbu Khūbu Khūbu Khūbu Khūbu tero Nāmu

Exalted, supremely[3] exalted is Thy Name, P. 1138
False, utterly[4] false is pride in worldly *objects.* (I-Pause)
Wonderful[5] are Thy devotees, endlessly *beautiful* their sight.
Without devotion to the Name is the world ashes. (1)
Marvellous Thy manifested might;[6] worthy of
laudation Thy feet.
Holy king ! a rare gift[7] is Thy laudation. (2)
Lord, shelter of the shelterless, Thy shelter we seek.
Cherisher of the humble, day and night *on Thee* we meditate. (3)
The Lord Himself to Nanak is gracious.
May the Lord never out of my mind, self and life be put. (4) (10)

Note : This is one of the numerous hymns dealing with the attack on the life of the child Hargobind, Guru Arjan Dev's son.

1. Sesame-grain.
2. (The Brahmin evidently was the agent employed to poison the child).
3. *Khūb* (Pers. fine) is repeated five times.
4. *Jhūth* (false) repeated four times.
5. Naghz (Pers.) In this hymn are used several words drawn from the Perso-Arabic sources.
6. Kudret, Qudrat.
7. Ganīv=*ghanimat.*

Sāch padārathu Gūrmukhi laho

By the Master's guidance attain the holy boon;
And accept the Lord's Will as all-holy. (1)
Live everlastingly[1] :
Each day on rising the Divine elixir quaff.
By your tongue utter the Name Divine.(I-Pause)
In Kali-Yuga liberation by *devotion to* the Name comes.
Nanak after contemplation on the Lord states this. (2) (11)

Satiguru sevi sarab phal pāye

By serving the holy Preceptor all boons have we *attained,*
And impurity of multiple births shed. (1)
Lord ! by Thy Name are the fallen purified.
By recorded *influence of* deeds of previous births *is inspired*
singing of Divine laudation. (I-Pause)
In holy company comes liberation,
And *the seeker* at the Divine Portal exaltation finds.(2)
Service at the Lord' feet brings all weal;
Their dust holy men and the gods seek. (3)
Nanak treasure of the Name has found.
The whole world by uttering the Lord's Name
is saved. (4) (12)

Apnei dās kau kanthi lagāwai

The Lord His servant to His bosom clasps,
And the traducer into the flames casts. (1)
The Lord from evil-doers saves *His devotees.*
Never finds the evil-doer liberation;
The evil-doer by his own deeds is destroyed. (I-Pause)
God's servants to the Lord is devoted in love.
The traducer on the contrary path is thrown. (2)
The Lord His law *of grace*[2] has made manifest;
The evil-doer his deserts has received. (3)
With the Lord who takes no birth nor dies,
and is all-pervasive,
Does Nanak, servant of God, seek shelter. (4) (13)

---

1. Jīvat (alive) is repeated thrice.
Note : This hymn is believed to contain reference to the death in the burning kiln of Sulahi Khan, who came to attack Guru Arjan Dev.
2. Bird (Ar. Wird), customary practice.

In the Measure Bhairon—Composition of Sri Guru Arjun Dev

Chaupade (Quartets)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

Srīdhar mohan sagal upāwan nirankār sūkhdātā

To serve other than the Lord,[1] Divine Charmer, Creator of
all beings, Formless, Donor of joy,
By what evil pleasures art Thou intoxication ? (1)
My self ! to the Lord be devoted.
All other devices have I considered[2]—
Whichever you think of, brings failure.(I-Pause)
The egoist purblind, thoughtless, discarding the Master,
contemplates the handmaid *Maya.*
Those uninstructed by the Master, no better[3] than beasts, P. 1139
Traduce those practising devotion to the Lord. (2)
The self, body, the physical frame, wealth—all is the Lord's :
Materialists[4] assert it is ours.
Egoistic understanding, foul thinking is impure—
Without the Master's guidance *the self* to the ocean of
existence has to return. (3)
By fire-offerings, sacrifices, ritual recitation, austerity, restraints,
Bathing at holy banks is *He* not attained.
As is egoism effaced and shelter with the Lord *we* have sought,
Saith Nanak, by the Master's guidance is the world saved. (4) (1.14)

Ban mehṇ pekhiyo triṇ mehṇ pekhiyo grihi pekhiyo udāsāe

In forest, in grass-blades, in the home and in the state of
indifference to the world have we sought *Him;*
In the staff-bearing Yogi, the matted-locked hermit,
In practice of fasting and restraints and holy bathing
have we sought Him. (1)
In holy company in our own self have we beheld Him,
As in joy and bliss of Him His laudation we sang. (I-Pause)
In the upper and nether regions, in all existence
is He seen pervasive.

1. Srīdhar, an attributive name of Vishnu, signifying God.
2. Seen.
3. Like beasts.
4. Sākta.

In Yoga-praxis, in sannyasi's garb, celibate's and wandering
hermit's garb and the robed hermit's' garb have
we sought *Him.*
In the performance of austerities, stage plays and ritual
dances sought *Him.* (2)
In the Four Vedas, Six Shastras, eighteen Puranas and Simritis[2]
have we sought *Him :*
All in unison to the Sole Lord give expression—
From whom to pronounce Him far ? (3)
Beyond limit, beyond end in the Lord, inexpressible His worth.
Saith Nanak : To such would I be a sacrifice
In whose self He becomes manifest. (4) (2.15)

Nikti būjhai so būrā kiuṇ karai

How may one realizing *the Lord* to be close do evil,
Garner poison[3] and go about in fear ?
He is close, yet is His mystery unravelled.
Without the Master's guidance *all existence* by
Maya is deluded. (1)
All declare *Him* close,
But a rare God-directed one alone His mystery realizes. (1-Pause)
One not realizing the Lord close, to other's homes turns,
Grabs property and lives on false *earnings.*
Under influence of *Maya's* drug the Lord he realizes
not to be by him.
Without the Master's guidance is one lost in delusion. (2)
One not realizing the Lord close, utters falsehood.
Such a one, thoughtless, by Maya attachment is robbed;
Bearing within the self the Divine substance yet
to diverse places goes.
Without the Master's guidance is such a one
in delusion lost. (3)
Who so has *holy doing* on the forehead inscribed,
His mind's door opened, the holy Preceptor serves.
Within and without is He close *to Him.*
Saith Nanak, servant of God : Such a one take
neither birth nor dies. (4) (3.16)

1. Kāpadīā=a sect.
2. Ritual codes of Brahminism.
3. Implies evil-doing.

Jisu Tūṇ rākhehṇ tisu kaunu mārai

Who may harm[1] one whom Thou art protecting ?
The whole world within Thee[2] lies.
Man a million devices contemplates;
Yet all happens as the Lord of wondrous marvels does. (1)
In Thy grace save, save *me :*
To Thy shelter, Thy court *am I come.* (I-Pause)
Whoever the Lord beyond fear, donor of bliss has served,
Cast off is his fear, and the sole Lord has realized.
All happens as Thou dost will :
None else can destroy or save. (2)
What dost thou contemplate with thy human understanding[3] ?
The Lord, controller of the inner self is all-wise. P. 1140
One solely is the prop, one the support.
All to the Creator is known. (3)
To whomsoever the Lord shows grace,
Fulfilled are all his objectives.
He solely is his protector.
Saith Nanak, servant of God : None can equal Him. (4) (4.17)

Tau kaṛīyai je hovai bāhari

We would pine were He beyond us.
We would pine if the puissant Lord[4] were forgotten.
We would pine if into duality we are fallen.
Why pine when all existence He pervades ? (1)
Those fallen into Maya attachment by pining are destroyed.
Those without the Name in perpetual wandering *in creeds*
are exhausted. (I-Pause)
We would pine if any other than He were the Creator.
We would pine if any by injustice were to die.
We would pine if any *part of our state* to Him were not known.
Why pine if all existence He fully pervades ? (2)
We would pine if anything by aggression were done.
We would pine if He were in error to make *us* aggrieved.
The Master has affirmed, all happens as by the Lord done.
Therefore, discarding pining, free from anxiety we sleep. (3)

---

1. Destroy, kill.
2. That is, under your protection.
3. Lit. In the human way.
4. Nar-Harī=Man-lion, an avatār, symbolizing Divine might.

Lord ! Thou art the overlord, all is Thine.
Thou dost determine as be Thy will.
None other is there; He solely is pervasive.
Pray save Nanak's honour, who your
shelter has sought. (4) (5.18)

Binū bājei kaiso niratkārī

How may dancing without music be performed ?
Without voice[1] how may the songster sing ?
How without the resounding wire may the rebeck is played ?
Other than the Name are all attempts useless. (1)
Say, who without the Name has liberation found[2] ?
How without the Master's gnidance is one liberated[3] ? (I-Pause)
Without the tongue how may one speak ?
Withont the ears how hear ?
Without the eyes how see ?
So, without the Name is man of no account. (2)
How without learning may one becomes a scholar[4] ?
How without authority is rule made glorious ?
How without realization may the mind find poise ?
Without the Name is the whole world mad. (3)
Without renunciation how may one become anchorite ?
How without casting off egoism may one practise renunciation ?
How without controlling the five evils is the mind subdued[5] ?
Without the Name comes perpetual pining. (4)
How without the Master's instruction may
enlightenment come ?
How without insight may meditation come ?
Without fear of God is all utterance worthless.
Nanak expresses contemplation of the *Divine* Portal. (5) (6.19)

Haumai rogu manukh kau dīnā

On man is cast[6] the malady of egoism.
The elephant by the malady of lust is subdued.
By the malady of sight are moths destroyed.
By the malady of listening to sound is killed the deer. (1)

---

1. Lit. Throat.
2. Swim across.
3. Reached the other shore.
4. Pandit=a Brahmin scholar.
5. Pulverized.
6. Given.

All *creatures* that are visible are by maladies gripped.
The holy Preceptor, God-united[1] alone from malady
is immune. (I-Pause)
By the malady of taste is the fish caught;
By the malady of smelling is the humming-bee destroyed.
By the malady of attachment is the whole world gripped.
In the malady of Three Qualities do evils find increase. (2) P. 1141
Man in malady is born, in malady dies.
Gripped in malady, through *numerous* births wanders.
One bound in malady, no poise finds.
Without the holy Preceptor's guidance noway
goes the malady. (3)
To whomsoever is the Supreme Being gracious,
Grasping him by the arm, from malady frees.
Snapped are bonds, as is holy company found.
Saith Nanak : The Master *my* malady has annulled. (4) (7.20)

Chīti āwai tāṇ mahā anand

Should *the Lord* come to mind, Supreme bliss *it brings*.
Should *the Lord* come to mind, is all suffering shattered.
Should *the Lord* come to mind, comes fulfilment of desire.
Should *the Lord* come to mind, never occurs pining. (1)
In the self has the Divine King made Himself manifest,
As the Master, perfectly-endowed, love for Him
has inspired. (I-Pause)
Should *the Lord* come to mind; is one king over all.
Should *the Lord* come to mind, are all objectives[2] fulfilled.
Should *the Lord* come to mind, one *in beauty is* dyed red.
Should *the Lord* come to mind, is one ever in bliss. (2)
Should *the Lord* come to mind, is one ever opulent.[3]
Should *the Lord* come to mind, is one ever free from doubt.
Should *the Lord* come to mind, are enjoyed all delights.
Should *the Lord* come to mind, is abject dependence
on others eliminated. (3)
Should *the Lord* come to mind, is attained the house of poise.
Should *the Lord* come to mind, is one in complete
absorption fixed.
With *the Lord* come to mind, is one in perpetual laudation engaged

1. Jogi=Yogi.
2. Spiritual objectives are implied.
3. Used metaphorically.

Saith Nanak : The mind of such a one to the
Lord is attuned. (4) (8.21)

Bāpu hamārā sad charanjīvī

Our father is eternally living;
Our brethren[1] too eternal life have found.
Immortal are our friends.[1]
Our family[1] too in its own home *in the self* abides. (1)
From our joy have all received joy,
As the Master perfectly-endowed to the Divine father has
united us. (I-Panse)
Highest of all are my mansions;
My realms[2] endless, beyond count.
Unshakeable is our rule;[2]
Our wealth[2] endless, immutable. (2)
In all ages is our repute spread;
Our fame in all places is *spread*;
In each home is our praise recounted :
In all the worlds is our devotion *renowned.* (3)
Our father within our self has been manifested.
Father and son together are co-sharers.
Saith Nanak : As our father is pleased,
Have father and son by uniting in love become one (4) (9.22)

**Nirvair Pūrakh Satiguru Prabh dātei*

Holy Preceptor, above rancour, *image* of the Divine, donor *of bliss.*
Sinners we are, you pardoner.
A sinner finding no refuge anywhere,
Should he come to *your* shelter, is purified. (1)
By fixing faith in the holy Preceptor have we attained joy.
By meditating on the Master are all objectives fulfilled. (I-Pause)
Supreme Being, Divine holy Preceptor ! to Thee we make obeisance.
Our mind, body and the whole world is Thine.
As is lifted the veil, Thee have we beheld.
Thou art Lord, king over all. (2)
Should it please Him, are dry blocks made green.
Should it please Him, dry wastes with streams overflow.

1. By this are implied fellow-seekers.
2. (Mystical symbols for spiritual exhalation).
*In this hymn is voiced the identification in spirit of the Master (Guru) with the Supreme Being.

Should it please Him, are all objectives fulfilled. P. 1142
By touching the holy Preceptor's feet is banished anxiety. (3)
To ungrateful, worthless ones in He gracious;
Their mind and body joy-cooled, in their mind rains amrita.
As the Supreme Being, the Master shows grace,
Nanak, servant of God at His sight is in bliss. (4) (10.23)

Satiguru merā bei-mahutāju

Above need is the holy Preceptor.
Holy is what he has manifested.
The holy Preceptor is universal provider.
The holy Preceptor is *image of* the Creator. (1)
No deity equals the Master :
Those with good fortune inscribed on forehead in
his service engage. (I-Pause)
The holy Preceptor cherishes all.
Power he has to inflict death and to bring to life.
Greatness of the holy Preceptor
In all spots is manifest. (2)
The holy Preceptor is strength to the weak;
The holy Preceptor is my home and redresser of grievances.[1]
To the holy Preceptor am I ever a sacrifice,
Who the *true* way has made manifest. (3)
No fear touches those serving the Master.
No suffering torments those serving the Master.
Saith Nanak : Simrits[2] and Vedas have we studied :
Between the Supreme Being and the Master no
difference is *in spirits.* (4) (11.24)

Nāmu lait manu pargaṭu bhaiyā

By repetition of the Name is the *true* self manifested.
By repetition of the Name is banished evil from the self.
In repetition of the Name are all rituals performed.
Repetition of the Name equals bathing at the sixty—
eight bathing spots. (1)
The Name Divine is our *true* bathing-spot;
This essence of enlightenment by the Master is taught. (I-Pause)
By repetition of the Name is suffering cast off.
By repetition of the Name are the very ignorant
turned enlightened.

1. Dībān=Dīwān, an official listening to complaints and adjudicating.
2. Simritis are books of codes.

By repetition of the Name is illumination manifested.
By repetition of the Name one escapes the mighty snare.[1] (2)
By repetition of the Name approaches not Yama
By repetition of the Name at the Divine Portal is attained joy.
By repetition of the Name is won the Lord's approbation :
The Name is our true capital. (3)
The Master this essential truth has taught :
Sing Divine laudation and *seek* prop of the Name for the mind.
Saith Nanak : One by the Name, true expiatory ritual is saved;
Other actions only for show to the world
are performed. (4) (12.25)

Namaskār tā kau lakh bār

A million times *to Him* I make obeisance;
To Him would I sacrifice this self.
By contemplation of Him are effaced torments :
Then comes joy, and no malady grips. (1)
Such a pure jewel is the Name,
By contemplation of which are all objectives[2] achieved. (I-Pause)
By His sight is demolished abode of suffering;
And the mind the ambrosial, cooling Name grasps.
Innumberable devotees at His feet offer worship;
Of all objectives fulfiller. (2)
In an instant those empty to the brim He fills;
In an instant the shrivelled up He makes green;
In an instant to the shelterless shelter He grants; P. 1143
In an instant to those without honour, honour He grants. (3)
Solely in all *creation* is He pervasive :
His sight to such comes as by the Master,
perfectly-endowed *are guided.*
Such a one in Divine laudation finds his prop.
Saith Nanak : *This comes* to such as have His grace. (4) (13.26)

Mohi dūhāgani āpi sīṇgārī

I, abandoned wife[3] by Him am decked;
By the Name bedecked, beauty and glamour am given.
Gone is *my* suffering and torment.
The Master to me has become mother and father. (1)

---

1. Share of Maya is implied.
2. Spiritual objectives are implied.
3. Image for one living without God.

My sister-friends,[1] in my home *now reign* joy,
As in His grace has the Spouse met me. (I-Pause)
Assuaged is burning torment; fulfilled are all objectives.
Effaced is darkness, and light appeared.
The unstruck music, inspiring unique wonder have *I heard,*
By the Master perfectly-endowed is shown perfect grace. (2)
By the sight of one to whom is the Lord manifested,
Comes joy eternal.
With such a one lie numerous treasure of all merits,
As by the holy Preceptor is imparted the Name. (3)
Whomsoever the Lord has met,
Joy-cooled is his mind and body, and the Lord he contemplates.
Saith Nanak : A rare one obtains dust *of feet* such,
As enjoy the Lord's favour.[2] (4) (14.27)

Chitwat pāp na ālaku āwai

Man in contemplating evil no sloth feels;
In enjoying harlots no shame he has.
The whole day *for gains* he labours,
But at time of contemplating God a stone over
his head falls.[3] (1)
In Maya-attachment is the world deluded.
The Lord Himself of such forgetfulness is bringer;
In worthless dealings is it engaged. (I-Pause)
At sight of wealth, in pleasure his life *man* passes.
In greed after a cowrie, dishonest calculation he makes.
Bound in blind dealing his mind wanders;
Thought of the Creator his mind never entering. (2)
In such actions engaged, suffering he gets—
Never is *his* Maya-activity completed.
Harbouring lust, wrath and greed in mind,
In writing agony he dies as fish without water. (3)
Whoever has the Lord for protector,
Ever the Name Divine utters.
Saith Nanak : Whoever the holy Preceptor, perfectly—
endowed has obtained,
In holy company Divine laudation sings. (4) (15.28)

---

1. *Sakhī Saherī* (Sahelī). Image for fellow-seekers.
2. Lines transposed in rendering.
3. Said metaphorically.

Apnī dayā karei so pāe

To whomsoever grace He shows, this attainment comes,
That the Name Divine in his mind is lodged.
With the holy Word lodged in heart and mind
Are banished sins of multiple births. (1)
The Name Divine is the self's prop :
Brother ! ever the Master's Word repeat—this across the ocean
of existence shall carry you. (I-Pause)
Those for whom this treasure by the Lord is destined,
At the Divine Portal find honour.
In joyful poise and bliss Divine laudation sing;
Thereby in the hereafter shall the forlorn find shelter. (2)
In all ages to eternity is this the essence of *enlightenment* : P. 1144
Contemplation of the Lord and holy thinking.
Whomsoever He to His sash attaches, to it clings
And after sleep of multiple births is awakened. (3)
Thy devotees are Thine; Thou their own :
Thy glory to Thyself known.
All creation in Thy power lies.
Nanak's Lord is ever by *our* side. (4) (16.29)

Nāmu hamārai antarjāmī

The Name, *Divine Reality,* is for us controller of the inner self.
The Name, *Divine Reality,* stands us in good stead,
The Name Divine in each hair of our body is pervasive :
This bounty from the holy Preceptor has come. (1)
With me lies treasure of jewel of the Name
That is inaccessible, invaluable, beyond limit. (I-Pause)
The Name is for us immutable Lord :
Over the whole *world* is spread glory of the Name.
The Name for us is the true master of wealth;
The Name for us is *uplifter* above desire. (2)
The Name for us is sustenance and love.
The Name for us is the heart's objective.
By grace of the holy is the Name never put out of mind.
By utterance of the Name is raised sound of unstruck music. (3)
By Divine grace is attained the Name,
source of Nine Treasures.
By the Master's grace is *the heart* to the Name attuned.
Saith Nanak : Those holding treasure of the Name
Are *truly* wealthy and pre-eminent. (4) (17.30)

Tūṇ merā pitā tūṇ haiṇ merā mātā

Thou art my father and mother,
Conferring joy on my life and breath.
Thou the Lord, I Thy servant :
Other than Thee, none is my *cherisher.* (1)
Lord ! in Your grace confer *on me* the boon,
That day and night Thee I laud. (I-Pause)
We Thy instruments, Thou the Player.
Divine Provider ! we beggars at *Your door*; pray grant us charity.
By Your grace have I had joy and delight.
In each being[1] are You pervasive. (2)
By Your grace comes contemplation of the Name,
Whereby in holy company Your laudation I sing.
By Your compassion is shattered pain;
By Your grace is the *heart's* lotus in bloom. (3)
To the exalted Master am I a sacrifice,
Whose service is holy and whose sight is fulfiller of objectives.
Lord ! show me grace,
That Nanak ever Your laudation may sing. (4) (18.31)

Sabh tei ūch jā kā darbāru

To Him whose court is loftiest of all,
Ever I make obeisance.
Higher than the highest is His station.
By *devotion to* the Name Divine are effaced a million sins. (1)
By *seeking* His shelter comes joy everlasting.
By His grace comes union with Him to whomsoever
it comes. (I-Pause)
Beyond comprehension are His doings;
Each being[1] in Him reposes confidence.
In holy company is He made manifest.
Each day in joy devotees to Him make devoted supplication. (2)
His stores by giving away noway are depleted.
In an instant He makes and unmakes.
None His decree can efface :
Over kings is He king. (3)
He who shelters us, in Him our hope we repose. P. 1145
Our suffering and joy with Him lies.

1. Vessel.

He who His servant's faults[1] has concealed,
Him Nanak lauds. (4) (19.32)

Rowanhārī rozu banāiyā

The wailing woman daily takes to mourning;
The relationship formed in involvement and usage comes
to her mind.
One practising dispassion with enlightenment,
Nevermore into mourning shall fall. (1)
All is the involvement and expanse of passions.
Rare are such as have made the Name their prop. (I-Pause)
Maya of Three Qualities[2] *everywhere* is pervasive.
Whoever to it is attached, into suffering and torment falls.
Without meditation on the Name comes not joy.
By great good fortune is attained treasure of the Name. (2)
Whoever his heart attaches to one assuming disguises,
When the disguise falls, has only to regret.
As is cloud-shadow evanescent,
So is the *world's* visible show full of illusion and
evil-thinking. (3)
Whoever the sole boon of the Name obtains,
Has his objectives[3] fulfilled.
Whoever by the Master's grace the Name has attained,
Saith Nanak, approved is his birth. (4) (20.33)

Sant kī nindā jonīṇ bhavnā

By calumniation of the holy comes involvement in transmigration;
By calumniation of the holy is one in maladies involved;
By calumniation of the holy has one to undergo suffering.
Yama chastizes calumniators. (1)
Whoever with the holy practises rancour,
Never any joy to him comes. (I-Pause)
By calumny of *God's* devotees is shattered wall *of the body.*
Calumny of God's devotees into hell casts one.[4]
By calumny of the holy *the self* in the womb *constantly* rots.
By calumny of the holy all glory one loses. (2)
The calumniator nowhere finds fulfilment.
He consumes whatever he has sown.

1. Lit. That which is to be concealed.
2. See Glossary.
3. Spiritual objectives are implied.
4. Makes one taste hell.

He is a worse *sinner* than thief, lecher and gambler.
The calumniator on his head places load of unnecessary sins. (3)
Devotees of the Supreme Being from rancour are free.
Whoever worships at their feet, liberation finds.
The calumniator by the Primal Supreme Being is sent straying.
Saith Nanak : Ineffaceable is the *recompense of* deeds. (4) (21.34)

Nāmu hamārai Beid aru nād

The Name *Divine* to us is revealed texts[1] and the mystic sound.[2]
By the Name *Divine* are our objectives fulfilled.
Devotion to the Name Divine with us is worship of deities.
The Name is for us the Master's service. (1)
The Master, perfectly-endowed the Name Divine in
us has confirmed.
Exalted over all tasks is repetition of God's Name. (I-Pause)
With us is the Name holy dips and bathing,
With us is the Name the perfect charity.
All uttering the Name are rendered pure.
Those contemplating the Name are *my true*
brothers and friends. (2)
The Name with us is auspicious auguries and
conjunction of planets.
The Name with us is true fulfilment with enjoyment of Good.
The Name with us is all holy ritual action.
Devotion to the Name is the purest conduct. (3)
Those that the Sole Name in heart have lodged,
To all such is the Lord the prop.
Saith Nauak : To whomsoever *the Lord* in holy company grants
devotion to the Name,
In singing Divine laudation with full heart P. 1146
engages. (4) (22.35)

Nirdhan kau tüm devuh dhanā

To the indigent to You grant wealth.[3]
By the mind turned pure are innumerable sins ended.
As to Your devotee *devotion to* the Name You grant,
Are all his objectives, his concerns[4] fulfilled. (1)

1. Veda.
2. Nāda, the mystic sound arisen at creation.
3. 'Indigent' and 'wealth' have reference to poverty of devotion and devotion respectively.
4. Spiritual objectives, and concerns are implied.

Fruitful is service to the Divine Monarch :
The Lord almighty, none from Him returns disappointed. (I-Pause)
Lord ! of the sick You eliminate the malady.
Lord ! of the unhappy You take away the sorrow.
To the shelterless a settled place You grant;
As in Your servant devotion You inspire. (2)
To the humble the Lord grants honour :
The thoughtless, unawakened in mind wise and
enlightened are made.
Then flees terror of all fearful objects,
Should the Lord in His servant's mind take lodgement. (3)
The Supreme Being, Lord, is treasure of joy;
The Lord's ambrosial Name is essence of enlightenment.
Those by His grace to service of the holy inspired,
Saith Nanak, in holy congregation are absorbed. (4) (23.36)

Sant mandal mehṇ Hari mani wasai

In circles of the holy the Name Divine in the mind is lodged.
In circles of the holy flee all sins.
In circles of the holy obtains tradition of purity.
In company of the holy is inspired love for the sole Lord. (1)
That is worthy to be designated holy company
Wherein Divine laudation solely is sung. (I-Pause)
In circles of the holy is eliminated transmigration.
In circles of the holy occurs not intimidation by Yama.
In circles of the holy speech is rendered pure.
In circles of the holy is the Name expouuded. (2)
Of circles of the holy immutable is the station.
In circles of the holy are shattered sins.
In circles of the holy are narrated accounts of purity.
In company of the holy flees suffering of egoism. (3)
Immortal are circles of the holy.
In circles of the holy *abides* the Lord, repository of merit.
In circles of the holy rests the Lord.
Saith Nanak : *Circles of the holy* with the Lord are
identical *in essence.* (4) (24.27)

Rogu kawan jāṇ rākhai āpi

With the Lord to protect *man*, what malady can occur ?
Such a one suffers not pain or torment.
To whomsoever the Lord shows grace,
Mortality from him removes. (1)

The Name Divine is everlastingly our friend,
Whoever to mind brings it, is ever joyful;
Yama approaches him not. (I-Pause)
When *the self* existed not, who created it ?
From the *insignificant* root see what is manifested !
Himself He takes away life and grants it.
His devotee He ever cherishes. (2)
Know all to lie in His power.
The Lord is cherisher of the helpless; Shatterer of
suffering is Him name.
By singing His laudation is obtained joy. (3)
Lord listen to supplication of the holy :
The self, life and wealth in Your power lies.
This world is Thine; all on Thee meditate. P. 1147
Show grace that Nanak obtain joy. (4) (25.38)

Terī tek rahāṇ kali māheṇ

In the *dark* Kali Yuga under Thy shelter I abide.
By Thy prop Thy laudation I sing.
Under Thy shelter touches not death.[1]
By Thy prop is shattered the terrible *Maya* snare. (1)
The spiritual and the mundane world by Thee are propped.
In all *beings* is pervasive the sole Lord. (I-Pause)
Under Thy shelter in joy I disport.
Under Thy shelter the Master's Word I utter.
Under Thy shelter is crossed the ocean of existence.
Our preserver is the *Lord,* ocean of bliss,
perfection incarnate. (2)
Under Thy shelter comes no fear.
The Lord is controller of the inner self, holy.
Thine the shelter, Thine the strength to *my* heart.
In this world and in the hereafter art Thou our
protecting authority.[2] (3)
Thine is the shelter, in Thee our trust.
All beings to the Lord, repository of merit, make supplication.
Thy servants contemplating Thee, in bliss abide.
Nanak, contemplate the holy repository of merit. (4) (26.39)

---

1. Transmigration is implied.
2. Dībān=Dīvān, a high official to whom complaints are referred.

Prathmei chhodī parāī nindā

As is the first place was discarded calumny of others,
Was shed anxiety of heart.
One casting off avarice and attachment
Is the supreme devotee,[1] beholding the Lord ever by his side. (1)
Rare is such a hermit :
He is one who the Name Divine contemplates (I-Pause)
As egoistic understanding we have left,
Is faded the dye of lust and wrath.
By meditating on the Lord
In holy company comes liberation. (2)
Now are foe and friend became alike.
In all is *visible* the Lord, perfection incarnate.
By obeying the Lord's will have we obtained honour and joy,
As the Master, perfectly-endowed, the Name Divine
in us has confirmed. (3)
Whomsoever in His grace He preserves,
Is a devotee, contemplating the Name.
Illuminated is the mind of one who enlightenment from
the Master obtains.
Saith Nanak : Such a one perfect fulfilment finds. (4) (27.40)

Sukhu nāhīṇ bahutai dhani khātai

Not by acquiring much wealth comes joy.
Joy comes not by witnessing dancing and miming.
Joy comes not by conquering many lands.
All joys by singing Divine laudation come. (1)
Seek joy-in-poise and bliss.
By great good fortune is attained holy company :
By the Master's guidance *therein* utter
the Name Divine. (I-Pause)
Attachment to Mother, father, progeny and wife are *all* bonds.
By performing actions of ritual piety *from egoism*
comes bondage.
Should the Divine snapper of bonds in the mind abide,
Then would *man* attain joy and in his home the Divine
self, come to lodge. (2)
All are beggars, the Lord the Provider,

1. Baisno=Vaishnava Implied meaning, holy devotee.

Treasure of merit, without end of limit.
To whomsoever the Lord shows grace,
The Name Divine ever meditates (3)
To the Master[1] make we supplication :
Supreme Being, treasure of merit, show grace.
Saith Nanak : With You I seek shelter.
Lord ! Keep *me* as please Thee. (4) (28.41)

Guru mill tiyāgio dūjā bhāo P. 1148

By contact with the Master is discarded duality.
By guidance of the Master is contemplated the Name Divine.
As love for the Name is formed, gone is anxiety,
And awakened is *the self,* asleep for multiple births. (1)
In His grace in His service has He engaged us.
And in holy company all joys have we obtained. (I-Pause)
Malady of ignorance and evils by the Master's Word are cast off,
By absorbing in mind medicine of the Name.
By contact with the Master has the mind attained joy.
By *absorption in* the Name Divine are acquired all treasures.[2] (2)
Effaced is terror of transmigration[3] and of Yama's *chastizement*
In holy company is the upturned lotus of *the heart* in bloom.
Singing Divine laudation immutable peace has brought,
And fulfilled are all objectives. (3)
The human incarnation, hard to attain, *Divine*
approval has found :
By contemplation of the Name Divine has it become fruitful.
Saith Nanak : The Lord His grace has shown,
Whereby with each breath and morsel the
Lord I contemplate. (4) (29.42)

Sabh tei ūchā jā kā Nāuṇ

Sing ever His laudation,
Whose Name is exalted over all :
He by whose contemplation is banished all suffering,
And all joys in the mind come to abide. (1)
My self ! contemplate thou the holy Eternal,
That in this world and the next he supreme state
you attain. (I-Pause)

1. (The Master herein is the medium to communicate the supplication to the Lord).
2. 'The Nine Treasures' are implied.
3. Birth and death.

The immaculate Supreme Being, Creator
To all beings sustenance provides.
In an instant millions of errors[1] He forgives :
By loving devotion ever comes liberation. (2)
From the Master, perfectly-endowed is obtained the
understanding unshakeable,
Whereby is attained the true wealth[2] and true exaltation.
Whomsoever in His grace He saves,
Shattered is his entire gloom. (3)
Our meditation in the Supreme Being is fixed,
All-pervasive, from Maya-taint free.
By effacing illusion and fear comes union with the Lord,
As the Master to Nanak has turned gracious. (4) (30.43)

Jisu simrat mani hoe pragāsu

He by whose contemplation is the mind illuminated,
Torments are ended and abode in joy poise found,
By such is attained as by the Lord Himself are blessed.
To such is granted service of the Master, perfectly-endowed. (1)
Thy Name, Lord ! is source of all joys.
My self ! day and night[3] sing it. (I-Pause)
One lodging in mind the Name Divine
All heart's desires[4] obtains.
By meditation on the Lord,
And concentrating devotion with love in the Lord
Is ended transmigration. (2)
To whomsoever the Supreme Being such boon grants,[5]
Shattered are his lust, wrath and pride;
Snapped are attachment and attraction[6] for Maya,
And day and night under the Lord's shelter he abides. (3)
Lord almighty,
Controller of all selves,[7]
In your grace to your service attach *me.*
Nanak, Thy servant Thy shelter *seeks.* (4) (31.44)

1. Error, sin (Khatā : Ar).
2. (Wealth of devotion is implied).
3. All eight pahars.
4. Fruit.
5. Last line placed first in rendering.
6. Love.
7. Vessels.

Lāj marai jo Nāmu na levai

One not uttering the Name, of shame should die : P. 1149
How without the Name may such a one attain happiness ?
Discarding contemplation of the Lord, yet the supreme
state he seeks.
How without the root may branches appear ? (1)
My self ! on the Master, *image of* the Lord meditate;
This thy impurity of multiple births shall take off,
And snapping thy bonds, to the Lord shall unite thee. (I-Pause)
How by bathing at sacred spots may a stone slab[1] get purity,
While impurity of egoism to the mind of such a one sticks ?
Even millions of ritual acts are a source of bondage :
Without devotion to the Lord is all this heap useless. (2)
Without consuming *food* is hunger not assuaged.
Suffering goes when the malady is ended.
To man cling lust, wrath, avarice and attachment :
The Lord who created him has he not contemplated. (3)
Blessed the holy, blessed the Name Divine;
Therefore, *my self* day and night Divine laudation you sing.
Blessed is devotion to the Lord, blessed those engaging in it.
Nanak seeks shelter with the Lord, Supreme Being,
beyond limit. (4) (32.45)

Guru suprasann hoe bhau gaye

As is the Master pleased *with us,* are *our* fears gone,
And the Name immaculate in the mind have *we* borne.
The *Lord,* cherisher of the humble, ever is gracious,
Whereby are shattered all Yama's snares. (1)
Joy and bliss in poise in plenty is *attained.*
In holy company are effaced fear and doubt, and the tongue the
ambrosial Name Divine utters. (I-Pause)
As with the Divine lotus feet is my love formed,
In an instant is shattered the terrible[2] goblin *of foul habits.*
Day and night the Divine text we repeat,
Whereby is the Lord Himself turned *our* saviour. (2)
His servant ever He cherishes;
Over His devotees' breath He watches.

1. Implies hardness of heart.
2. Great.

Not to speak of man
From Yama even with the strength of his arm
He gives protection. (3)
As has the Supreme Being entered the mind,
Our repute and tenor of life have became pure.
In his grace has the Master granted this boon :
Nanak treasure of the Name has attained. (4) (33.46)

Karaṉ kāraṉ samrathu gūru merā

The Master is almighty, all powerful,[1]
Abiding close *to me,* conferring joy on life and breath;
The monarch immortal, shatterer of fear—
By his sight is all suffering driven away. (1)
Wherever I behold, under Thy shelter I lie.
To the Master's feet am I ever a sacrifice. (I-Pause)
All objectives by contact with the holy Master are fulfilled,
Conferrer of all boons, whose service is pure.
His servants by the arm has He grasped.
In their heart the Name Divine has he lodged. (2)
Everlasting joy we have, from sorrow free.
Suffering, pain or malady touches *us* not.
All is Thine Lord, Thou the Creator.
The Divine Master, Supreme Being is above limit. (3)
Pure His repute, wondrous His utterance.
Supreme Being, perfection incarnate, to my heart is this pleasing.
On water and land is He pervasive.
Saith Nanak : All by the Lord's might happens. (4) (34.47)

Manu tanu rātā Rāma-rangi charaṇei

My mind and body in love of the Divine feet is dyed, P. 1150
That to all objectives bring fulfilment.
Day and night the Lord's *laudation* I sing.
This teaching, perfection-bearing the holy Preceptor
on me has conferred. (1)
Whoever to the Name is devoted, is supremely fortunate :
In association with him the world finds liberation. (I-Pause)
He is *truly* enlightened who the sole Name contemplates.
He is *truly* rich who discriminating understanding bears.
He is *truly* of high lineage who the Lord contemplates.
He is *truly* honourable who his self has realized. (2)

1. Herein in ecstatic expressed the identification in spirit of the Master (Guru) and the Supreme Being.

By the Master's grace the supreme state have *we* attained,
And day and night on the Divine merits have meditated.
Shattered are bonds, fulfilled are hopes,
As the Divine feet in *our* heart are lodged. (3)
Saith Nanak : Whoever has perfect good fortune,
the Lord's shelter *seeks*.
Pure himself, to all others has he brought purity—
His tongue the Divine elixir has realized. (4) (35.48)

Nāmu lait kichhu bighanu na lāgai

By utterance of the Name occurs no impediment;
By hearing the Name Yama from far off flees.
By utterance of the Name is all suffering ended.
By contemplation of the Name is lodgement at
the Divine feet found. (1)
In unbroken devotion the Name Divine utter.
With delight and gusto Divine laudation sing. (I-Pause)
By contemplation of the Lord no evil eye affects.
By contemplation of the Lord afflict not demons and evil spirits.
By contemplation of the Lord attachment and pride
put *man* not in bondage.
By contemplation of the Lord *the self* in incarnation through
the womb is not involved. (2)
All times for contemplation of the Lord are propitious.
Rare among many are such as contemplate the Lord.
Any of high or low caste that the Lord contemplates,
The Supreme state enters. (3)
In holy company contemplate the Lord :
By contemplation of the Name Divine comes joy in perfection.
Lord ! to Nanak show grace
That with each breath the Lord he may contemplate. (4) (36.49)

Āpei Sāsatu Āpei Beidu

Devotion to the Lord comprehends knowledge of
Shastras and Vedas.
Of each being the inner secret He knows.
His entire substance is manifestation of light :
Almighty, all powerful is the Lord. (1)
My self ! with the Lord take shelter :
By the Master's guidance to the Divine lotus feet
make supplication;

Thereby shall not approach you foe or suffering. (I-Pause)
Himself is He essence of forest, grass-blade and the three worlds,
By whose thread is the world strung.
In Himself He unites the Eternal and the mutable power;
Himself unattached, Himself enjoyer of the world. (2)
Wherever I look, is His presence;
Other than He nothing exists.
By devotion to the Name is crossed the ocean *of existence,*
As Nanak in holy company Divine laudation sings. (3)
In His power lies liberation, enjoyment of the world and
device of liberation.
With Him is no one left unfulfilled.
Saith Nanak, servant of God : Blessed is the man P. 1151
With whom in His grace He is pleased. (4) (37.50)

Bhagtāṇ mani ānandu Gobind

In the heart of devotees abides joy in the Lord :
Resting in poise, shattered is all their anxiety.
In an instance are shattered *their* fear and doubt,
And in the mind is the Supreme Being lodged. (1)
The Lord, all-pervasive to His devotees is ever aidant :
Within and without, the Lord is by their side,
in all spots pervasive. (I-Pause)
The Lord is *my* wealth, property, beauty and device of life;
My life and breath in joy He ever cherishes.
His servant by the strength of His arm He protects,
Never deserting him, ever by his side. (2)
None is beloved as the Lord.
Holy *all* He cherishes.
The Lord is mother, father, progeny and relation.
Since Primal Time His devotees His laudation sing. (3)
His is the support; the Lord's is *their* heart's strength.
Other than He none they contemplate.
Nanak's heart in this finds courage.[1]
The Lord our objectives shall fulfil. (4) (38.51)

Bhay kau bhau pariyā simrat Hari-Nām

By contemplation of the Name Divine is fear itself
under terror.

---

1. Purukhārath=purushārath—manly quality, courage.

Ended is the malady of three qualities,[1] fulfilled are *His* servant's objectives. (I-Pause)
God's devotees that ever *His* laudation sing, the abode of perfection have acquired.
Dharmaraja that is Yama, to acquire purity seeks sight of God's servant. (1)
In holy company are effaced lust, wrath, intoxication of avarice, calumny and pride.
By great good fortune are such of the holy met :
Nanak to such is ever a sacrifice. (2) (39.52)

Panch majamī jo panchan rākhai

One restraining the five evils with five saintly states is endowed.
False is the tongue that ever rushes idly to wag.
One painting on *his body* various circles[2] and practising fraud,
In pining is destroyed like a widowed female. (1)
All other than the Name Divine is unreal.
Without *guidance of* the Master, perfectly-endowed is not attained liberation :
The reprobate materialist[3] at the eternal Portal is ruined.[4] (I-Pause)
Filthy is one not realizing Divine might.
By being plastered *with cowdung* a spot acquires not the Lord's approval of purity.
He whose mind is impure, washing himself from outside,
At the holy Portal no honour gets.[5] (2)
One making efforts for lucre
Never takes a straight step forward.
Such a one calls not to mind the Creator.
And from his tongue utters falsehood alone. (3)
To whomsoever the Creator shows grace,
With holy company has dealing.
Whoever in loving devotion to the Name Divine is attached,
Saith Nanak, impediment never shall face. (4) (40.53)

Nindak kau phitkei sansāru

On a calumniator the world heaps reproaches,

1. See Glossary.
2. Refers to the practice of certain Hindu sects.
3. Sākta.
4. Robbed.
5. Loses honour.

False is the calumniator's dealing.
Impure is the calumniator's conduct.
The Lord His servant protects. (1)
The calumniator along with other calumniators dies.[1]
The Supreme Being, Supreme Lord, His servant protects : P. 1152
Over the calumniator's head thunders death.[1] (I-Pause)
None the calumniator obeys.
The calumniator for his lies into regret falls.
Such with writhing of hands, their heads against
the earth strike.
The Lord spares not the calumniator. (2)
God's servant wishes not ill to happen to any;
The calumniator suffers *as stabbed* by a pike.
Like a heron his feathers he spreads;
But when anything he utters, *good people* after deliberation
cast him out. (3)
The Creator is controller of the inner self.
What God's servant does, immutable remains.
God's servant at the court Divine is judged pure.[2]
Nanak, servant of God, this after deliberation the
essence utters. (4) (41.54)

Due kar jori karouṇ ardāsi

With hands folded this supplication I make :
This life, body and wealth, all is His property.
He alone is my Master, the Creator Lord :
A million times *to Him* am I a sacrifice. (1)
Dust *of feet* of the holy confers purify.
By contemplation of the Lord are effaced evil tendencies
of the mind,
And cast off is impurity of multiple births. (1-Pause)
He in whose house lie all treasures,[3]
By whose service is attained honour,
Is fulfiller of all objectives,
And prop of life and breath *of His* devotees. (2)
In all beings is His light.
Devotees by contemplating the Repository of merit find life.

1. Implies transmigration
2. True
3. Implies the Nine Treasures (See Glossary).

In the mind and body on Him meditate,
Whose service never is fruitless. (3)
The Master's teaching is to *practise* compassion and content,
And to *acquire* treasure of the Name, pure object.
In your grace to your lappet attach *him* :
Nanak ever on the Divine lotus feet meditates. (4) (42.55)

Satiguru apunei sunī ardāsi

The holy Preceptor *to my* supplication lent ear,
And fulfilled were all objectives.
With *devotion of* mind and body on the Lord I meditated;
Thus the Master, perfectly-endowed, all my fear
has cast off. (1)
Mighty over all is the holy Preceptor;
By his service are attained all joys. (I-Pause)
He who accomplishes all,
None His decree can annul.
The Supreme Being, Supreme Lord beyond compare,
Of sight fulfilling desires—the Master is His image. (2)
He within whose *self* the Name Divine dwells,
Whatever he beholds is *source of* Divine illumination.
He whose mind is fully illuminated,
The Supreme Being in him dwells. (3)
To the Master ever I offer obeisance;
To the Master ever am I a sacrifice.
The holy Preceptor's feet I wash and sip *the wash* :
Saith Nanak : By ever contemplating the Master
find I life. (4) (43.56)

In the Measure Bhairon—Composition of Sri Guru Arjan Dev
Partāl (In variable rhythm)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Pratipāl Prabh kripāl kawan guna ganī P. 1153

Lord, *our* cherisher, gracious ! which of Thy merits
may I recount ?
Infinite Thy dispositions, numerous the waves of Thy *elan,*
Thou Lord of all (I-Pause)
Infinite is illumination of Thee, infinite *the ways of*
meditation on Thee;

Infinite *the ways* of uttering *Thy Name* and Performing
austerities in *Thy way.*
Infinite the melodies and tunes so beautiful *to praise* Thee;
Infinite those practising silence in *Thy way.* (1)
Infinite the notes raised to Thee; infinite the instruments playing;
Infinite their delight each moment received :
Infinite the sins and maladies that by listening to Thy
laudation are effaced.
Saith Nanak : In service of the Lord are comprehended
innumerable *merits.*
Such as those of bathing at holy river banks, performing of the
six ritual acts[1] fasting, worship,
Wandering in pilgrimages :
Thus is acquired merit of these all. (2) (1.57.8.21.7.57.93)

In the Measure Bhairon—Composition of Sri Guru Nanak Dev
Ashtpadiyān (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ātam mehṇ Rāmu Rāma mehṇ ātamu chīnasi Guru bīchārā
In the self *is pervasive* the Lord, in the Lord the self lies—
This by the Master's teaching is realized.
As the ambrosial *holy* teaching by the Word is realized,
Is annulled suffering and egoism destroyed. (1)
Saith Nanak : Terrible is the malady of egoism :
Wherever I look, this malady alone I behold—
Himself the Lord by the Primal Word liberation
grants. (I-Pause)
The Divine Tester Himself judges *of beings*; nevermore are
they penetrated by the sharp probe.[2]
Those on whom His glance of grace He casts,
to the Master unites them :
This by the Lord's holy Will comes about. (2)
Air, water, fire are gripped by malady of egoism[3]—gripped by
this malady those enjoying *fruits of* the earth.

1. These are the six prescribed duties of a pious Hindu. Also interpreted as study of the six Shastras.
2. A probe to test the purity of gold.
3. ('Egoism' is mentioned at the opening as the great malady).

Gripped by this malady are mother, father, maya and the
human body;
Gripped by this malady those attached to family. (3)
Gripped by egoism's malady are Brahma and Vishnu
along with Shiva;
Gripped by it the whole universe.
Those contemplating the Divine Essence, pondering the Master's
Word are liberated. (4)
Gripped by *egoism's* malady are the seven seas along with rivers;
Full of this malady are continents, and the nether regions.
God's devotees are pure, joyful—in all spots His glance
of grace He casts over them. (5)
Gripped by *egoism's* malady are followers of the six
monastic orders,[1]
And various kinds of practitioners of austerities.
What can poor Vedas and the Semitic scriptures do,
As the Sole Lord they do not realize ? (6)
Those enjoying delectable delights with this malady are filled;
Nor lies joy in consuming wild vegetables and roots.[2]
Those neglecting the Name and following other paths
In the last moments into regrets have to fall. (7)
By wandering over bathing-spots is not cast off this malady;
In scholastic study lies disputation.
Greatly malignant is the malady of dualism;
Those gripped by it after Maya go hankering. (8)
One that by the Master's teaching the holy
Word contemplates,
Purified is his heart, banished his malady.
Saith Nanak : God's devotees ever are pure,
Who with *Divine* grace are marked (9) (1)

In the Measure Bhairon—Composition of Sri Guru Amar Das P. 1154

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tini kartai iku chalatu upāiyā

The Creator a play has enacted :

---

1. These are Yogi. Sannyāsī, Jangam, Bodhī, Sarevare, Bairāgī.
2. (These are consumed by ascetics living in forests).

The Word has He communicated that is His mystic utterance[1] :
This the egoist has not realized; to the God-directed has
realization come.
The Creator has through all time caused all
things to happen. (1)
The Master's Word in my meditation is fixed :
Of the Name Divine may I never be forgetful. (I-Pause)
His father sent Prahlad to school.
With his tablet come he to the pedagogue :
Said the child : No other ritual shall I learn but the holy Name :
On my tablet write thou God's Name.[2] (2)
Spoke his mother to son Prahlad *to learn not* other than
what the pedagogue taught.
Said he : The Lord without fear is on my side.
Ignominy on my tribe shall fall, should the Lord I forsake ! (3)
Complained the pedagogues : Prahlad all the pupils
has corrupted :
Listens not to us; from his way is he not diverted !
All over the town did he preach devotion *to God.*
The assembly of the wicked could do little *to dissuade him.* (4)
Sanda and Marka[3] against Prahlad complained.
All the titans did their worst *to stop him :*
He cherishes His devotees' honour—
What can mere creatures accomplish ? (5)
By reward for actions did the titans get authority *to rule :*
They realized not the Lord; so He forsook them.
The titan-king with son Prahlad made strife :
The blind fool not realizing, his death was at hand. (6)
Shutting, Prahlad in a cell, was the door locked.
The fearless child no way was afraid :
'Inside me is the true teacher, the Lord of the universe',
he declared.
The Creature, presuming to share God's might, assumed the
unjustified divine title.
What was predestined came to pass.
With God's servant had *the titan* entered into strife. (7)

1. *Anhad-Bānī.*
2. Govinda-Murāri.
3. Names of pedgagogues.

The father lifted the mace at Prahlad,
Threatening, 'Where now is thy Lord of the universe,
thy Master' ?
The bountiful life of the Universe at the last is the *true* friend,
Pervading wherever one may cast one's look. (8)
Splitting the pillar, His form the Lord manifested;
And the arrogant titan was destroyed.
The hearts of God's devotees with joyous music echoed;
On His servant exaltation He conferred. (9)
The Lord created birth and death and attachment,
And for the creation destined coming and departure hence.
To fulfil Prahlad's purpose, Himself the Lord manifested :
Thus was fulfilled prophecy of His devotees. (10)
The whole race of gods hailed Lakshmi,
Supplicating : 'Mother ! unmanifest the form of Narasingh'.[1]
Lakshmi, terror-struck, dared not face him;
So Prahlad, servant of God, fell at Narasingh's[2] feet. (11)
The holy Master inspired meditation on the Name, P. 1155
the supreme wealth.
Rule and property, all are false *forms* of Maya.
Avaricious human beings to these cling :
Those without devotion to the Name Divine,
are at the Portal chastized. (12)
Saith Nanak : 'Each does as by the Lord ordained :
Such alone are accepted as to the Lord are devoted.
His devotees has He ever succoured.
To Prahlad His form the Lord manifested. (13) (1.2)

Guru-sevā te amrit phalu pāiyā haumai trishn būjhai

In devotion to the Master is attained the fruit of immortality,
The fire of egoism assuaged;
And desire in the mind is absorbed back. (1)
Beloved Lord ! Show Thy grace :
Day after day this humble servant the boon of
Divine grace seeks,
By the Master's Word to be saved. (1-Pause)
God's devotees from Yama's torment are exempt :
Not a particle of suffering on them dare he impose.

---

1. Narasimha=Man-lion, name of the Lord's manifestation *avtār* in Indian mythology.

Those under Thy shelter are saved themselves,
and save all their forebears.[1] (2)
Thy devotees' honour dost Thou cherish
Such is Thy greatness :
Accumulated sins and suffering of multiple births dost Thou annul :
Not a mustard grain of duality remains. (3)
Forgetful, ignorant are we, devoid of realization;
Thou dost in Thy Will grant realization.
All happens as in Thy Will lies;
None else has the power. (4)
The world hast Thou created; set it to various tasks :
To evil-doing has it be taken itself.
On a throw has it forfeited its boon of human birth,
By the Word finding not realization. (5)
Devoid of vision, egoists die,
In darkness of foul thinking and ignorance involved;
The ocean of worldliness they never can cross,
Without the Master's guidance headlong sunk. (6)
The holy, by the Word in the Eternal are dyed;
By the Lord to Himself united.
The Master's teaching by the holy Word they realize,
And to truth are constantly devoted. (7)
Pure Thy self, pure Thy devotees.
By contemplation of the Master's Word.
Nanak is for ever a sacrifice to such,
As the Name Divine in their hearts cherish. (8) (2.3)

In the Measure Bhairon—Composition of Sri Guru Arjan Dev

Ashtpadiyān (Octects)

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jisu Nāmu ridai soī waḍ rājā

Whoever in heart *bears* the Name, is *truly* a great king.
Whoever in heart *bears* the Name, fulfilled are all his objectives.
Whoever in heart *bears* the Name, wealth[2] of million
kinds receives.
Without *devotion to* the Name is life gone waste. (1)

1. Generations preceding.
2. Used symbolically for devotion.

Such I praise as have capital of the Name Divine.
Such are supremely fortunate as have placed on forehead the
Master's hand in *benediction.* (I-Pause)
Whoever in heart *bears* the Name, is Lord of numerous
forts and cohorts.
Whoever in heart *bears* the Name, joy in poise receives.
Whoever in heart *bears* the Name, is joy-cooled.
Without devotion to the Name is one cursed in life
and is as one dead. (2)
Whoever in heart *bears* the Name, is liberated while living. P. 1156
Whoever in heart *bears* the Name, is *master of* all devices
to liberation.
Whoever in heart *bears* the Name, the Nine Treasure has received.
Without *devotion to* the Name, *man* caught in delusion.[1]
in transmigration remains involved. (3)
Whoever in heart *bears* the Name, above need has arisen.
Whoever in heart *bears* the Name, all gains[2] acquires.
Whoever in heart *bears* the Name, large is his family *of merits.*
One without the Name is an egoist, ignorant. (4)
Whoever in heart *bears* the Name, immutable is his station.
Whoever in heart *bears* the Name, on the throne
in Divine Essence is seated.
Whoever in heart *bears* the Name, is truly wealthy.
One without the Name forfeits honour and credit. (5)
Whoever in heart *bears* the Name, is universally reputed.
Whoever in heart bears the Name, is *image of* the Creator,
Supreme Being.
Whoever in heart *bears* the Name, is exalted over all.
One without *devotion to* the Name in numerous
births wanders. (6)
Whoever in heart *bears* the Name, lifted is his darkness
of ignorance.
Whoever in heart *bears* the Name, is approved *of God.*
Without the Name continuous everlasting transmigration. (7)
Such *devotion to* the Name acquire as have the Lord's grace.
These in holy company behold the Lord.
Their transmigration annulled, joy they receive.
Saith Nanak : Their essence to the *Divine* Essence is united. (8.1.4)

1. Also used symbolically, for the strength within.
2. Used symbolically—spiritual gains.

Koti Bishan kīnei avatār

Millions of Vishnu-incarnations has *He* created.
Millions of universes are abodes of righteous endeavour[1]
ordained by Him.
Millions of Shivas has He created for destruction *of the world.*[2]
Millions of Brahmas has He appointed the world to create. (1)
Such is our Lord, Divine Master :
I have not power to relate the sum of His merits. (I-Pause)
Millions like Maya are His handmaids;
Millions of beings His couch.
Millions of created *worlds* Thy limbs.
Millions of devotees in the Lord's Presence abide. (2)
Millions of monarchs[3] *to Him* make obeisance.
Millions of Indras stand *and wait* at His court.
Millions of paradises in His glance lie,
Millions of names assess Him not. (3)
Millions are the trumpet notes raised to Him.
Millions the theatres where is enacted His wondrous play.
Millions of Shaktis[4] and Shivas[4] obedient to His Will.
To millions of beings sustenance He provides. (4)
In His foot lie millions of bathing-spots.
Millions by contemplating His beauteous Name are purified.
Millions the priests offering worship *to Him.*
Millions His expanded manifestations, without a second. (5)
Millions of pure selves laud Him;
Brahma's progeny a million times showers praise on Him.
In an instant millions of dissolutions and creations He enacts.
Millions, beyond count Thy merits. (6)
Millions of the enlightened on enlightenment of
Thee discourse.
Millions engaged in meditation on Thee meditate.
Millions of hermits in austerities engage.
Millions of sages in the state of silence abide. (7)
Lord immortal, unknowable,
Controller of the inner self, in each self pervasive, P. 1157

1. Cf. Japuji, 34.
2. Another rendering : Millions of Shivas has He created and these have disappeared.
3. Lords of umbrellas.
4. Shaktī, the mutable principle; Shiva, the eternal.

Wherever I look, is Thy abode :
This illumination the Master to Nanak has brought. (8) (2.5)

Satiguri mo kau kīno dānu

The holy Preceptor a boon on me has conferred :
The invaluable Name Divine to me has granted.
With poise, joy and endless playful wonders
Has the Lord spontaneously met Nanak. (1)
Saith Nanak : Holy is the Lord's laudation,
In which again and again is the mind absorbed. (I-Pause)
Spontaneously is our food of God's Love
Spontaneously in our home the Name finds utterance.
Spontaneously in our home comes liberation through
the holy Word.
Spontaneously are our stores filled.[1] (2)
Spontaneously are our objects fulfilled.
Spontaneously are our sorrows shaken off.
Spontaneously are our foes turned friends.
Spontaneously is the ego brought under control. (3)
Spontaneously has the Lord brought comfort to my mind :
Spontaneously are our hopes fulfilled.
Spontaneously have I *realized* all truths.
Spontaneously has the Master granted me the holy Word. (4)
Spontaneously are our rancours ended.
Spontaneously is our darkness *of mind* effaced.
Spontaneously is the mind engaged in singing *God's*
sweet laudation.
Spontaneously have we beheld the Lord pervading each self. (5)
Spontaneously are ended all doubts.
Spontaneously is lodged in the mind joy and poise.
Spontaneously rings in my self the mystic music.
Spontaneously in our mind is the Lord manifested. (6)
Spontaneously is the mind fixed in faith.
Spontaneously have we realized the Lord immutable.
Spontaneously has comes to our hand the Divine prop. (7)
Spontaneously has the Lord in Primal Time recorded
for us the writ.
Spontaneously has the Sole Lord met us.

1. (Mystical expression for fullness of devotion).

Gone are *considerations of* the mind's anxiety and mental peace.
The Lord is now absorbed in Nanak and Nanak has become
the Lord's image. (8) (3.6)

In the Measure Bhairon—Composition of the Bhaktas

Of the Composition of the Venerable Kabir

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ihu dhanu merei Hari ko nāouṇ

This my wealth of the Name Divine,
Neither shall I hoard nor sell off. (I-Pause)
The Name is my crop and field.
I Your servant, seek to be devoted to You. (1)
The Name is my wealth and capital :
No other I know, discarding You. (2)
The Name is my relation and brother;
The Name ever is with me, at the last my friend. (3)
Whomsoever though abiding amidst Maya,
unattached Thou dost keep,
Saith Kabir, his servant I am. (4) (1)

Nāṇgei āwanu nāṇgei jānā

Man comes unclad, unclad he departs.
King or monarch, none shall last. (1)
The Divine Monarch *alone* is *for me* Nine Treasure;
Wealth, attachment, wife all are Thy property (I-Pause)
Wealth when we come is not by us, nor is with us P. 1158
at departure.
What matters elephants tied at the gate ? (2)
Lanka[1] was a fortress of gold;
Yet what did the thoughtless Ravana take away with him ? (3)
Saith Kabir : Contemplate for a while Divine merit.
Else man like a gambler empty-handed shall leave. (4) (2)

Mailā Brahmā mailā Indu

Impure[2] is Brahma, impure Indra.
Impure the sun, impure the moon. (1)
This world is impure, filthy.
The Lord alone is pure, without limit or extent. (I-Pause)

1. Now known as Sri Lanka, believed to be Rāvana's kingdom.
2. 'Impure' herein implies Maya-polluted.

Impure are the numerous universes;
Impure night and day and the months. (2)
Impure is pearl, impure the diamond.
Impure air, fire and water. (3)
Impure Shiva called Shankara and the Supreme Lord;[1]
Impure accomplished Yogis, Yoga-practitioners
and the sects. (4)
Impure Yogis, wandering ascetics with matted locks.
Impure the body along with the self. (5)
Saith Kabir : Such alone are approved of the Lord;
Such alone pure as have realization of the Lord. (6) (3)

Manu kari Meccā qiblāh kar dehī

Make your mind Mecca, your body the altar[2] faced in prayer.
The Supreme Preceptor is the self, enlightener about the Lord. (1)
Thou Mulla, raise the call to prayer and perform *namaz*
In the mosque of the ten doors.[3] (I-Pause)
Slaughter dark tendencies,[4] doubt and rancour;
Consume the five *evils* and acquire content. (2)
One and the same is the Hindu's and the Muslim's Lord :
Neither Mulla nor Sheikh[5] can change this[6] (3)
Saith Kabir : I am turned mad *after God :*
By restraining the mind in poise am absorbed. (4) (4)

Gangā kai sangi salitā bigarī

A stream by joining Ganga has changed its form—
In the end this stream became Ganga itself. (1)
Kabir, calling on God for help, too is changed.
He has acquired form of the eternal Lord, now straying
nowhere else. (I-Pause)
In company with sandalwood is changed some tree—
That tree as sandalwood has ended. (2)
In company with the philosopher's stone is changed copper—
That copper as gold has ended. (3)
In company with the holy is Kabir changed;
Kabir as *image of* the Lord Himself has ended. (4) (5)

---

1. Mahesh.
2. Qiblāh=the direction facing which Muslims pray. In India that is the West, towards which Mecca lies.
3. The body is implied, with the nine physical openings and the 'tenth door' of superconsciousness.
4. Tāmas, the lowest of the 'Three qualities.
5. Sheikh is a Muslim religious title.
6. Lit. What can the Mullā and the Sheikh do in this matter?

Māthei tilaku hathi mālā bānāṇ

People that on the forehead draw the paste-mark,
grasp the rosary in hand
And adopt such disguise,
Look upon God as plaything. (1)
Lord ! if I am mad, still am I Thine.
What do people know of my secret ? (I-Pause)
I pluck not leaves *for offerings*, and worship not deities :
All service other than devotion to the Lord is fruitless. (2)
The holy Enlightener[1] I worship and ever propitiate :
By such service at the Divine Portal shall I attain joy. (3)
People call Kabir crazed.
The Lord alone knows Kabir's mystery. (4) (6)

Ulaṭi jāti kūl doū bisārī

By turning away *from the world,* are my caste[2]
and lineage forgotten.
Now my weaving is all done in the void of the Supreme Poise. (1)
Now no quarrel have I left :
Brahmin and Mulla both have I discarded. (I-Pause)
Weaving Divine devotion, to my self this garment I offer. P. 1159
Discarding egoism, God's praise I sing. (2)
What the Brahmin and the Mulla have scribed,
That have we discarded, accepting none of it. (3)
With purity of heart the Lord you may behold.
Kabir by searching the self with the Lord has found union. (4) (7)

Nirdhan ādaru koī na dei

None to the poor person offers regard,
Despite millions of efforts, none to him attends. (I-Pause)
Should the poor man go to the rich
Though present, his back towards him he turns. (1)
Should the rich man go to the poor man,
With respectful regard he accosts him. (2)
Poor and rich both are brothers :
Ineffaceable is the Lord's decree. (3)
Saith Kabir : He is truly poor,
In whose heart abides not the Name. (4) (8)

---

1. Here implies the Lord.
2. His caste was weaver, reckoned low.

Guru-sevā tei bhagati Kamāī

By service to the Master devotion I performed,
Whereby this human incarnation I attained.
This incarnation even the gods seek to acquire,[1]
In this incarnation perform thou devoted service to the Lord. (1)
Be to the Lord devoted; put Him not out of mind,
This is the gain to be got from the human incarnation. (I-Pause)
Till such time as the malady of old age has not come,
Till such time as death this body has not gripped,
Till such time as your utterance has not become incoherent,
My self ! to the Lord be devoted (2)
Brother ! shouldst thou not perform devotion now, when
shalt thou do it ?
When the end comes, devotion then shall be beyond thy power.
What thou mayst do now, shall be meritorious.[2]
Later shalt thou repent and swim not the other shore. (3)
The true servant *of God* is one engaged in *His* service.
Such alone the immaculate Lord have attained.
By contact with the Master are their doors *of realization* opened.
Such shall no more tread the path of transmigration. (4)
This is thy occasion, this thy turn.
Ponder this in thy mind.
Saith Kabir : Now mayst thou win the *game of life* or lose,
as be thy will :
Kabir in various ways has uttered aloud this
admonition *to thee.* (5) (9)

Shiva kī pūrī basai būdhi sāru

In the realm of felicity[3] abides pure realization.
Seek union with it and enter contemplation.
Thereby shall you acquire illumination of this world and that.
What good that man exhausts himself in acquisitiveness ? (1)
In the essence of the self is my meditation fixed.
Devotion to the Name of the Divine Monarch is for me
supreme realization. (I-Pause)
With the Creator's[4] Portal have we formed our relationship,

1. Contemplate.
2. Pure, holy.
3. Shivapurī, in the Yogic parlance the 'tenth door' of supreme realization.
4. Lit. Origin of all.

And over sun-like *burning impulses* have placed *cooling*
moon-like *poise.*
In the dark direction[1] of sunset of *ignorance*
Now blazes the sun of illumination,
And the seat of realization[2] now in my head is fixed. (2)
In the direction of this sunset lies a stone of *ignorance,*
Over which lies another window, *opening on to material desires.*
Above this window is situated the tenth door of
superconsciousness,
Whose prospect, saith Kabir, is without end or limit. (3) (2.10)

So mūllāṇ jo mana siuṇ larai

The true Muslim divine,[3] is one with the ego wages battle,
And following the Master's teaching with death joins in conflict.
Of death should he crush the pride :
To such a Mulla ever we make obeisance. (1)
The Lord is ever by us; why describe Him as far ?
Restrain the perturbing mind, and to the Lord, P. 1160
all-beauty attain. (I-Pause)
The true Muslim law-giver[4] is one who his self contemplates,
And by the fire of the self the Supreme Being illuminates.
Not in dream in lust should he indulge[5] :
Such a Kazi shall meet neither old age nor death. (2)
The true sufi[6] is one who shooting arrows of *illumination*
and restraint
The mind uncontrollable under control places.
In the Highest state of illumination[7] should he
assemble his army *of merits*
Over such a *Sultan* waves the umbrella of royalty. (3)
The Yogi invokes Gorakh,[8]
The Hindu utters Rama's Name,
The Muslim's god is Khuda without a second,
Kabir's Lord is all-pervasive. (4) (3.11)

---

1. Lit. West.
2. Merūdand, lit. the vertabret column, by which passes sushmana, the channel of realization.
3. Mullā.
4. Kazī.
5. Should not let drop the seminal fluid.
6. ('Sultan' is the title given to Sufis of a high order). A trope here is intended with *Sar-tan*, one who shoots an arrow.
7. Gagan Mandal—Yogic term for the seat of superconsciousness.
8. Lord of the universe, Yogic name for God.

Jo pāthar kau kahatei Dev

Those that call a stone their God,
Wasted is their devotion.
Those that fall at the feet of stone-idols,
Wasted is their endeavour. (1)
Our Lord ever to us speaks;
To all creation largesse He grants. (I-Pause)
The ignorant[1] man knows not, God abides within;
Attached to delusion his mind in thongs be puts.
The stone neither speaks nor can grant a boon—
Such ritual hollow, such service fruitless. (2)
Should any apply sandalwood paste to a corpse,
What gain out of it shall he get ?
Should the corpse in filth be thrown about,
What would it then lose ? (3)
Saith Kabir, making loud proclamation :
Thou ignorant materialist,[2] understand and behold :
Many homes by duality are ruined.
God's devotees ever are in joy. (4) (4.12)

Jal mehṇ mīn māyā kei bedhei

The fish that lives in water by Maya is pierced;
The moth *hovering* around the lamp too by Maya is penetrated,
Maya in the form of lust to the elephant clings.
Snakes and humming-bees too amid Maya are destroyed. (1)
Brother ! so seductive is Maya,
That all creatures it deludes. (I-Pause)
Birds and animals by Maya are attracted;
Sugar too greatly torments the fly.
Horses and camels in Maya are absorbed.
Even the eighty-four Siddhas[3] in Maya disport. (2)
The six celibates[4] are Maya's slaves;
So also the Nine Supreme Yogis[5] and sun and moon.
Performers of austerities too by Maya are tied.
In Maya lies death and the five minions of evil. (3)

---

1. Blind.
2. Sākta.
3. The legendary Siddhas, held to be immortal.
4. These are, Hanūmān, Bhairon, Lachhman, Gorakh, Bīshma and Datt.
5. The Nine immortal superior Yogis, such as Gorakh, Machhindra and others

Dogs and jackels by Maya are attracted,
So also apes, leopards and tigers,
And cats, sheep and foxes.
Even the roots of trees in Maya are fixed. (4)
Gods too by Maya are attracted,
So also the ocean, Indra and the earth.
Saith Kabir : Whoever has a belly *to fill,* is under Maya's *spell.*
Release from it comes when the holy Preceptor is met. (5) (5.13)

Jab lagu merī merī karai

As long as man in possessiveness is involved,
None of his objective is fulfilled.
When *his* possessiveness is effaced,
Then does the Lord grant him fulfilment. (1) P. 1161
My self ! contemplate this illuminative understanding :
Why not contemplate the Lord, shatterer of suffering ? (I-Pause)
While the tiger of *pride* is present in the forest of *the self,*
The forest takes not bloom.
When the jackal of *humility* destroys this tiger,
The entire vegetation puts on blooms. (2)
Whoever wins *in the worldly way sinks; whoever loses the world swims across,*
And by the Master's grace, crosses over.
Kabir, servant of God thus instructs you :
Solely to God be you attached. (3) (6.14)

Sattari sai salār haiṇ jā ke

He who has seven thousand chiefs of his hosts;
And has a lakh and a quarter prophets under Him;
Whose devotees[1] are eighty-eight crore in number,
Whose special attendants number fifty-six crores—(1)
Who to Him shall present my petition, a humble man's ?
Far is His court a rare one to His mansion attains. (I-Pause)
Thirty-three crore are His domestics :
In eighty-four lakh species whirl creatures crazed.
To Adam, ancestor of mankind the Lord showed grace,[2]
Whereby he attained fullness of Paradise. (2)
Whoever has perturbation in heart, turns yellow-faced,

1. Sheikh; may also imply Shesh-nāga., the legendary serpent.
2. Glance of grace.

And leaving scriptures,[1] follows Satan.
Such a one blames the world and carries a grievance
against mankind :
Each receives his deserts according to his deeds. (3)
You the Provider, we perpetually beggars.
Should we answer You back, we turn sinners.
Kabir, Thy servant Thy shelter seeks.
Merciful Lord, pray keep me close to paradise. (4) (7.15)

Sabhu koī chalan kahat hai ūhāṇ

Each one says, *to paradise* we go :
I know not where paradise is. (I-Pause)
They know not the secret of their self,
And only blab about paradise. (1)
While in heart lasts desire for Paradise,
Comes not abiding at the Divine feet. (2)
I know not if Paradise has a moat and ramparts,
or is plastered over with thick mud.
Nor know I of the gate of Paradise, (3)
Saith Kabir[2] : What else can we say,
Except that the holy congregation is the *real* Paradise (4) (8.16)

Kiuṇ lījai gaṛh bankā bhāī

Brother ! how may we conquer this finely-built fort *of ignorance,*
Whose ramparts are of quality and most of the three
qualities[3] ? (I-Pause)
Its army consists of the five evils, twenty-five lower tendencies
like attachment and intoxication or pride,
With powerful Maya as trench.
This poor man *there* cannot prevail : Lord, what shall I do ? (1)
Lust its window, suffering and pleasure its doorkeepers;
Sin and meritorious deeds its gates.
Clamorous wrath is the commander[4] and the mind
intractable king (2)
Pleasure the armour and possessiveness the helmet,
With foul thinking drawing the bow.
Desire abiding in heart its arrows—
With all this is this fort impregnable. (3)

1. Kateb=Kitāb, implying the Koran.
2. Kamīr here, a variation on 'Kabīr.
3. See Glossary.
4. Chief.

With burning brand of love and rocket of devotion,
The bomb of enlightenment we shot :
By poised meditation was lighted the Divine light—
Thus at one stroke was it conquered. (4)
As with purity and content by my side I fought,
Were both gates stormed.
Along with holy company by the Master's grace was the
king of the fort captured. (5)
With an army of God's devotees and strength of contemplation, P. 1162
Was snapped the noose of fear of death.
Kabir,[2] servant of God, then ascended the fort,
And assumed the eternal dominion. (6) (9.17)

Gang gusāini gahir gambhīr

To Ganga, the goddess,[1] profound and deep
Was Kabir taken bound in chains. (1)
When the heart sank not, why should the body fear ?
The heart in the Divine lotus feet remained absorbed. (Pause)
By the Ganga waves was snapped my chain,
And *amid the* Ganga was Kabir seated on a deer-skin (2)
Saith Kabir : None *else* is our friend or companion :
On water and land is the Lord our presever (3) (10.18)

In the Measure Bhairon—Composition of the Venerable Kabir
Ashtpadi (Octet)
Score 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Agam drūgam gaṛhi rachīyo bās

In the inaccessible, hard to reach citadel has
the Lord taken abode,
Where is shed His light.
There flashes lightning and is joy felt.
There is established the Lord, youthful Divine figure. (I)
Should the self to the Name Divine be devoted,
Is shed old age and death and doubts flee (I-Pause)
Those in love with distinctions of high caste and low
caste sing lays of egoism.

1. (Here too *Kamīr* occur in place of *Kabīr*).
2. Vishnu's *shakti*.

Where the Lord is seated,
There rings sound of mystic music (2)
Continents and spheres has He created,
And the three worlds, the three deities and the
three qualities destroys.
Inaccessible, unknowable, in the heart He abides.
None the secret thought of the Divine prop of the
earth can encompass (3)
In the plantain flower[1] like the sun He blazes.
In dust of His lotus the self has abode.
In the lotus with twelve petels in the heart lies His inspiration,
Where is the abode of the Lord, Lakshmi's Spouse.[2] (4)
He who in the lower world and the higher and on the
face casts His light
In the cosmic void abides.
There shines neither sun nor moon;
The Primal immaculate Being in joy there disports (5)
Whatever is in the universe, know that to be also in the body.
In this lake of Mansorovar take thou bath.
Whoever utters the formula, 'I am He',
Neither merit nor sin to Him clings (6)
With Him are neither caste distinctions or sun's heat or shade :
No way realized except under the Master's shelter.
Absorption fixed in Him cannot be shaken nor is removed,
In the equable cosmic void absorbed. (7)
Should anyone realize it, in the core of the heart He abides.
What inspires our utterance is He himself.
Whoever by the Divine formula his mind in poise brings,
Saith Kabir, liberation finds.[3] (8) (1)

Koti Sūr jā kai pargās

Millions of Suns for Him shed light;
Millions of Shivas and Kailashes are His.
Millions of Durgas[4] rub His feet;
Millions of Brahmas *to Him* recite the Vedas. (1)
When I look, the Lord solely I behold :
With no other deity have I any concern. (I-Pause)

1. This has a Yogic overtone.
2. An attributive name of Vishnu, here signifying God.
3. Swims across.
4. The goddess, Shiva's consort.

Millions of moons are lamps *providing Him light.* P. 1163
Thirty-three crore deities His food-offering consume.
Millions *like* the Nine Satellites[1] at His court stand and wait.
Millions of Dharmarajas His door-keepers. (2)
Millions of winds revolve on four sides of Him;
Millions of Serpent-Kings spread His couch;
Millions of oceans His drawers of water;
Millions of eighteen-fold loads of vegetation[2]
His body's hair. (3)
Millions of Kubers[3] His treasures fill.
Millions of Lakshmis *for Him* deck themselves.
Millions of sins and merits *by His glance* are cast off.
Millions of Indras do Him service. (4)
Fifty-six crore *cloud-clusters* are His door-keepers;
In each being[4] is His limitless light.
Demoniac powers with hair disbevelled, terrible aspects
move about;
An millions of the Lord's powers disport themselves. (5)
At His court are performed millions of sacrifices.
Millions of choristers cry Him 'Hail' !
Millions of *forms* of learning his laudation may sing;
Still is not the Supreme Being's limit encompassed. (6)
Fifty-two crores over Him wave the fly-whisk[5] :
He who Ravan's hosts discomfited.
A thousand crores His story[6] relate.
Duryodhan's[7] arrogance He shattered. (7)
Millions of gods of love equal Him not *in beauty,*
Who from the understanding steals *good qualities.*
Saith Kabir : Listen to me, Lord[8] :
Grant me the state of fearlessness.
This boon I beg. (8) (2.18.20)

1. (This is an astronomical allusion)
2. (Traditionally, one leaf of each kind of vegetation would collectively make eighteen loads).
3. The God of wealth.
4. In each city.
5. Also rendered : "His host *of monkeys* consisted of fifty-two crores."
6. Purāna.
7. The King of Kauravas in Mahābhārata.
8. One who holds in hand the earth (or the bow), an attributive name of Vishnū, here signifying God.

In the Measure Bhairon—Composition of the Venerable Namdev

SCORE I

In the Name of the Sole Supreme, Being, Realized by
the holy Preceptor's Grace

Rei jihbā Karauṇ sat khand

My tongue ! into a hundred pieces shall I cut thee,
Shouldst thou not utter *the name of* the Lord. (1)
With the Lord's Name dye thy tongue.
On the Lord, of beauteous aspect, joyful meditate. (I-Pause)
False is the tongue engaged in aught else.
The Name Divine solely brings liberation (2)
Countless million *times* other kinds of worship I offered :
None approaches *devotion to* the Name Divine. (3)
Thus supplicates Namdev : Lord ! may I behold Thee
In Thy innumerable *created* forms. (4) (1)

Par dhan par-dārā parharī

Whoever has discarded other's wealth and other's women folk
The Lord puissant[1] by his side abides (1)
Such as to the Lord are not devoted,
Their sight would I not wish to see. (I-Pause)
Human beings that from the Lord are separated,
Are as beasts. (2)
Saith Namdev : One though bearing thirty-two
features[2] of beauty,
Without honour[3] appears not beautiful. (3) (2)

Dūdh kaṭorai gaḍwai pānī

In a bowl I *put* milk and took a jug of water,
After a brown spotted cow I had milked. (1)
Said I : Divine King ! drink this milk :
Drink it that my heart be satisfied.
Should you not drink it, my father at home
will be wroth. (I-Pause)
A golden cup[4] full of amrita,[5]
Nama[6] before the Lord placed. (2)

---

1. Nar-Hari=man-lion, an avatār of Vishnu.
2. This is the traditional count of the features of beauty of the male.
3. Lit. nose in Punjabi and Hindi idiom.
4. Said symbolically, for the cup proffered to the Lord.
5. A term expressive of milk.

The Lord smiled at Nama[1] and said :
This one devotee alone in my heart abides. (3)
The devotee after the Lord had drunk the milk, P. 1164
came home.
Nama[2] *thus* had sight of the Lord. (4) (3)

Main baurī merā Rāmu bhatāru

I a love-crazed female; the Lord is my spouse.
With loving care fore Him I deck myself. (1)
Folks, calumniate me should you so wish :
My body and mind to the beloved Lord is dedicated. (I-Pause)
Enter not into contention with any.
My tongue ! quaff thou the Divine elixir (2)
My self ! know now the time has come
When with drums beating the Lord I shall meet. (3)
Let any shower praise or calumniate me,
Nama[1] with the Lord has had union. (4) (4)

Kabahūṇ khīri khāṇḍ ghīo na bhāvai

Sometimes man relishes not milk, sugar and ghee.
At other times the Lord makes him beg for a crust of bread
from house to house.
At other times hard gram is one made to pick up. (1)
Brother : Live as the Lord keep us :
Beyond expression is the Lord's greatness. (I-Pause)
Sometimes man has horses and steeds to caper;
At other time has he not a slipper on the feet. (2)
Sometimes He makes one sleep in a bed with white *sheets*.
At other times is not obtained earth spread with straw. (3)
Saith Namdev : The Name alone brings liberation.[2]
Whoever has contact with the Master, is liberation.[2] (4) (5)

Hasat khelat terei dehūrei āyā

In a cheerful mood to Thy temple I came.
While performing devotion, was Nama pushed off. (1)
Lord of Yadava race[3] ! low is my caste.
Why didst Thou give me birth in a dyer's home ? (I-Pause)
Picking up my woollen sheet, back I turned,
And sat in the temple's rear. (2)

1. Short for Namdev.
2. (The figure in each case is swimming across).
3. Krishna is meant, here implying God.

While Nama the Lord's laudation was uttering,
The temple *door* towards the devotee turned. (3) (6)

In the Measure Bhairon—Composition of the Venerable Namdev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jaisī bhūkhei preeti anāj

As is one hungry yearning for food;
As is one thirsty seeking water;
As is the thoughtless, man involved in his family—
Even thus is Nama[1] in love with the Lord. (1)
Nama[1] with the Lord is in love,
And spontaneously from the world is detached. (I-Pause)
As is the *wanton* woman in love with a stranger;
As is the greedy man lover of lucre;
As is the philanderer in love with women—
Even thus is Nama[1] in love with the Lord. (2)
True love is that which the Lord Himself inspires.
Then by the Master's grace is duality banished.
Such a one in the Lord absorbed, never from Him
is cut asunder.
Nama[1] to the holy Name is devoted. (3)
As is the love between the child and *its* mother,
Thus is my heart to the Lord attached.
Namdev thus states in humility : My love *in Lord* is fixed.
The Lord in my heart abides. (4) (1.7)

Ghar ki nāri tiyāgai andhā P. 1165

The purblind man disregards his own wife,[2]
And with another's woman into illicit relationship enters.
The parrot at sight of the simbal[3] tree is pleased,
But at the end hangs from it dead. (1)
The evil-doer's abode is in the fire *of passion*—unceasing he
keeps burning (I-Pause)
Such a one goes not to witness Divine devotion—
Leaving the straight path, the crooked path taking.
Forgetful of his origin, in transmigration he keeps involved.
Amrita he casts off, and loading poison, eats of it. (2)

---

1. Short for Namdev.
2. The wife of his home.
3. A tree bearing cotton-like flowers.

As in the harlot's home is gathered the assembly of
pleaśure-seekers,
She dresses up and makes up her figure.
Beating the rhythm, her tone[1] she measures;
Round her neck falls Yama's noose. (3)
Whoever has good fortune recorded on his forehead,
To the Master's shelter comes rushing.
Namdev to this thought gives expression :
Holy devotees of God ! thus shall you find liberation. (4) (2.8)
Sandā Markā jāe pūkārei paṛhai nahīṇ ham hī pach hārei
Sanda and Marka[2] made complaint : Prahlad reads not with us;
To exhaustion have we tried.
Uttering Rama's Name his hands he claps, and has all the
pupils misguided. (1)
God's Name he repeats,
And in his heart contemplates the Lord. (I-Pause)
The principal queen humbly states *to her son* :
The king has conquered the whole earth;
His son, Prahlad, thou obeyst him not—thy intentions
are other. (2)
The assembly of evil-minded counsellors then resolved to put
an end to his life.[3]
From terror of fall from the mountain, *drowing* in water and
burning in fire He saved him :
Thus did the Divine King turn His might. (3)
Then *the king,* drawing his sword, frightening him with death,
said in anger :
Tell me who shall protect thee.
Said Prahlad : He who is yellow-robed,[4] Lord of the three worlds
In this pillar lies. (4)
The Lord who tore Harnakash[5] apart with His claws
Succoured gods and humanity.
Saith Namdev : On the puissant Lord[6] we meditate,
Who the gift of fearlessness confers. (5) (3.9)

1. Breath.
2. The saintly child Prahlād's schoolmasters.
3. Ironically, let us lengthen his life.
4. Implies Vishnū, symbolizing God.
5. The demon king Hrinyakashyapu.
6. Nar-singh, the man-lion incarnation of Vishnu.

Sultānu pūchhai sunu bei Nāmā

Said the Sultan : Listen, thou Nama[1] :
Let me see the doing of Thy Rama. (1)
The Sultan got Nama[1] bound,
Saying, 'Let me see the *power* of the Hari and Vithal; (1-Pause)
Bring to life the slaughtered cow,
Else right here shall thy head be cut off. (2)
Said Nama[1] : Majesty ! how can this happen ?
What is slaughtered cannot be made alive. (3)
Nothing by my will happens :
All happens as Willed by God. (4)
The king was full of violent arrogance,
And an elephant was goaded for attack. (5)
Nama's[1] mother was wailing,
Saying : Discard Rama; why not to Khuda be devoted ? (6)
Said Nama :[1] Neither am I thy child, nor thou my mother.
Even though this body be destroyed still the
Lord's laudation shall I sing. (7)
While the elephant struck with its trunk,
Nama[1] by the Lord's protection was saved. (8)
Said the king : Kazis and Mullas make me obeisance,
But this Hindu has humbled my pride. (9)
Petitioned the people : Your majesty; listen to our submission :
Take gold equal to Nama's[1] weight. (10) P. 1166
Replied the king : Should I accept this wealth,
into hell would I go,
As leaving faith, worldly wealth I gather. (11)
Nama[1] with fetters on his feet was clapping his hands *in joy*,
And singing Divine laudation. (12)
Should Ganga and Yamuna flow back to their sources,
Nama still would utter the Lord Hari's[2] name. (13)
Thus had seven hours passed;
Still the Lord of the three worlds did not appear. (14)
With the sound of pinions,

Note : This hymn is a transcript of an incident in which Namdev was asked by Sultan Shah to show a miracle, failing which would be put to death. The Sultan's name is also given as Muhammad Tughlaq.

1. Nāma, short for Nāmdev. This shortened name has been used several times in the course of this hymn and others.
2. The Hindu name for God.

Came the Lord riding on the Garuda.[1] (1)
His devotee did He cherish,
As the Lord came riding on the Garuda.[1] (16)
Said the Lord : Shouldst thou wish, the earth
I shall turn upside down.
Shouldst thou so wish, on high shall I place it. (17)
Shouldst thou so wish, the dead cow may I bring to life,
That all may see and be assured. (18)
Nama prayerfully milking the cow,
And bringing close to her the calf, milked her. (19)
When the jug with milk was filled,
Before the king was it placed. (20)
The king went inside the palace :
It was a hard moment for him. (21)
Through Kazis and Mullas the king made supplication :
Hindu ! forgive me, I am to thee *like a humble* cow. (22)
Nama said : Listen, majesty !
Assure me of this. (23)
This will be the test of *your* assurance :
Follow truth and the noble path. (24)
Namdev now was famed all over,
And all the Hindus in a body came to Nama. (25)
Had the cow this time not been revived,
Then had Nama lost credit. (26)
Nama's praise spread all over the world,
Who along with *other* devotees found liberation. (27)
His traducers fell into torments and regrets
Between Nama and the Lord no difference is. (28) (1.10)

In the Measure Bhairon—Composition of Namdev

SCORE 2

Jau Gürudeo ta milai mürāri

By the holy Preceptor's grace, comes union with the Lord.
By the holy Preceptor's grace comes liberation.
By the holy Preceptor's grace does man paradise to attain.
By the holy Preceptor's grace is one as dead while living. (1)
Holy, holy, holy is the divinely-inspired Master.
False, false is service to any other. (I-Pause)

---

1. A legendary bird, mount of Vishnū (Vishnū in the form of Vīthal is Nāmdev's name for God).

By the holy Preceptor's grace is the Name in mind confirmed.
By the holy Preceptor's grace the mind ceases in ten
directions to rush.
By the holy Preceptor's grace *the mind* from the
five evils keeps away.
By the holy Preceptor's grace is avoided dying in pining. (2)
By the holy Preceptor's grace does one's utterance
become sweet as Amrita.
By the holy Preceptor's grace does one's state grow
inexpressibly *wonderful*
By the holy Preceptor's grace does the body
grow *pure* as amrita.
By the holy Preceptor's grace comes
contemplation of the Name. (3)
By the holy Preceptor's grace are visible the three Worlds.
By the holy Preceptor's grace is realized the
lofty state *of liberation.*
By the holy Preceptor's grace does one's head *rest in* the sky.
By the holy Preceptor's grace one ever gets approbation. (4)
By the holy Preceptor's grace is one ever *as* an anchorite.
By the holy Preceptor's grace is discarded P. 1167
calumny *of others.*
By the holy Preceptor's grace does one *view* the
bad and the good equably.
By the holy Preceptor's grace does the writ on
the forehead *become auspicious.* (5)
By the holy Preceptor's grace the body knows no decline.
By the holy Preceptor's grace the temple revolves
towards the devotee.[1]
By the holy Preceptor's grace is the hut roofed.
By the holy Preceptor's grace is the *cot* spontaneously
taken *out of the river.* (6)
By the holy Preceptor's grace comes merit as of bathing at
sixty-eight holy bathing spots.
By the holy Preceptor's grace is one's body marked
with *Vishnu's* disc.[2]

1. (In this stanza occur allusions to certain miraculous happenings in the life of Nāmdev).
2. This happened to one Prithurāj, who despite not reaching Dwārkā, was so marked.

In the holy Preceptor's grace lies the twelve-fold service *to God.*[1]
By the holy Preceptor's grace turns poison into fruit. (7)
By the holy Preceptor's grace are shattered doubts.
By the holy Preceptor's grace comes release from Yama.
By the holy Preceptor's grace comes swimming
across the ocean of existence.
By the holy Preceptor's grace, neither borns nor dies. (8)
By the holy Preceptor's grace *comes merits* of rituals
of the eighteen Puranas.
By the holy Preceptor's grace *comes merits* of offering eighteen
loads of vegetation.[2]
No place of shelter is there other than the holy Preceptor
Namdev with the Master *seeks* shelter. (9) (1.2.11)

In the Measure Bhairon—Composition of the Venerable Ravidas

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Binu dekhei upjai nahīṇ āshā

Without sight of *paradise* is not aroused desire for it.
All that is visible is subject to destruction.
Whoever with expression of Divine laudation the Name repeats,
Is a *true* Yogi, pure and free from desire. (1)
Should anyone by the Master's teaching contemplate the Lord,
Is *as a* person touching the philosopher's stone no duality
in him remaining. (1-Pause)
The true sage is one who the mind's duality consumes,
And *divested* of the body's sense-sources,[3] in the
three worlds is absorbed.
Each one follows his mind's inclination.
He is the true doer who free from fear[4] abides. (2)
To bear fruit is vegetation in bloom.
As appears fruit, do flowers disappear.
For enlightenment is involvement in action.

1. This consists in three-fold service each by the feet (going to holy spots), by the hands, service by the tongue, by the ears, by the forehead (bowing etc.) by the nose (taking fragrance of flower-offerings).
2. (The total vegetation of the earth is believed to weigh eighteen loads, should one leaf be taken from each kind).
3. Doors.
4. Yama's fear is implied.

As appears enlightenment, is the *effect* of action annulled. (3)
As the woman for ghee[1] churns milk;
So with enlightenment is man liberated while alive,
free from attachment.
Saith Ravidas, expressing *the secret of* supreme detachment :
Unfortunate man ! why not bear *God* in heart
and utter His Name ? (4) (1)

In the Measure Bhairon—Composition of Namdev

Āo Kalandar Keshvā

Come Thou who art Kalandar and Keshava,[2]
In the form of a superior sufi.[3] (Pause)
Thou who hast the sky for cap, and the seven
nether worlds for sandals,
The body covered with the skin Thy temple
Thus Lord, are You equipped. (1)
Fifty-six crore *Yadavs* Thy cloak, sixteen thousand *milkmaids*
Thy under-garment;
Eighteen loads of *vegetable leaves* Thy mortar[4]
the whole world Thy plate. (2)
This body the mosque, the mind the priest, who the prayer of
enlightenment performs.
With Lakshmi[5] hast Thou performed nuptials,
formless Thy form. (3)
While performing my worship, were my cymbals snatched[6]
To whom shall I carry my plaint ?
Nama's Lord is controller of the inner self,
wandering[7] without fixed habitation. (4) (1)

Note : This is an ecstatic vision of the Lord viewed as Kalandar (Muslim sufi) and as incarnation of Vishnū

1. Clarified butter.
2. Kalandar (Sufi); Keshava=Vishnū (of beautiful locks).
3. Abdali.
4. (For pounding *bhang* or *hashish* taken by mystics Hindus and Muslim).
5. Kaulān (Kamlā) is another name for Lakshmī, consort of Vishnū. Throughout the Lord is symbolized, though formless.
6. (This was done by the Brahmin priest, who thought Namdev's entry into the temple a sacrilege, he bring a low-caste man).
7. Mystics of all creeds do a lot of wandering about.

RAGA BASANTU

In the Measure Basantu—Composition of Sri Guru Nanak Dev   P. 1168

Quartets and Duos

SCORE 1

In the Name of the Sole Supreme Being; Reality Eternal, Creator; Immanent Reality; Above Fear; Above Rancour; Form Eternal; Unincarnated; Self-created; Realized by the holy Preceptor's Grace.

Māhā māha mumārkhī chaṛhiyā sadā Basantu

Felicitations we offer in this month, wherein beings the
spring season,[1] eternally joyful.
My heart, blossom thou remembering the Lord Enternal.
Thou that art artless, forget thoughts of egoism :
Egoism destroy, with thy mind reflect,
And the *purest of qualities* adopt. (I-Pause)
Action is the tree, *devotion to* the Lord its branches,
Righteousness the flower, enlightenment the fruit.
Attainment *to the* Lord are the leaves :
This tree a thick shade yields as pride from the mind is lifted. (2)
Then does man with his eyes he hold the Divine might;
With the ears listens to the holy Word,
And with the tongue utters the holy Name.
As is meditation fixed in poise, is attained the full wealth
of honour *with God.*[2] (3)
Months and seasons shall come; you in *good* actions be engaged.
Saith Nanak; Never shrivelled, ever in bloom
The God-directed ones[3] that *in the Lord* are absorbed. (4) (1)

Rūti āīlei saras Basant māhi

In Basant[4] has arrived the season of joy.
Those dyed in love and yearning for Thee, contemplate Thee.

---

1. Basant, Spring. This is also the name of this measure.
2. Patī is also rendered as the Divine Spouse, yielding the sense : fully attained is the wealth that is the Spouse.
3. Also rendered as : Those that by the Master's guidance in the Lord are absorbed.
4. The spring season (February-March in India).

Other than the Lord to whom shall I make worship-offerings;
whose feet shall I touch ? (1)
Divine King ! Thy servants' servant am I called.
By no device is the life of the universe attained. (I-Pause)
One and sole is Thy figure, of numerous manifestations.
To whom shall I offer worship, burn incense ?
From no one, of Thy extent have I learnt,
Though, Divine King ! Your servants' servant I am called. (2)
The twenty-year cycles[1] and holy bathing-spots all are Thine.
Supreme Lord, the holy Name too is Thine.
Thou formless one ! unknown *to us* is Thy state.
Without knowledge of Thee on Thy Name must we discourse. (3)
What can poor Nanak *say that is new* ?
The whole world lauds the Sole Lord.
At the feet *of those uttering Thy Name* is placed
Nanak's head *in reverence.*
Too all Thy Names am I a sacrifice. (4) (2)

Suinei kā chaukā Kanchan küār P. 1169

Should one's kitchen-space be of gold, the pots too of gold;
Should the lines drawn be of silver, and the fire be made from
friction of sanctified wood.
Should the food be soft, cooked in milk. (1)
My self ! never shall this be entered in the Lord's accompt,
Should the heart in the holy Name be not drenched. (I-Pause)
Should one possess the eighteen Puranas scribed,
And should be able to recite from memory the four Vedas;
Should bathe on sacred days at holy spots and give away
charity as required by one's caste,
Day and night observe fasting and the prescribed discipline. (2)
Should one be Kazi, Mulla or Sheikh,[2]
Yogi or wandering ascetic in ochre robes;
Or Should one be a householder, performer of
ritual deeds of piety—
Without realization shall all such be led in bonds *by Yama.* (3)
Over the heads of all creatures is inscribed the Divine decree;
By their deeds shall the judgement[3] be.

1. Each one of the three Supreme deities, Brahmā, Vishnū and Shiva is believed to exercise his influence for twenty years by turn.
2. These are Muslims divines of various categories.
3. The essential decision.

They are stupid fools who presume they can command any.
Saith Nanak : *Such alone are holy as*
possess treasure of laudation of the holy Enternal. (4) (3)

In the Measure Basant—Composition of Sri Guru Amar Das

Bastar ūtāri digambaru hogu

One may discard clothing and remain unclad :
What Yoga can be practised by wearing matted locks ?
Even with the breath ascending to the Tenth Door,[1] the mind
may still remain impure.
Such a one, thoughtless, again and again
in transmigration wanders. (1)
My thoughtless self ! on the Sole Lord meditate,
Whereby in an instant mayst thou find liberation. (I-Pause)
Some on Simritis and Shastras[2] discourse.
Some believe in hearing the mystic sound, others study
the Vedas, others still study the Puranas.[3]
With gaze full of fraud and minds full of insincerity these act—
Should the Lord is not then close to them. (2)
Should anyone be observant of discipline,
And by the defined ritual offer worship—
But should he harbour avarice within and in the
mind carry evil passions,
How may he to the immaculate Lord attain ? (3)
What can come about by the action of a creature of God ?
The creature moves in any direction ordained by the Lord.
Should He show grace, is doubt lifted.
By realization of the Divine Will is the
holy Enternal attained (4)
A creature bearing an impure heart,
Were he to wander over bathing-spots, over various lands
and over the world,
Saith Nanak : Only by union with the holy Preceptor
May the bonds of his existence be snapped. (5) (4)

In the Measure Basantu—Composition of Sri Guru Nanak Dev

Sagal bhavan terī māyā moha

In all the worlds is spread illusion of Thy Maya,
Yet I see none else; all existence is Thy manifestation.

1. The seat of super-consciousness according to Yogic belief.
2. Treatises on philosophy.
3. Mythological books.

Thou art supreme over gods, supreme yogis;
illumination of the gods.
By service at the Master' feet is attained the Name Divine. (1)
Beloved[1] that art beauteous, deeply profound;
By the Master's guidance have I sung laudation
of the Name Divine.
Thou art beyond limit, cherisher of the universe. (I-Pause)
Without *guidance of* the holy is not attained unity with the Lord.
Without guidance of the Master are one's
limbs with impurity fouled.
Without the Name Divine are these not purified.
Whoever the Master' Word lauds, is pure, holy. (2)
Whomsoever Thou dost save, Divine Saviour,
To the holy Preceptor dost unite him, and cherish him.
The poison of egoism and avarice of such dost Thou cast off.
Then Divine king, is all suffering shattered. (3)
By absorbing in the self Divine attributes is one's state exalted.
By the Master' teaching is made visible jewel
of the Name Divine.
As is duality discarded, has absorption in the Name come.
Pray unite Nanak, servant of God, to the Master, P. 1170
image of the Lord. (4) (5)

Merī sakhī sahelī sunuh bhāe

My sister-friend,[2] with a affectionate feelings listen to me :
The Beloved, Divine voluptuary, by my side abides.
Unknowable, Him can I not know—what may *I say about Him ?*
The Master has granted a vision of the Divine Monarch
abiding by me. (1)
In unision with my sister-friend,[2] with Divine qualities am I decked.
The Divine Spouse's maids with the Lord disport,
And by searching the self under the Master's guidance
Are their minds fixed in faith. (I-Pause)
Egoists, that are like abandoned wives, know not His mystery :
Beloved of all, with each being has He delight.
The God-directed with poised mind contemplate the Lord to be
by their side.
The Master, the Name worthy to contemplate *in our mind*
has confirmed. (2)

1. Lāl, l t. ruby. In idiom, a highly valued object.
2. Symbol for fellow seekers.

Without the Master's *guidance* arises not devotion or love.
Without the Master's *guidance* the Lord grants not company of the holy—
Without the Master's *guidance* the purblind, involved in worldly concerns wail.
The mind by the Master's guidance becoming pure,
By the holy Word casts off its impurity. (3)
Whoever by union with the Master his ego has subdued,
Day and night has bliss of Yoga of Bhakti[1].
In congregation of the holy Preceptor are annulled suffering and maladies.
Saith Nanak, servant of God : By Yoga of the poised mind[2]
Is attained the Divine Spouse. (4) (6)

Āpei küdrati karei sāji

Himself His might He establishes;
Himself by His authority dispenses justice.
By the Master's teaching is attained exalted company.
By elixir of the Name Divine is the state of poised attained. (1)
My self ! lest thou forget, the Lord's Name thou repeat.
The Lord beyond limit, inaccessible, unknowable,
Himself by the Master's guidance enables the creature to realize the unrealizable. (I-Pause)
Thy disciples at the Master's feet serve.
These by discarding thoughts of mine and thine, by serving at the Master's feet liberation find.
Calumniators and avaricious persons are of hard heats.
Those not loving to do service to the Master are just thieves. (2)
Should the Master be pleased, loving devotion he grants.
By the Master's approval is attained abode in the Divine Mansion.
Discarding calumny by Divine devotion be awakened.
God's devotion that is pleasing of aspect, by grace and good fortune comes. (3)
The Master granting union, favours confers.
Day and night the Master's disciples love *the Name.*
Reward of devotion to the Name that is attained, by the Master's favour is granted.
Saith Nanak : This by the rare ones is attained. (4) (7)

1. (This is one of the three kinds of Yoga traditionally recognized).
2. (The Supreme state of poise is implied).

In the Measure Basantu—Composition of Sri Guru Amar Das

Couplets

Sāhib bhāvai sevaku sevā karai

Should the Lord be so pleased, the devotee renders service *to Him.*
Thereby would *He* be as dead while living, and all his
forebears be saved. (1)
Despite other's mockery, Thy service would I not give up.
May the holy Name in my heart abide. (I-Pause)
Like as the creature in Maya-attachment is involved,
Even so the holy the Name Divine keep contemplating. (2)
Pray show compassion to me, a foolish, thoughtless being,
That under Thy shelter ever I remain. (3)
Saith Nanak : Fruitless are the world's concerns.
Rare are such as by the Master's guidance the
ambrosial Name attain. (4) (8)

In the Measure Basantu—Composition of Sri Guru Nanak Dev P. 1171

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sālgrām bip pūji manāwuh sūkrit tūlasī mālā

Brahmin ! the shaligram[1] stone do you worship as Lord
And wearing rosary of myrobalam[2] beads as good actions :
Equip thou ship of repetition of the Name Divine,
And pray to the gracious Lord for grace. (1)
Why water alakaline soil, and waste your life ?
This mud-wall shall crumble-why apply mortar to it ? (1-Pause)
Make your *serving* hands the Persian wheel, its string and pots—
To that yoke *bullocks of* your mind.
Irrigate amrita-field;[3] fill the patches then shall you be owned by
the *Divine* Gardener. (2)
Make lust and wrath you spades—with these dig the earth.
As you thus dig, shall joy come to you—noway are accumulated
actions effaced. (3)
Lord ! Shouldst Thou show grace, heron into a swan turns.
Nanak, servant of Thy servants humbly supplicates :
Gracious Lord ! show grace. (4) (1.9)

1. A stone found in the river Ganduki, worshipped as image of Vishnū.
2. Tulasī seeds are held sacred.
3. Devotion is implied.

In the Measure Basantu—Composition of Sri Guru Nanak Dev
Sung in association with Hindol

Sāhūrarī wathu sabhu kichu sānjhī pevakarai dhan wakkhei

In the Divine Spouse's[1] home are all gifts granted in
common to all;
In the parents home in the world does the woman make
separate claims.
Herself the ill-mannered woman blames not, and knows not to
preserve with care the Divine gift. (1)
Lord ! myself am I lost in illusion.
What Thou hast recorded for me I sing; no other
utterance know I. (I-Pause)
Should the woman make embroidery of the holy Name and
wear such a frock,
Would she be known as a true wife.
Should she look after her home,[2] taste not evil,
Would she have her Lord's love. (2)
Shouldst Thou be a learned Scholar[3] with vision,
Know that the two letters of the Lord's Name[4] are *like* two boats.
States Nanak in humility : Should one in truth be absorbed,
The Sole Name liberation shall grant[5] (3) (2.10)

Rājā bālaku nagrī Kāchī dūshtān nāli piyāro

The king of *the mind* is yet a minor, the city[6] still underfended,[7]
And with evil-doers is he in love.
Brahmin ! contemplate this : Two are his mothers,[8] two fathers.[9] (1)
Venerable Brahmin ! instruct me,
By what device to the Lord of life may I attain ? (I-Pause)
Carrying fire within, yet is vegetarian in bloom;
The ocean is tied as in a bundle.
Moon and sun, despite their different characters, in one
house abide—

1. (The Image of the self here is of a wife : The husband's home is the hereafter, the parents' home the world).
2. Implies the self.
3. Pandit (Brahmin).
4. (These are the two letters of *Rama* as written in the Devanāgarī script).
5. Lit. Ferry across.
6. The self is implied.
7. (Surrounded by a mud wall).
8. These are avarice and desire.
9. Attachment and rancour are implied.

Of this have we not learnt the secret[1] device. (2)
Know the true devotee of the Lord to be one who
consumes Maya.
Know his quality to be to garner wealth of forgiveness.
With such *in the world* we abide as listen not to instruction
And admit not benefactions received.[2]
States Nanak, servant of God's servants, in humility :
The mind to violent variations is subject[3] (4) (3.11)

Sāchā Shāhu Gürū sükhdātā Hari melei bhükkh gawāe

The Master, holy Banker,[4] provider of joy, united *to us* by the
Lord, all hunger annuls;
Confirms by his grace devotion to the Lord, whereby each day is
sung Divine laudation. (1)
My self ! be not forgetful, the Lord you contemplate.
Without the Master's guidance comes not liberation over the
three worlds;
By the Master's guidance is attained the Name Divine. (I-Pause)
Without devotion is not attained the holy Preceptor; P. 1172
Nor without good fortune Divine devotion.
Without good fortune is not attained holy company;
By grace is obtained the Name Divine. (2)
In each heart[5] concealed, creation He raises;
By guidance of the Master and men of holiness manifested.
Those repeating the Lord's Name in Divine devotion are dyed;
In their hearts abides the ambrosial Divine water of
the Name. (3)
Those granted exaltation *by the Lord seated* on the throne
of devotion.
Are made into God-directed pre-eminent beings.
By touch of the philosopher's stone are they turned philosopher's
stones themselves;
And said Nanak, to the Divine Enlightener united. (4) (4.12)

1. (Mystically, this implies the capacity to preserve purity, despite the fire of passion; and poise despite tempests of desire etc.).
2. Lit. What they have consumed.
3. Lit. is a *tolā* one instant and a *māshā* another. (These are small weights for weighing gold etc.)
4. Said metaphorically—holder of wealth of the Name.
5. Vessel.

In the Measure Basantu—Composition of Sri Guru Amar Das
Couplets *(Do-Tuke)*
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Māhā ruttīṇ mehṇ sada Basantu

Among months and seasons, *God's devotees* feel
perpetual spring,[1]
That keeps all creation fresh.[2]
What may I, a mere worm express ?
None Thy extent[3] has discovered. (1)
Master ! he that serves Thee,
Thou Lord of the universe :
To Thee, the Divine Self[4] attains. (I-Pause)
By good fortune comes *inspiration* to devotion,
And by the Master's grace one to the world dies;[5]
Ever the holy Name utters;
Thus may man swim across the impassable ocean. (2)
Poision and amrita both by the Creator are made;
Both fruits on the tree of this world grow.
All in the Creator's hand lies—
Of each He gives us to eat as may please Him. (3)
Saith Nanak : On whomsoever falls His glance *of grace,*
Amrita of the Name on him He confers;
His evil inclinations stops—
Thus his will[6] fulfilling. (4) (1)

Rātei Sāchi Hari-Nāmi nihālā

Those in the holy Name of God dyed are in bliss :
Lord, gracious to the humble ! shower on them Thy mercy.
None my succourer is except He :
He saves as be His pleasure. (1)
To the Master, Preserver of the universe is my heart attached :
Without sight of him find I no rest :
May I by the Master's guidance, in spontaneous
state find union. (I-Pause)

1. Basant.
2. Green.
3. Beginning and end.
4. Implies the Lord.
5. Dies while living.
6. Wish.

This mind, avaricious, by avarice is attached;
Forgetful of God, into great regrets is caught.
One *from God* alienated is united when in devotion dyed :
Devotion to the Name Divine comes by supreme good fortune on
the forehead inscribed. (2)
This frame from air and water is made :
The malady of egoism, terrible agony on the frame *inflicts*.
Laudation of God by the Master's guidance, the remedy provides;
By grace does the Master to this malady bring cure. (3)
Four are the Rivers of Fire[1]—all four in the self *flowing*.
In desire and in egoism does *man* burn.
By the Master are saved those that are fortunate.
Saith Nanak : Such in their heart cherish Amrita of the
Lord's devotion. (4) (2)

Hari Sevei so Hari kā logu

Whoever serves God, is a man of God;
In holy tranquillity abiding, from sorrow freed.
Egoists, indifferent to the Lord are *as* dead;
Dying, being born, dying again and again. (1) P. 1173
Such truly live as in their minds the Lord bear;
Truth they ever remember, in truth are absorbed. (I-Pause)
Those not serving the Lord, are from the Lord *thrown* far;
In various places wandering, dust over their heads thrown.
His devotees the Lord Himself to *devotion* attaches :
Ever in bliss they abide, from avarice exempt.[2] (2)
By the Lord's grace is pride annulled;
Such at the holy Portal are exalted;
The Lord they ever behold by their side,
And with the Master's Word feel fulfilled. (3)
All creation He cherishes;
By the Master's grace contemplate Him ever.
With honour they return to the holy Portal.
Saith Nanak : By devotion to the Name comes exaltation. (4) (3)

Antari pūjā mana tei hoe

True worship from a sincere heart is done—
One such beholds none but the sole Supreme Being.
In duality has the world suffered much.

1. These are : Violence, attachment, avarice and wrath.
2. Bear not a sesame grain of greed.

The holy Preceptor to me has granted vision of the
sole Supreme Being. (1)
The Lord ever is in bloom and perpetual spring.
The mind in bloom the Lord's praises chants. (I-Pause)
Ask the Way from your Guru and contemplate on God;
Thus may you feel devotion for the holy Lord.
Discarding egoism, assume the way of service;
Then may your Self to the Life of the Universe be attached. (2)
In devotion does one behold Him ever near;
The Lord is pervasive evermore.
Rare are such as of the mystery of devotion are aware :
All existence is the Lord, the Supreme Self. (3)
The holy Preceptor brings about union,
To the life of the universe the heart attaching :
Then are mind and body spontaneously verdant.
Saith Nanak : Such to the Name are constantly devoted. (4) (4)

Bhagati-Vachhalu Hari vasai mani āye

By the Master's grace, the Lord, Beloved of Devotees
Spontaneously in the self comes to abide.
By devotion done in freedom from egoism
Is union with holy truth found. (1)
The Lord's devotees in splendour shine at His Portal—
By devotion to the Master find they love for
the holy Eternal. (I-Pause)
By devotion does man find purity;
By guidance of the Master's Word his egoism discarding.
Then does the holy Lord in his mind come to abide;
Ever serene, in tranquil joy is he absorbed. (2)
Those in truth dyed are ever in *bloom of* spring;
By contemplation of the Lord's qualities in
mind and body verdant.
Without devotion to the Name is the world parched,
Burning time and again in fire of desire. (3)
Devotion by the Lord's favour in *the devotee* is inspired :
By submission to the Divine Will is his mind ever joyful.
By serving the Lord in spontaneous serenity, saith Nanak :
In the mind is the holy Name lodged. (4) (5)

Māyā mohu shabadi Jalāe

Let man in the holy Word burn Maya-attachment—
By devotion to the holy Preceptor must his mind and body bloom;

At the Portal Divine shall the tree of *his devotion* bear fruit—
True his utterance, with love for the Name inspired. (1)
The self spontaneously blooms, P. 1174
Bearing fruit of truth through devotion to
the holy Preceptor. (I-Pause)
Himself is the Lord near and far :
By guidance of the Master's Word is He beheld ever near.
The devotee by the Master's guidance spontaneously blooms,
As does vegetation, casting thick shade. (2)
Should one laud God day and night evermore,
The holy Preceptor from within him shall cast off foul illusion—
Then shall the devotee behold in wonderful ecstasy
the Divine play,
And by the Master's guidance obtain boon of the Name. (3)
Himself is He Creator and of all delights enjoyer;
All He Wills, must come to pass.
With the Supreme Bestower, without a grain of desire,
Saith Nanak, Union by living the Word comes. (4) (6)

Pūrai bhāgi sachu kār kamāvai

By great good fortune does man on truth act;
By contemplating the sole Supreme Being
does he not take birth again;
Fruitful is his birth in the world—
By blessing of the holy Name in serene bliss absorbed. (1)
By the Master's guidance, act you in firm devotion.
To the Name Divine be devoted, your egoism discarding. (I-Pause)
Of such a servant of God the utterance is truthful,
That by aid of the Master's Word over the world spreads;
In all Four Ages is his good repute spread;
The servant in the Name dyed, gets known the world over. (2)
Some to the holy Word are constantly devoted—
These are made holy by their holy devotion.
On the holy Eternal they meditate, beholding Him ever
before themselves;
These make themselves the dust of God's devotees' lotus feet, (3)
One sole Supreme Being is there, none other :
By guidance of the Master's Word comes union *with Him.*
Those that to truth are devoted, taste of *holy* joy.
Saith Nanak : In serene spontaneously, in the Name Divine
are they absorbed. (4) (7)

Bhagati karehṇ jana dekhi hazūri

Seekers offer devotion, beholding *God* before themselves,
Making themselves dust of the lotus feet of God's devotees;
To the Lord are they constantly devoted;
From the holy Preceptor have they found realization. (1)
Rare is one that humbly serves God's devotees—
Exalted is his station. (I-Pause)
Worship the sole Supreme Being and no other—
From His worship comes joy everlasting.
Immortal, immutable is He :
Mother mine ! why serve other than He ? (2)
Holy are such as truth have realized.
Suppressing egoism, in serenity are they in the Name absorbed.
By the Master's guidance is devotion to the Name attained;
Thereby is their mind and repute rendered pure. (3)
Realize the Lord that illumination has granted.
By guidance of the holy Word know the Lord to be the
sole Supreme.
Such realization from tasting joy in God comes.
Saith Nanak : Those in the Name dyed are truly holy. (4) (8)

Nāmi rattei kūlāṇ kā karehṇ ūdhāru

Those dyed in the Name their numerous generations save;
True their utterance, to the Name devoted;
Egoists misguided—to what purpose are they born ?
Forgetful of the Name, their life a waste ! (1)
Man should die to the world;[1] by such dying should he make his
dying *hour* blessed.
By the Master's word in his heart should he P. 1175
lodge truth. (I-Pause)
Of the God-directed truth is the sustenance; holy the self;
Pure their mind, treasury of merit are they.
Neither born nor do they die—
By the Master's grace in truth absorbed. (2)
Truth they realize and the holy Eternal serve :
Such by guidance of the Master's Word at the Portal Divine with
distinction are marked.
At the holy Portal they gain noble repute,
And in their true home[2] lodgement find. (3)

1. Die while living.
2. The Divine Essence is implied.

Infallible, holy is *the Lord* :
All others into error fall, in duality face ignominy.
Serve the holy Lord by contemplation of the holy Word.
Saith Nanak : By devotion to the Name comes
absorption in holy truth. (4) (9)

Binu karmāṇ sabh bharmi bhūlāī

Without good fortune all into illusion stray;
From Maya-attachment into grievous suffering falling.
Egoists purblind no resting-place find—
Worms of filth, in filth absorbed. (1)
One submitting to the Divine Ordinance is approved of God;
By guidance of the Master's Word and the Name,
with distinction marked. (I-Pause)
Those predestined in Primal Time, in truth are dyed;
Their hearts ever in love with the Divine Name.
From devotion to the holy Master's Word comes joy everlasting;
With the Divine light thereby is their light merged. (2)
The sole Name *Divine* is saviour of all.
Devotion to the Name by the Master's grace arises.
None without devotion to the Name got liberation :
By guidance of the holy Preceptor is the Name acquired. (3)
Realization by His grace comes :
Service of the holy Preceptor devotion to the Name inspires.
Those realizing the Supreme are approved of God.
Saith Nanak : Those in the Name dyed at the Divine Portal with
distinction are marked. (4) (10)

Kripā karei Satigūrū milāe

By Divine grace comes union with the holy Preceptor;
Then in the heart He takes abode;
Unshakeable becomes the understanding and forbearing the mind,
And *the seeker* takes to chanting praise of the Lord,
Treasure of Merit. (1)
Those forgetful of the Name die of poison,[1]
Wasted their life, in transmigration involved. (I-Pause)
With assuming numerous sectarian garbs comes not
peace to the mind;
In excessive pride in ignominy are such involved.
Fortunate are those that the holy Word have realized,
And the truant mind to its true home devoted. (2)

1. Maya is implied.

In the self[1] are boons inaccessible, immeasurable;
These by the Master's teaching and contemplation
of the Word are sought.
The Nine Treasures of the Name in the self are discovered.
Those finding it, ever in ecstasy are dyed, in truth absorbed. (3)
All by His Will happens; nothing in man's power lies.
Himself as He pleases, He provides union;
None from Him is near or far.
Saith Nanak : The holy Name[2] is everywhere pervasive. (4) (11)

Guru Shabdīṇ Hari cheti sūbhāe

By guidance of the Master's Word with serene mind,
contemplate the Lord.
Thus with joy of the Name Divine shalt thou be filled;
And *thy* sins of million births shall end;
Dying to the world,[3] in the Name Divine shalt
thou be absorbed. (1)
The Lord Himself knows the *mystery* how His gifts arrive :
By *light* of the Master's Word does the heart blossom
Uttering the holy Name of the Lord, P. 1176
Bestower of merit. (I-Pause)
Wandering about in ochre robes brings not liberation;
Nor by *ritual* restraints comes serenity of mind.
By the Master's teaching is attained the Name;
Such by supreme good fortune to the Lord attain. (2)
In Kali-Yuga from devotion to the holy Name comes exaltation.
The Name from the holy Master teaching is realized.
By being dyed in the Name comes joy everlasting.
Those without the Name in their egoism are consumed. (3)
By great good fortune comes contemplation on the holy Name :
By devotion to the Name Divine is all suffering annulled.
In the world without is spread He that in the heart is lodged.
Saith Nanak : All that exists, to the Creator is know. (4) (12)

In the Measure Basantu—Composition of Sri Guru Amar Das

Couplets (*Ik-tuke*)

Terā kīyā kiram jantu

I, a worm am Thy creature;
Teach me the Primal mantra which I may chant. (1)

---

1. Lit. Home.
2. The 'Name' is the mystic Divine Presence.
3. Lit. Dying while living

Mother mine ! His qualities would I expound and contemplate;
Uttering the Lord's Name, would I at His feet fall. (I-Pause)
By the Master's grace is inspired delight in the Name :
Man ! why waste life in acrimonious disputation ? (2)
By the Master's grace is illusion lifted,
As in serene contemplation is attained the Name Divine. (3)
Supreme over all, highest of tasks is contemplation
of the holy Word :
Thus Nanak the holy Name utters. (4) (1.13)

Banaspati maulī chaṛhiā Basantu

With spring is vegetation in bloom;
In the holy Preceptor's company has the mind blossomed. (1)
My forgetful mind ! on truth meditate;
Thus mayst thou find bliss. (I-Pause)
With the mind in bloom has come joy;
As the fruit of amrita, is the Name Divine attained. (2)
All speak of the One Supreme Being;
In realizing the Divine Ordinance lies knowledge of the
One Supreme. (3)
Nanak thus adjures : Let none utter a *Word of* egoism;
From the Lord comes all utterance and insight. (4) (2.14)

Sabhi jüg terei kītei hoe

All the ages[1] are Thy creation;
By the holy Preceptor's touch comes illumination
and realization. (1)
The holy Lord grants union Himself;
The devotee by guidance of the Master's Word in
the holy Name is absorbed. (I-Pause)
With spring in the mind, all the worlds appear in bloom—
Fruitful, blossoming in joy *by blessing* of the Name Divine. (2)
Perpetual spring is felt in contemplation of the Master's Word,
And cherishing in heart the Name Divine. (3)
Body and mind are in bloom when spring is in the heart :
Saith Nanak : The tree of the self thereby puts on fruit of
devotion to the Name Divine. (4) (3.15)

Tin Basantu jo Hari-güṇa gāe

Those chanting the Lord's praises *alone* feel the *joy* of spring :

1. The Four Ages of the world are implied.

By Supreme good fortune comes inspiration to
devotion to the Lord. (1)
When the self in duality is burning,
Not a tremor of spring touches it. (I-Pause)
The self, tried to worldly objectives, in action engages;
By Maya deluded, is it in Perpetual wailing. (2)
The self by touch of the holy Preceptor finds release—
Never after struck by Yama, agent of death. (3)
By the Master is the self granted release. P. 1177
Saith Nanak : *Release comes* as Maya-attachment by
the holy Word is consumed. (4) (4.16)

Basantu chaṛhiyā phūlī banrāi

In bloom is vegetation at coming of spring;
All creation by devotion to tbe Lord is in bloom. (1)
Thus does the heart bloom :
By day and night contemplating the Name Divine;
By the Master's guidance casting off[2] egoism. (I-Pause)
As is listened the holy Preceptor's teaching, and devotion
to the holy Word,
By grace of the Preceptor does the world bloom. (2)
Fruit and flower it puts on by Divine Will :
By devotion to the Root of All is the holy Preceptor met. (3)
He is Himself the Spring; the whole world is the orchard.
Saith Nanak : By good fortune comes inspiration
to noble devotion. (4) (5.17)

In the Measure Basantu—Composition of Sri Guru Amar Das

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru kī bāṇī viṭṭoṇh vāriyā bhāī Guru shabda viṭṭoṇh bali jāi

Brother ! may I ever sacrifice unto Guru's teaching and
Guru's Word.
Brother ! may I ever laud the holy Preceptor,
Fix my thoughts ever at his feet ! (1)
My self ! on the Name Divine fix thy thoughts;
Thereby shall thy mind and body be in bloom.

---

1. Wash off.
2. Exceptional.

And the reward of devotion to God's Sole Name shalt
thou receive. (I-Pause)
Brother ! such are liberated as by the Master are saved,
By making them partake of the amrita of joy in God :
Brother ! *thereby* is annulled the malady of egoism,
And joy on the self is showered. (2)
Brother ! those granted release in Primal Time,
By the Divine Word to the Lord are united.
Brother ! by touch of the dust of their feet is release found,
As one enters holy company. (3)
Brother ! All happens by His Will by whom the whole
world has blossomed.
Saith Nanak : Brother ! in devotion to Him are mind and
body ever in bloom;
By the holy Word is union with Him found. (4) (1, 18, 12.18.30)

In the Measure Basantu—Composition of Sri Guru Ram Das
Couplets *(Ik-tuke)*
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jiūn pasarī sūraj kira̱ṉi joti

As is spread light of sun's rays,
Is pervasive completely the Lord in each being.[1] (1)
The Lord solely in all spots is pervasive.
Mother mine ! by the Master Word comes
union with Him. (I-Pause)
In each being[1] is pervasive the Lord—
By union with the Master is the Sole Lord made manifest. (2)
The Sole Lord alone is all-pervasive;
The avaricious materialist[2] takes Him to be far. (3)
In each world is the Sole Lord pervasive.
Saith Nanak : All happens solely as by the Lord Willed. (4) (1)

Ray̱ṉi dinasu due saddei pae

Each night and day comes *to us* the call *to depart,*
My self ! contemplate the Lord, who in the last
moment ever saves. (1)

1. Vessel.
2. Sākta.

My self ! the Lord ever contemplate :
Shattering all sloth and suffering have we attained the Lord; P. 1178
By the Master's guidance Divine laudation sing. (I-Pause)
Egoists whirling in transmigration, in their egoism die;
Destroyed by the demon of death, to Yama's demesne they depart. (2)
The God-directed in devotion to the Lord are fixed—
Their suffering of birth and death fled. (3)
The Lord to *His* devotees has shown grace :
By grace of Guru Nanak is the Lord attained. (4) (2)

In the Measure Basantu—Composition of Sri Guru Ram Das
Hindol
SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Rāma-Nāmu ratan koṭhṛī gaṛh mandari ek lūkānī

The jewel of the Name Divine in a chamber lies,
That in a citadel-mansion[1] is concealed.
By union with the holy Preceptor is it traced;
When attained, is light of *the self* in Divine effulgence merged. (1)
Lord ! with the holy grant me union,
At whose sight flee all sins and is attained the supreme state of purity. (I-Pause)
The five thieves[2] are robbing the city, and wealth of the Name Divine have carried off.
When by the Master's guidance traced, are these captured,
And the total wealth and capital saved. (2)
Efforts guided by hypocrisy and illusion have we performed to exhaustion,
Yet in the heart remains *love for* lucre.
By guidance of the holy, the Lord of all being have we attained;
Shattered is darkness of ignorance. (3)
The holy Preceptor in His grace with the Lord[3] brings about union;
Then comes peace to Nanak's mind,
And from the heart Divine laudation he sings. (4) (1.3)

1. Implies the body.
2. Implies the five sources of evil
3. (In the original occur three attributive names of God).

Tum Waḍ pūrakh waḍ agam gūsāīṇ ham kīrei kiram tūmanchhei
You are the supreme Being, inaccessible, Lord—
We petty worms, are yet Yours.
Lord compassionate to the humble, show grace; *a touch of* the
holy Preceptor's feet we seek. (1)
Lord ! in Your grace to holy company unite me.
With impurity of multiple births are we filled :
Lord ! in union with holy company make me pure. (I-Pause)
Your devotee, be he high-caste or low-caste,
By contemplation of the Lord purifies the fallen.
Such the Lord over all the worlds has exalted;
The Lord repute to them has granted. (2)
Any, be he high-caste or low-caste, meditating on the Lord,
Fulfilled are his objectives.
Blessed are such of the Lord's devotees, exalted and perfect,
As the Lord in heart have lodged. (3)
Hard pebbles are we, heavy *with sin,* Lord !
in Your grace grant us union.
Nanak, servant of God, by Divine grace the Master has attained,
Who us fallen ones has purified. (4) (2.4)

Merā iku khinu manūā rahi na sakai nit Hari Hari nām rasi gīdhei
Not for a moment find my mind rest, ever in joy of the
Name Divine absorbed.
Like the child attracted in joy to the mother's breast,
As is the breast taken out, cries. (1)
Holy Lord ! with the Name Divine is my mind
and body penetrated.
By great good fortune is attained the holy Preceptor,
Whereby inside the city of the body is P. 1179
the Lord found. (I-Pause)
Each breath of God's devotee is by pain of separation of
the Lord penetrated,
Like the lotus that is in great love with water,
That without sight of water withers. (2)
The Lord's devotee the Name immaculate, puissant[1]
has contemplated,
And by the Master's teaching is the Lord manifested.

1. Narharī=man-lion.

Washed off is impurity of multiple births by ambrosial water of
the Divine ocean. (3)
Lord ! reckon not our deeds; save Your *servant's* honour.
Should it please the Lord, may the Lord listen
to his supplication—
Nanak, servant of God, on His shelter is fallen. (4) (3.5)

Mana khinu khinu bharami bharami bahu dhāvai tilu ghari nahen̤ wāsā pāīyai

The mind each instant in doubt rushes about and lodges
not for an instant in its own home *in realization.*
The Master by the goad of the Word, medicine into
its head has poured,
Whereby in its own home[1] is it lodged. (1)
Lord ! to holy company unite me that on the Lord I meditate.
May the malady of egoism go and joy be attained,
And in serene spontaneity may absorption
in the Lord come. (I-Pause)
In our home are stored numerous diamonds, rubies and pearls[2]—
The mind straying along, these cannot acquire.
Like the water-finder who the hidden water in an instant reveals,
Even thus the holy Preceptor the Divine substance provides. (2)
Doubly cursed is the life of those that such a holy
Preceptor have not found.
The boon of *human* birth as reward of good deeds acquired,
That for a cowarie-shell is being wasted. (3)
Lord ! show Your grace—in Your grace with
the Master grant union.
Nanak, servant of God by singing Divine laudation
in holy company,
The state of liberation has attained. (4) (4.6)

Āwan̲ jān̲u bhayā dūkhu bikhiyā deh manmūkh sūn̤jī sūnjn̤

The egoist in transmigration and suffering from
evil remains involved,
His body bereft[3] *of devotion.*
Not for an instant the Name Divine has he contemplated;
At death Yama by the hair grips him. (1)

1. (As symbolized above).
2. Symbols for holy qualities.
3. (Implies a deserted house).

Lord ! from poision of egoism and avarice relieve me.
Lovable is the Master's holy company—in unison with holy
company consume joy in God. (I-Pause)
In Your grace *Lord,* to holy and pure company unite me;
To shelter of the holy have I come.
Lord ! sinking stones that we are, take us out,
Thou who art compassionate to the humble,
shatterer of suffering. (2)
In your heart cherish Divine laudation;
By joining holy company illumination you acquire.
With the Name Divine have we fallen in love;
To the Lord are we a sacrifice. (3)
Lord ! fulfil our desires and illumine our mind with Thy Name;
Nanak, servant of God in body and mind is in bliss,
As the Master the spell of devotion has imparted. (4) (5.7.12.18.7.37)

In the Measure Basantu—Composition of Sri Guru Arjan Dev P. 1180
Do-tuke (Double Couplets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru sevauṇ kari namaskār

The Lord I serve, making *to Him* obeisance.
In our home[1] today is occasion of joy.
In our home today reigns supreme bliss,
As is gone anxiety and is met the Lord. (1)
In our home today is *joy of* spring,
As Lord without limit, Thy laudation we have sung. (I-Pause)
In our home today is frolic such as of Holi,[2]
Which in company with our companions in God
have we celebrated.
Service to the holy is our Holi festival,
And the deep red dye of the Lord sticks to us. (2)
Our mind and body is in bloom, beyond compare,
That withers not in shade or sun.
In all seasons is it verdant :
Ever is it spring with us, by union with the holy Master. (3)

1. 'Home' here and subsequently symbolizes the self.
2. The spring festival of splashing colour in frolic.

Grown is the wish-fulfilling tree,[1]
Bearing flowers and fruit *valuable* as jewels.
By singing Divine laudation feel we fulfilled.
Nanak, servant of God, on the Lord meditates. (4) (1)

Haṭwāṇī dhan māl hāṭu kītu

As the shopkeeper, *for* wealth runs a shop;
As the gambler's heart in gambling is fixed;
As the drug addict by consuming intoxicants lives—
Even thus the Lord's devotee in meditating on the
Lord finds life. (1)
All in their own passions are absorbed—
Involved with whatever the Lord in them has inspired. (I-Pause)
In time of rain dances the peacock;
At sight of the moon bloom the lotuses;
At sight of the child is the mother joyful—
Even thus God's devotee by contemplating the Lord
finds life. (2)
The tiger ever by flesh food is attracted;
At sight of battle the hero feels delight.
The miser with wealth is in love—
Even thus God's servant in the Lord finds his prop. (3)
All joys in the sole joy in God *lie.*
All delights *in devotion to* the Name Divine *are found.*
Saith Nanak : This treasure comes to those
On whom the Master confers it. (4) (2)

Tisu Basantu jisu Prabhu kirpālu

Such alone feel the spring as have the Lord's grace.
Such alone feel the spring as have the Master's grace.
Such have joy as in the sole task of the devotion are engaged.
Such have perpetual spring as in heart bear the Name. (1)
In the home of such reckon the spring to abide,
As sing *Divine* laudation in God's tune. (I-Pause)
My self ! bloom thou in joy in the Supreme Being.
Enlightenment you acquire after learning of if from
God's devotees.
Such alone perform true austerities as in holy company abide.
Ever abides in meditation one in love with the Master. (2)

---

1. Pārijāt.

Such are fearless as *God's* fear cherish.
Such are truly joyful as their doubt have banished.
Such are *true* recluses as have their heart in poise.
Such are immutable as rest in truth. (3)
One who quests after the Sole Lord and to the Sole
Lord is attached;
Who in heart bears love for the Lord's sight and touch
of His feet,
Who serenely delights in love of God—
Nanak, servant of God, to such a devotee is a sacrifice. (4) (3)

Jīya Prāṉ Tüm pind dīn P. 1181

Life, breath and body have *You* granted;
Thoughtless beings have You made beautiful by placing
Your light within them.
All, Lord ! are beggars, You the gracious Provider.
Whoever Your Name contemplates, joy obtains. (1)
Beloved Lord, almighty,
From You all objects I receive. (I-Pause)
By contemplation of the Name comes liberation.
By contemplation of the Name comes essence of serene joy.
By contemplation of the Name is attained honour and repute.
In contemplation of the Name no impediment intervenes. (2)
Lord ! grant me the utterance
For which this body, hard to attain, is granted.
In holy company grant me the poise
Wherein from the heart Thy name I may utter. (3)
None other than Thee is real.
All is Thy play, *finally* into Thee merged.
Save me as be Thy Will.
Saith Nanak : By contact with the Master, perfectly-endowed is
attained joy. (4) (4)

Prabh Prītam merai sangi Rāi

The beloved Lord; king is my side,
By whose sight, mother mine, find I life.
He by whose contemplation is ended[1] suffering,
In your grace to Him unite me. (1)

1. Comes not.

Beloved, prop of *my* life and mind,
My life and breath all is *Thy* property. (I-Pause)
He whom godly beings and deities quest after;
Whose mystery sages and shesha-nag[1] cannot penetrate;
Whose state and extent is beyond expression,
Is in each being pervasive. (2)
You whose devotees are all-joy;
Whose devotees from destruction is immune,
Whose devotees from fear is immune
Whose devotee ever is victorious. (3)
What part of Your praise[2] can be uttered ?
All-pervasive is the Lord, provider of joy.
Nanak one sole boon seeks :
In Your grace grant me *devotion to* the Name. (4) (5)

Mili pāṉī jiūṇ harei būṭ

As by touch of water plants grow green,
Even so in holy company comes release from egoism.
As the servant in *protection* of his Lord finds the prop,
Even thus the Master-preceptor saves *the disciple* (1)
Lord ! that art the provider, donor *of boons*,
Each instant to Thee obeisance I make. (I-Pause)
Whoever has holy company,
To the Supreme Being gets devoted.
Such from bonds are released.
Such devotees engaged in the true device of
union supplicate Him. (2)
At His sight feel my eyes fulfilled,
And the tongue of His innumerable merits sings.
By the Master's grace is assuaged desire;[3]
And the mind by tasting of joy in God is satiated. (3)
God's servant in serving at *His* feet is engaged,
Who is the Primal Being, the Lord beyond limit.
Your Name is saviour of all :
This treasure has Nanak obtained. (4) (6)

Tum baḍ dātei dei rahei

You the Supreme Provider, perpetually granting boons,

1. The legendary serpent who from each of his thousand hoods utters a new name of the Lord.
2. Lib. Simile.
3. Thirst.

And in life and breath are pervasive.
All kinds of viands You grant for our consumption :
Yet I, ungrateful, admit not a single one of Your benefactions. (1)
Thy truth I know not.
Lord compassionate ! the Supreme state pray grant me. (I-Pause)
Utterance of the holy Name, austerities or acts of piety have I not performed; P. 1182
No ritual *of religion* to me is known.
In my heart one sole hope I cherish.
That by support of Thy Name liberation I may attain. (2)
Lord ! in exercise of all faculties are You perfect :
The fish finds not the extent of water *of the ocean.*
Inaccessible, higher than the highest *is the Lord.*
We so small, You so great. (3)
Those meditating on Thee are beyond need.
Those attaining Thee are *truly* wealthy.
Those serving Thee joyful remain.
Nanak under shelter of *such of* the holy places himself. (4) (7)

Tisu tūṇ sevi jini tūṇ kīyā

Serve Him who created thee.
Make supplication to Him who granted thee life.
Serve Him—then shall no penalty on thee fall.
Be thou His servant—then shall no suffering come to thee. (1)
Any being with such great luck endowed,
Such a state of liberation attains. (I-Pause)
In service of other *than God* is life wasted.
In this is no objective achieved.
Subordination to man leads to pain.
In service to the holy comes joy ever. (2)
Brother ! should you seek joy everlasting,
The Master for that has indicated company of the holy.
Therein is contemplated solely the Name.
In company of the holy comes liberation. (3)
The essence of all enlightenment is enlightenment about the self;
Of all meditation, meditation on the sole Lord is *supreme.*
The best of all tunes is to sing Divine praise.
Nanak in contact with the Master Divine laudation sings. (4) (8)

Jisu bolat mukhu pavit hoe

He, utterance of *whose Name* purifies the tongue,

Whose contemplation brings purity of repute,
Supplication to whom from Yama brings immunity,
By whose service are all boons attained. (1)
Utter thou *Name* of the Lord,
And discard all other concerns prompted by the mind. (I-Pause)
He who earth and sky has propped,
Whose light each being fills,
Whose contemplation brings purity to the fallen,
By which at the end comes not wailing. (2)
Such is the best of all religious practices,
And is above all ritual actions.
Engage in service to the holy congregation;
Sought after by godly beings and deities.
On whomsoever the Primal Supreme Being this boon has conferred,
The Divine treasure to him has been granted :
Beyond expression is the state and extent of such.
Nanak, servant of God, on the Lord meditates. (4) (9)

Mana tan bhītari lāgī pyās

My mind and body by passion[1] for *the Lord* are gripped.
The gracious Master this desire has fulfilled.
In holy company my sins has he annulled,
And involved in love of the Lord, the Name have
I contemplated. (1)
By grace of the Master *is my state as* spring :
In my heart his lotus feet have I lodged, and ever to
Divine laudation listen. (I-Pause)
Lord almighty, maker of causes, P. 1183
I a helpless *creature* to Thy shelter have come.
All creatures by Thee propped.
Lord ! in Your grace save *all.* (2)
The Divine Being, annuller of worldly ties, shatterer of suffering—
In His service are godly beings, sages and human beings engaged.
He within whose power lies earth and sky,
All creatures by *His* bounty are fed. (3)
Lord gracious, controller of the inner self !
On Your servant confer bliss.
In Your grace grant me this bounty,
That Nanak in contemplation of Your Name find life. (4) (10)

---

1. Thirst.

Rāma-rangi sabh gayei pāp

By love for the Lord are all sins gone.
In contemplation of the Lord's *Name* no torment is felt.
By contemplation of the Lord is all darkness of *ignorance* effaced.
By contemplation of the Lord is transmigration annulled. (1)
In love of the Lord with us is *perpetual* spring,
As with the holy ever we keep company. (I-Pause)
The holy this teaching have imparted;
Blessed is the land where God's devotes abide.
A place without God's devotees is a wilderness.
By the Master's grace in each being behold Him. (2)
In singing Divine laudation lies joy and delight.
My self ! ever in committing sins hesitate.
Behold the Lord-Creator ever close to thee.
In this world and the next[1] is the Lord fulfiller
of our objectives. (3)
On the Divine lotus feet is my meditation fixed.
In His grace has the Lord this boon conferred.
Dust of *feet of* thy devotees I seek.
Nanak, contemplate thou the Lord, ever by *our* side. (4) (11)

Sachu Paramsharu nit navāṇ

Holy is the Lord, unchangeable *His glory.*[2]
By the Master grace may I ever His Name utter.
The Lord is my keeper, mother and father,
In whose contemplation is felt no torment. (1)
May I with single mind and feeling on the Lord meditate.
With the Master, perfectly-endowed seek I shelter ever;
The holy Lord to His bosom has kept me clasped. (I-Pause)
The Lord His servant has saved Himself :
Evil-doers and agents of evil to exhaustion are tired.
Other than the holy Master no place of shelter is *for me.*
Sufferings to far off lands have fled. (2)
Consequences of deeds *of egoists* are not effaced;
What they have sown, they consume.
He Himself is His servant's saviour.
None His servant can menace.[3] (3)
The Lord by His own effort His servant saves :

---

1. In this spot and that.
2. Ever new.
3. Lit. Approach.

His glory is irrefrangible, perfect.
My tongue ever Divine laudation sings.
Nanak in meditation on the Divine feet finds life. (4) (12)

Guru-charan srevat dūkhu gaiyā

By serving at the Master's feet is suffering gone.
The Supreme Being, Lord, grace has shown.
Fulfilled are all objectives and achieved is success.
Nanak in contemplating the Name Divine finds life. (1)
Beautiful is the season wherein the Lord comes to mind.
Without *guidance of* the holy Preceptor *the world* wails—
The materialist[1] again and again into transmigration falls. (1-Pause)
Truly rich are those whose capital is the Lord. P. 1184
By the Master's Word are lust and wrath destroyed;
Shattered fears and achieved the state of fearlessness,
In union with the Master has Nanak on the Lord meditated. (2)
In holy congregation has the Lord taken lodgement.
By Divine contemplation are objectives fulfilled.
On water and land is He pervasive.
In union with the Master has Nanak the Lord's
Name uttered. (3)
Herein lie the Eight Achievements and the Nine Treasures[2]—
By good fortune comes *devotion* to the Name to whomsoever
He grants it.
Lord ! Thy servants in uttering Thy Name find life.
In union with the Master is lotus of the heart in bloom. (4) (13)

In the Measure Basantu—Composition of Sri Guru Arjan Dev

Couplets (Ek tuke)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sagal ichhāṇ japi pūnnīyāṇ

By contemplation *of the Lord* are all desires fulfilled;
As the Lord the long-separated ones *to Himself* has-united. (1)
Contemplate the Lord, worthy to contemplate,
Whereby comes enjoyment of serene happiness. (1-Pause)
In His grace, graciously has He cast His glance,
And Himself His servant has remembered. (2)

1. Sākta.
2. Asht Siddhi, Nav-Nidhi. Asht Siddhi are miraculous powers, such as changing form, growing in size at will, clairvoyance, controlling others etc.

Decked is the beautiful couch joyful,
In which has the Master of joy granted union
to the self-female. (3)
My merits and demerits has *He* not reckoned.
Nanak at the Lord's feet has offered worship. (4) (1.14)

Kilbikh binasei gāe gunā

By chanting Divine laudation are sins shattered;
And each day has arisen the equable tune of *joy.* (1)
The heart by touch of the Lord's feet has blossomed.
In His grace has He granted contact with the holy, whereby
ever in love of the Name Divine are we dyed. (I-Pause)
In His grace has the Lord manifested Himself.
The Lord, compassionate to the humble, attaching us to His
lappet has saved us. (2)
As this mind dust of *feet of* the holy has become
Ever the Lord it beholds before itself. (3)
Gone are lust, wrath and desire :
Saith Nanak, thus has the Lord's grace come. (4) (2.15)

Rog mitāe Prabhū āpi

The Lord Himself our maladies has annulled.
His children has He saved by a pat of His hand. (1)
In our home is peace, poise and everlasting spring.
To shelter of the Master, perfectly-endowed, image of felicity
Have we come chanting the Divine Word. (I-Pause)
The Lord Himself sorrows and torments has annulled,
As the Master ever we contemplate. (2)
Any who Thy Name repeats,
By singing Divine laudation unshaken, all objectives achieves. (3)
Saith Nanak : Such is the noble way of devotees—
The *Divine* Provider of joy they ever contemplate. (4) (3.16)

Hukamu kari kīnei nihāl

By His decree has He made us blessed,
As to His servant gracious He has grown. (1)
The Master, perfectly-endowed has brought all to perfection,
As the ambrosial Name in our heart He has placed. (I-Pause)
Imperfections of my ritual practice and piety has P. 1185
He not reckoned,
And grasping me by the arm, from the ocean of
existence extricated me. (2)

The Lord, casting off our impurity has made us pure,
As to shelter of the Master, perfectly-endowed we have come. (3)
As the Lord perfectly-endowed has made us His own,
In His grace, saith Nanak, has He saved us. (4) (4.17)

In the Measure Basantu—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dekhu phūl phūl phūlei

Behold the flowers of *noble qualities* blossoming,
As is egoism discarded.
To the Divine lotus feet are we attached.
Lord ! in our good fortune meet us !
My self ! the Lord contemplate. (Pause)
From tender blossoms arises thick fragrance.
Some have become dried up like firewood.
As comes the *spring of spiritual* joy,
The God-directed blossom forth. (1)
Now has come Kali-Yuga;
Sow you only the sole Name,
For no other *crop* is this the season—
Be not lost in delusions.
Whoever has *good fortune* on forehead inscribed,
In contact with the Master attains the Lord.
My self ! this is the season the Name *to sow*.
Nanak *praise of* Divine merits utters. (2) (18)

In the Measure Basantu—Composition of Sri Guru Arjan Dev
Sung in conjunction with Hindol
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hoe ikatra milahu meri bhāī

*Brethren ! all in unison meet,
And by absorption *in God* cast off duality.
In *devotion to* the Name Divine form pairs,[1]
And by the Master's guidance spread the dice-cloth. (1)
Brother ! thus make your throw.
Day and night by the Master's guidance the holy Name utter;
Thereby in the last moment shall you feel no torment. (1-Pause)

*Note : This hymn is built round the game of chaupar, the Indian chess.

1. Gaming partners are implied

Of actions of piety make the gambling square, of
charity make the cubes.
Defeat lust, wrath, avarice and attachment—
Such gambling to the Lord is dear. (2)
On rising at dawn take bath, go to bed supplicating the Lord.
The holy Preceptor even in awkward throws grants success,
And in serene joy one returns home. (3)
The Lord Himself is the player, Himself He watches the game,
Himself has created the cosmos.[1]
Saith Nanak, servant of God : Whoever by the
Master's guidance plays,
Returns home a victor in the game. (4) (1.19)

Terī küdrati tūṇhai jānehṇ auru na dūjā jānai

Thy might's operation to Thee alone is known;
no other of it knows.
Beloved ! such alone have realization of Thee
as have Thy grace. (1)
To Thy devotees am I a sacrifice.
Lord ! eternally beautiful is Thy abode; limitless
Thy wondrous doings. (I-Pause)
Service to Thee by *Thy grace* alone is performed;
None else has power to perform it.
Thy devotees alone please Thee, on whom
Thy love Thou dost confer. (2)
Thou the Supreme Donor, supremely wise— P. 1186
none else beside Thee.
Lord ! Thou art almighty—*thy way to* Thy worship
I know not. (3)
Beloved ! beyond our knowledge is Thy Mansion;
hard to carry out Thy Will.
Saith Nanak : At Thy Portal am I fallen in supplication;
Save me, thoughtless, ignorant one. (4) (2.20)

Mūlu na būjhai āpu na sūjhai bharami biyāpī aham mani

Man realizes not his essence, sees not his self, by
delusion and egoism gripped. (1)
Lord, Master, supreme Being, Father !
Save me, devoid of merit. (I-Pause)

---

1. Lit. The arrangements for gambling.

Creation and dissolution by the Lord are made—
Thus have God's devotees contemplated. (2)
Those dyed in love of the Name Divine, in Kali-Yuga
are reckoned joyful. (3)
Saith Nanak : No other device can I think of—
By *guidance of* the Master's Word alone are we saved. (4) (3.21)

In the Measure Basantu—Composition of Guru Tegh Bahadur
Hindol
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sādho ihu tanu mithyā jānou

Devotees of God ! know this body to be unreal.
Know the Lord abiding within it alone to be real. (I-Pause)
This world is dream-substance—why of it be proud ?
None of it shall accompany you—why to it cling ? (1)
Discarding praise and calumny of others both,
In your heart put Divine laudation.
Saith Nanak, servant of God : The Sole Supreme Being,
the Lord in all beings is pervasive. (2) (1)

Pāpī hīyai maiṇ kāmu basāe

In the sinful heart lodges lust :
Hence the restless mind no way is stilled.[1] (I-Pause)
Be it Yogis, wandering ascetics, and those practising renunciation—
Over all is thrown this noose. (1)
Those that the Name contemplate,
The ocean of existence cross. (2)
Nanak, servant of God, the Lord's shelter seeks.
Pray grant devotion to the Name, that Divine laudation
he ever sing. (3) (2)

Māī maiṇ dhanu pāiyo Hari-Nāmu

Mother mine ! wealth of the Name Divine have I attained.
My mind from rushing about is released, and in
poise has settled. (I-Pause)
Lure of Maya and avarice has left the body;
Arisen is pure illumination.
Avarice and attachment now cannot touch it,
As devotion to the Lord it has grasped. (1)

---

1. Grasped.

As is attained jewel of the Name, lifted is *accumulated* doubt
of multiple births.
Desire all from the mind is ended[1]
And in joy in the self am I absorbed. (2)
Whoever has grace of the Ocean of Grace, Divine laudation sings,
Saith Nanak : Such wealth a rare God-directed[2]
one attains. (3) (3)

Mana kahā bisāriyo Rāma-nāmu

My self ! why hast thou of the Name Divine grown unmindful ?
As is the body shattered, comes encounter with Yama. (I-Pause)
This world is a mountain of smoke— P. 1187
By what reasoning hast thou taken it to be real ? (1)
Know, wealth, woman property and house—
None shall accompany thee. (2)
Devotion to the Lord alone shall thy companion be.
Saith Nanak : In single-minded attachment to
Him be devoted. (3) (4)

Kahā bhūlio rei jhūthei lobh lāg

Man ! in attachment to false greed why art thou deluded ?
Nothing is yet lost—be awake. (I-Pause)
Know this world to be even as a dream.
Believe this to be true : In an instant is it shattered. (1)
The Lord ever by thee abides.
Friend ! night and day to Him be devoted. (2)
At the last moment shall He thy helper be.
Saith Nanak : His laudation thou sing. (3) (5)

In the Measure Basantu—Composition of Sri Guru Nanak Dev
Ashtpadiān (Octets) Quatrains (Dotukīyān)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jagu Kaūwā Nāmu nahīn chīti

The world is crow-like, without contemplation of the Name :
Forgetful of the Name, for feed it falls.
The mind is unsteady, caught in immoral thinking.
This has made me snap my attachment to the world. (1)

1. Lit. Shattered.
2. Gurumukh.

Of evil passions of lust and wrath hard is the burden.
How without the Name can noble qualities arise ? (I-Pause)
Man's body is a house of sand *standing* amid a whirlpool.
Behold, it is the making of a bubble in rain.
From a drop *has it been made, as vessels* from turn of the
potter's wheel :
All other powers are slaves to the Name. (2)
Creator of all, Divine Enlightener, you who are supreme over all,
Touching Your feet devotion to Thee I practise.
Seek I to be imbued with the Name,
Those going along in life and concealing the Name, are thieves. (3)
By tying[1] poison in one's lappet one loses honour.
Those devoted to the holy Name return to their
true home with honour.
What the Lord has done, is His own Will.
Mother mine ! whoever entertains fear of God,
fearless becomes. (4)
The woman seeks fine delights,
As betel, flowers, sweet pleasure—all which are maladies.
All playfulness and pleasure when taken away
only bring us much sorrow.
By seeking shelter with the Lord all happens as desired. (5)
Clothes excessively decked she wears :
Pampered the clay, by decking itself into evil passions falls.
Desire and attachment have barred the door *to God.*
Without *devotion to* the Name is one's house
and portal as deserted. (6)
Go, daughter—princess !
Repeat God's Name, at dawn decking yourself with truth.
Propped by love of the Lord, the Divine Beloved serve.
By the Master's Word assuage thirst for worldly poison. (7)
Divine charmer ! my heart hast Thou captivated.
By the Master's Word art Thou realized.
Saith Nanak : Lord, standing at Thy Portal Thee we seek.
Show grace that by Thy Name content come to me. (8) (1)

Manu bhūlou bharmasi āe jāe

The mind lost in delusion, in transmigration moves,
By Maya hard to overcome attracted;

1. Lit. Putting.

In love for the sole Lord not poised,
Like the fish with the hook struck in throat. (1)
The deluded mind by the holy Name illumination acquires,
As is it poised, the Master's Word P. 1188
it contemplates. (I-Pause)
The mind deluded like the humming-bee wanders about;
Attracted to apertures,[1] to worthless evils it inclines;
By lust caught elephant-like,
Tied stiff with blows on head. (2)
The thoughtless mind, devoid of devotion is frog-like;
Devoid of the Name is it repudiated, cursed at the
Divine Portal.
Without caste and honour are such, none mentioning their name;
Without merit, sufferings their only companions. (3)
Lest the mind should wander about, keep it restrained.
Withont love of joy in God *comes* not honour or credit.
Thou art all-knowing and *our* guardian.
The Lord props the earth and Himself watches over it. (4)
Himself He casts delusion; to whom to make the plaint ?
Mother mine ! should the Master be met, to him
my state shall I relate.
Evil qualities discard and practise good.
One dyed in the Master's Word in truth is absorbed. (5)
By contact with the holy Preceptor is understanding exalted.
The mind it purifies and washes of egoism.
Then is one everlastingly emancipated, never again bound,
Ever uttering the Name, nothing else. (6)
The mind by Divine decree wanders about.
In all beings abides the Sole Lord—nothing else can one say.
All by Divine decree happens, by Divine decree reabsorbed.
Suffering and joy by His Will comes. (7)
Infallible art Thou, forgetful never.
To whomsoever is the Master's Word imparted,
limitless his understanding becomes.
The great Lord Thou, in the holy Word *abiding*.
Saith Nanak : By laudation of Truth is
the mind faith-inspired. (8) (2)

---

1. (The body's apertures pertaining to lust).

Darshan ki pyās jisu nar hoe

Whoever for sight *of the Lord* thirsts,
In the Sole Lord is absorbed, casting off duality.
His pain gone, amrita he churns and quaffs,
And absorbed in the Sole Lord, by the Master's
guidance has realization. (1)
Vast numbers of beings for Thy sight cry in agony :
A rare one, to the holy Word united, realization attains. (I-Pause)
Vedas[1] expound *Him*, affirming, utter the Sole *Name*.
Limitless is He, His limit who can find ?
One is the sole Creator, who the world has made;
And without propping strength, the sky has fixed. (2)
Whoever the holy word has uttered, of the Sole Lord
has enlightenment and meditation.
The Lord is from Maya-taint free, inexpressible His discourse.
The Sole Word is His holy manifestation,
That from the Master, perfectly-endowed is learnt. (3)
One sole is the form of righteousness, should one
hold firm the truth;
Such a one guided by the Master, age after age stays perfect.
The God-directed one that in the mystic unstruck
sound is solely absorbed,
To the inaccessible, endless Lord attains. (4)
One Sole is the throne, one the Divine Monarch,
In all spots above need—
The essence of the three worlds His creation :
Inaccessible, unknowable, the Sole Supreme Being.[2] (5)
One and sole is the Supreme Being,[3] holy His Name.
With Him[4] is determined true justice.
By Holy doing comes honour and approval,
Whereby one at the eternal portal is honoured. (6)
Devotion and love to Him alone is true—
Without such devotion and love occurs transmigration.
By realization from the Master acquired, let man abide P. 1189
in the World as a guest.
The devotee dyed in joy in God finds approval. (7)

---

1. (Stands here for scriptures of India in general).
2. Ekankār-Ek Oankār, implies the Supreme Being that is sole and without attributes.
3. Form, image.
4. There.

In all spots Him I behold—and in poise contemplate Him.
Lord ! other than Thee none I cherish.
Saith Nanak : Egoism by the holy Word is burnt away,
Whereby the holy Preceptor the eternal
vision has shown. (8) (3)

Chanchalu chītu na pāwai pārā

The restless mind finds not *the Lord's* extent,
And without intermission in transmigration remains caught.
Lord Creator ! *by the mind's* restlessness comes
excessive suffering and death :
Other than the Divine Belóved none is our cherisher. (1)
All beings are noble—whom to call low ?
By devotion to the Lord is my mind in the
Name Eternal fixed. (I-Pause)
Medicines[1] have I tried to exhaustion :
How without the Master's help would the malady[2] go ?
Without devotion to the Lord come multiple sufferings.
Lord, who dost send suffering and joy, (2)
In this great malady how may patience come ?
The Master who this malady knows, its suffering shall annul.
My mind and body with demerits is full.
Brother ! After great search is met the Master. (3)
The Master's Word, the Name Divine is the *true* medicine.
I abide as Thou dost keep me.
The whole world is malady-gripped—to whom
shall I show my *ailment ?*
Lord ! immaculate art Thou, immaculate Thy Name. (4)
Whoever in the self the Divine abode[3] beholds and
make manifest,
Is an inmate of the Master's mansion and to the
Divine Mansion calls others.
Those that behold the self within the self and in their
consciousness the true enlightenment,
Such of the Lord's devotees, to the world are unattached. (5)
These untouched by pleasure and sorrow abide,
And tasting of amrita, in the Name Divine are lodged,

1. Implies devices of worship.
2. Duality, Māyā attachment is implied.
3. Home within the home.

Realizing the self, in the Lord they keep absorbed,
And by the Master's guidance making life fruitful,
their suffering is cast off. (6)
Amrita of truth granted by the Master I quaff;
In serene state *to the ego* am I dead, live the true life.
Should the Masters be so pleased, on our head, place your hand.[1]
Whoever to you is devoted, in you is absorbed. (7)
One indulging in pleasures by suffering and maladies is gripped.
To one transcending these, the Lord in each being is
visible and pervasive.
By the Master's Word is such a one untouched
by pleasure and suffering.
Saith Nanak : By love of the heart the Name
he contemplates. (8) (4)

In the Measure Basantu—Composition of Sri Guru Nanak Dev

Couplets (Ek-tukiyān)

Matu bhasam andhūlei gurabi jāhi

Thou who by ashes on thy limbs art blinded,
lest into pride thou fall.
Thou half-naked medicant, thus comes not Yoga. (1)
Thoughtless man ! why the Name Divine
hast thou put out of mind,
That in the last moment shall aid thee ? (I-Pause)
You too contemplate after consulting the Master :
Wherever you look, is He who holds the earth in hand. (2)
What can I say when I am *as* nothing ?
Pride of caste and honour all in *devotion to* Thee lies. (3)
Why at sight of wealth and substance be proud ?
At departure nothing shall be thine.[2] (4)
Suppressing the[3] five *evils,* keep the mind poised.
In this lies strength of Yoga-praxis (5)
Thy mind by tether of egism is *tied.*
Thoughtless man, the Lord thou dost not
contemplate, who liberation grants. (6)
Beware lest by being forgetful of the Lord, in
Yama's power thou fall.

1. That is, in benediction and protection.
2. Be of use or help.
3. Destroying.

Thoughtless man ! at the last moment thus
shalt thou buffets receive. (7)
By contemplation of the Master's Word goes off egoism P. 1190
And Yoga of truth in the mind lodgement finds. (8)
He who conferred on thee life and body, thou contemplates not.
Thoughtless man, in worship of tombs and
cremation-spots lies not Yoga. (9)
Nanak utters the holy Word, full of merit,
Look with your eyes and have realization of the Lord. (10) (5)

Dūbidhā dūrmati andhūlī kār

Duality and foul thinking is blind action.
The egoist in a dust-storm is wandering. (1)
With blind mind one to blind thinking is attached,
Without actions *guided by* the Master doubt flees not. (I-Pause)
To the egoist purblind the Master's teaching appeals not.
Turned animal, his pride goes not. (2)
Eighty-four lakh species has He created—
By the Lord's Will are these created and reabsorbed. (3)
The whole world is deluded, deprived of the
holy Word and *good* deeds.
Such alone have realization as by Creator are instructed. (4)
The Master's servants are pleasing to the Lord;
Saved by Him, *placed* beyond obligation to Yama. (5)
Such as love the sole Lord from heart,
He to Himself unties, and their doubt removes. (6)
The Creator above need, beyond end and limit,
By truth is pleased. (7)
Saith Nanak : The deluded by the Master are instructed.
Of the Sole Lord He grants vision,
and in truth fixes the mind. (8) (6)

Āpei bhaṇwarā phūl beili

Himself is He the humming-bird, flower and the creeper;
Himself with the holy congregation grants union. (1)
Thou humming bird,[1] take in thus the fragrance
That trees be ever in bloom and woods be
ever green *to thee.* (I-Pause)
Himself is He Lakshmi and her consort.[2]

1. Symbol for the seeker.
2. Stands for Vishnū, an aspect of the Supreme Being.

Himself by His Ordinance[1] *the universe* makes,
Himself of it has enjoyment. (2)
Himself the calf, the cow and milk;
Himself the body's mansion, and pillar.[2] (3)
Himself Doer almighty.
Himself the God-inspired one contemplating it. (4)
Divine Doer ! Thou dost make creation and watch over it,
And the light of countless beings dost sustain. (5)
Thou the Pool, the Ocean and Treasure of merits;
Unborn, immaculate, the supreme jewel. (6)
Thou art the Creator almighty;
Monarch unattached; happy all Thy worlds. (7)
Nanak by joy of the Name Divine is fulfilled.
Life without *devotion to* the beloved Divine Master is wasted. (8) (7)

In the Measure Basantu—Composition of Sri Guru Nanak Dev
Hindol
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nau sat chaudah tīni chāri kari mahlati chāri bahālī

The Nine continents, seven lands, fourteen worlds, three qualities,
Four Yugas, hast Thou created.
And through four processes of birth in the Mansion *of the universe*
Hast these settled.
In turn hast Thou granted it the Four *Vedas* for lamps,
And the chariots of the four Yugas. (1)
Gracious Lord, destroyer of evil-doers,[3] Lord of felicity,[4]
such is Your might. (I-Pause)
In each being is Thy light that is Thy host—
Dharma is appointed its chief.
The earth is the couldron from which a portion to each is
assigned once for all;
Destiny is Thy dispenser of largesse. (2)
Man discontented asks for more— P. 1191
His restless mind bringing him ignominy.
Greed is the dark dungeon; evil qualities fetters on the feet. (3)
What he gains[5] is constant blows of the mace;

1. Shabda.
2. Implies life-breath.
3. Madhūsūdan.
4. Mādho=Mādhav.
5. (Lit. His capital).

His sin the prefect of police administering *chastizement.*[1]
Lord ! man is good or bad as be Your glance over him. (4)
The Primal Supreme Being[2] is now known as Allah—
This is the age of the Muslim divines.
Temples and deities *of Hindus* are taxed—such is the
current practice. (5)
Now is *the age of* the pitcher of Muhammadan ablution,
the Muhammadan call to prayer, *Namaz* and its prayer-mat;
The Lord now is figured as wearing blue.[3]
In each home is each one addressed by the *Muhammadan honorific of Mian*—
A strange lingo have you[4] now adopted. (6)
Thou that art Lord, Master of the earth, its overlord,
what power have we ?
Creatures in all four directions to Thee shall still
make obeisance,[5]
In each home shall Your laudation be sung. (7)
The gain got from bathing at holy spots, study of Simritis.[6]
and dispensing charity,
Saith Nanak, comes by exaltation
Through the *Lord's* contemplation of an hour. (8) (1.8)

In the Measure Basantu—Composition of Sri Guru Ram Das

Hindol

Score 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāṇyā nagari iku bālaku wasiyā khinu palu thiru na rahāī

In the city of the body lives a child,[7] that for an instant, a moment
Is not in poise.
Despite innumerable devices and efforts,
Again and again it wanders. (1)
Lord ! this child pray being into the sole house *of poise.*

1. Kotwāri=Kotwāli (Kotwāl is the prefect of police).
2. Purakh=Purusha.
3. (This would be the Muhammadan colour).
4. (This may be addressed to God or to the Hindus of those days, out to please their Muhammadan masters).
5. Salām, the Muhammadan salutation.
6. Texts of Hindu codes.
7. Implies the mind.

By contact with the holy Preceptor is attained the Lord,
perfection incarnate,
As is practised devotion to the Name Divine that
is manifest. (I-Pause)
All over the world is that body as a dead heap,
Wherein is not lodged the Name Divine.
The Master water of the Name Divine has into it poured,
Whereby has it grown green and joyous.[1] (2)
In the body have I closely looked and searched—the Master
therein a wonder has shown.
Materialists[2] to exhaustion have looked for Him abroad—
In my home by the Master's teaching have
I attained the Lord. (3)
The Lord to the humblest has shown grace, even as
Krishna came to Bidur's[3] home.
As Sudama[4] met Krishna with devotion,
Before homecoming was his poverty annulled and into
Krishna was he absorbed. (4)
Great is the honour of *devotion to* the Name Divine,
That the Lord Himself guards,
Should all reprobates[5] show malice not a grain of
it is diminished. (5)
God's devotee by the Name Divine gets lauded; in ten directions
his repute spreads.
This is the calumniators and reprobates a whit cannot bear—
To their own homes they apply the cinder. (6)
As devotee meets devotee, nobility he attains,
The qualities of one in the other absorbed.
Devotees that turn His humble slaves, are loved of the Lord,
dear to His heart. (7)
The Lord without limit creates water *of being;*
Himself He brings about union.
Saith Nanak : By the Master's guidance spontaneously
He brings about union.
As water merging with water. (8) (1.9)

1. Juicy.
2. Sākta.
3. A low-caste devotee.
4. Another devotee of Krishna, a poor Brahmin.
5. Sākta.

In the Measure Basantu—Composition of Sri Guru Arjan Dev P. 1192
(Do-tukīyān) (Quatrains)
Score 1
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace
Sūṉi sākhī mana japi piyār

By listening to the narrative of *the holy* the mind to
repetition of the Name is devoted.
Ajamal by uttering *God's Name* once only was saved.
Balmik[1] too the holy congregation entered.
The Lord manifestly met Dhruva. (1)
I seek dust of feet of Thy devotees,
That on my forehead I may rub; this is Your grace grant. (I-Pause)
The courtesan Ganika was saved as her parrot
uttered God's Name.
The elephant on the Lord meditated, and *by Him* was saved.
Of the Brahmin Sudaman[2] was shattered poverty.
My Self ! thou too to the Lord be devoted. (2)
Even *Krishna's* murderer that wielded the arrow was saved;
Kubija[3] the hump-backed by placing the Lord's foot on
her thumb was saved.
Bidur[4] for his humility was saved :
My self : Thou too to the Lord be devoted. (3)
The Lord Himself saved Prahlad's honour;
Of Draupadi[5] as she was being stripped, He saved the honour.
Such as at the last moment served Him, were saved :
My self ! thou too serve Him and cross the *ocean of* existence. (4)
Dhanna[6] served Him with child-like simplicity.
Trilochan[7] by contact with the Master success obtained.
Beni[7] by the Master was illumination granted.
My self ! Thou too be *God's* servant. (5)
Jaidev[7] his egoism discarded.
Sain[7] the barber was by serving the Lord saved.

Note : (In this hymn all through are mentioned well-known devotees of God, who through their devotion to the Lord found liberation).

1. A robber and low-caste man who turned a rishi.
2. A devotee of Krishna.
3. A woman saved by Krishna.
4. A low-caste devotee of Krishna.
5. The Pāndava Princess, sought to be disrobed in open court by Duryodhana.
6. A simple peasant (Jāt) who turned saint.
7. Names of Bhaktas.

Nowhere was the mind of *these devotees* shaken.
My self ! thou too by taking shelter with the Lord
shalt be saved. (6)
Such of the devotees as by the Lord were shown grace,
Were by Him saved—
Their merits and demerits He reckoned not.
Beholding such state is *my mind* in the *Lord's* service engaged. (7)
Kabir with constant devotion *on Him* meditated.
Namdev with the Lord abided.
Ravidas too on the incomparable Lord meditated.
Guru Nanak Dev is the very image of the Lord. (8) (1)

Anik janam bharamei joni māheṇ

For innumerable births in species have we wandered[1] :
Without contemplation of the Lord into hell[2] fallen.
One without devotion is cut to pieces.
Without realization comes Yama's chastizement. (1)
Friend ! ever to the Lord be devoted.
With the holy Word be ever in love. (I-Pause)
By no effort comes content—
The entire show of Maya is like cloud of smoke.
Man from doing evil shrinks not,
Intoxicated with poison into transmigration falling. (2)
By raising hubbub in egoism evil-doing has increase.
The world by avarice and attachment is ruined.
Lust and wrath have the mind subdued,
Even in the dream has man not uttered the Name Divine. (3)
Man sometimes is *rich as* a king, sometimes a beggar :
The world by suffering and pleasure is bound.
In man's mind comes not the effort to get liberation;
Bondage of sin ever on him falling. (4)
Dear friend, none else is our helper :
Man consumes what he sows himself.
That which brings on evil-doing, P. 1193
The thoughtless creature leaves behind. (5)
Man involved in Maya-attachment much wanders about;
And according to his recorded deeds in actions engages.

1. That is, have transmigrated.
2. (Transmigration is pictured as hell).

The real Doer is Himself unattached;
The Lord by good and evils is not touched. (6)
Gracious Lord ! save me.
Thou who art perfect in grace, Thy shelter I seek.
Other than Thee no place *of shelter* is *for us.*
Lord ! in Your grace grant *me* devotion to the Name. (7)
Thou art the true Doer, source of all doing,
All-high, limitless.
In Your grace to Your lappet attach *me.*
God's servant Nanak, with the Lord seeks shelter. (8) (2)

Vār in the Measure Basant—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari kā Nāmu dhiyāe kai hohu hariyā bhāī

Brother ! by meditation on the Name Divine be thou in bloom.[2]
This agreeable season *of devotion* according to
recorded deeds is attained.
The amrita-fruit *of devotion* have we obtained, whereby
In contact with the holy arises joy and cast off is
blackness of evil.
Nanak the Sole Name Divine contemplates,
Whereafter no more wandering *in transmigration* comes. (1)
By seeking God's holy prop the five puissant *evils* have I bound.
The Lord stood by and to His feet inspired devotion.
Gone are maladies and sufferings, and ever is *the self* fresh, strong.
Meditating day and night on God, death visits it not.
Saith Nanak : Then does self merge with
what it arose from. (2)
Whence arising, where abiding, into what merges the self ?
All creatures are the Lord's—who shall evaluate them ?
Devotees that ever utter *the Name, on the Lord*
meditate, listen *to the Name,*
An aspect of beauty wear.
The Lord is inaccessible, unknowable—none to equal Him.
The Master, perfectly-endowed the truth
has expounded, that Nanak relates. (3) (1)

---

1. Implies of course, God.
2. Verdant, green.

In the Measure Basantu—Composition of Bhaktas

The Venerable Kabir

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maulī dhartī mauliyā akāshu

Abloom is the earth, abloom the sky.[1]
Each being with light of the self is ablaze.[2] (1)
The Divine Monarh in various moods of love in
creation is abloom :
Wherever I look, is he pervasive. (I-Pause)
In the second place, are abloom the
Four Vedas by *the Divine might;*
So the Simritis[3] along with the Koran.[4] (2)
Abloom is Shiva in Yoga-meditation.
Kabir's Lord in all beings is equally pervasive. (3) (1)

Pandit jana mātei paṛhi Pūrān

Brahmins with the study of Puranas are intoxicated;
Yogis in Yoga-meditation are intoxicated.
Those practising renunciation are by *their* egoism intoxicated.
Those practising austerities are by the secret
attainment of austerity intoxicated. (1)
All by Maya-intoxication are overwhelmed; none is awake :
Close to them thieves *of evil* their home are robbing. (I-Pause)
Awake are Sukdev[5] and Akrur,[6]
Awake is Hanuman[7] bearing his long tail.
Shiva by performing service *at God's feet* is awake.
In Kaliyuga are awake Namdev[8] and Jaidev,[9] (2) P. 1194
Many are the forms of waking and sleeping.
Whoever by the Master's guidance wakes, is noble.

---

1. (This the atmosphere of Basant, season of spring).
2. Lit. Abloom.
3. Hindu books of code and ritual.
4. Kateb (Kitāb=Book) is especially applied to the Korān.
   Note : Intoxication (pride) sleeping and waking are herein used in the esoteric, metaphorical sense.
5. Brahmā's son.
6. A devotee of Krishna.
7. The monkey-god, devotee of Rāma.
8. A Bhakta from Maharashtra.
9. The great poet of Krishna-Bhaktī, who flourished in Bengal in the thirteenth century.

Many are the tasks performed by this body.
Saith kabir : To the Name Divine be devoted. (3) (2)

Joe Khasamu hai jāiyā

The mind by Maya, the wife and the husband,
God is brought forth.
The father this son has indulged.
Maya, though without udders, has sucked him milk.[1] (1)
Folks ! behold this marvel of Kaliyuga :
The son, his mother Maya has taken in wedlock. (I-Pause)
Without feet he capers about;
Without mouth laughs loud.
Man without feeling sleepy[2] yet is asleep;
And without a churn is churning milk.[3] (2)
The cow Maya without udders is yielding milk.[4]
Without, distance,[5] yet long for *the self* is the way.
The *true* path without the holy Preceptor is not found.
Saith Kabir : He *alone* points it out. (3) (3)

Prahlād pathāe paṛhansāl

Prahlad to school was sent.
Many children became his associates and companions,
And said, "Why teach me this rigmarole" ?
On my tablet write the Lord's Name. (1)
Sire ! the Name Divine shall I not discard.
With no other kind of study am I concerned. (I-Pause)
The pedagogues Sanda and Marka reported this to *the king* :
Immediately he sent for Prahlad,
And said : Give up thy way of *devotion to* God's Name.
Obey me, else soon shall I make thee give it up. (2)
Replied Prahlad : Why harass me time and again ?
The Lord has created hills and mountains.
God shall I not give up : thus will the preceptor be traduced.
Burn me if you so desire or kill me. (3)
The father unsheathing this sword was in a rage of anger,
And said : Tell me, who is thy saviour now ?

1. Symbolizes worldly pleasures.
2. That is, being essentially Divine, yet is lured to sleep of ignorance by Mā ā
3. Symbolizes useless worldly actions.
4. Worldly pleasures.
5. Distance from God is implied.

The Lord in full mighty form from the pillar came forth,
And with His claws tore Harnakash[1] apart. (4)
The Supreme Being, Lord of all deities,
For the sake of His devotees assumed the Man-lion[2] form.
Saith Kabir : None His extent can realize.
Devotees like Prahlad innumerable times has He saved. (5) (4)

Isu tan mana maddhei madan chor

Inside the body *are lurking* thieve like lust,
Who have taken away my illumination's jewel.
Lord ! helpless am I; to whom shall I complain ?
How many have not been *thus* ruined ? what am I ? (1)
Lord ! unbearable is this terrible suffering.
What power have I against the mind's clever thinking ? (1-Pause)
Sanak, Sanandan and Sukdev, Brahma's sons;
Brahma himself, born from navel of the lotus,
Makers of verses,[3] and Yogis wearing matted locks—
All passed their time avoiding *fear of lust.* (2)
Thou art unfathomable, Thy depth to me unknown.
Lord, protector of the humble, to whom shall I express
my suffering ?
Grant me poise in my suffering of transmigration.
Kabir ! contemplate thou merits of the Ocean of Joy. (3) (5)

Nāiku eku banjārei pānch

One is the merchant-prince,[4] five[5] the dealers,
Twenty-five *tendencies* are the pack-oxen—
Unreliable is this caravan.
Nine the bamboo-poles[6] and ten are the sacks,
To which are attached seventy-two ropes.[7] (1)
With such merchandize have I no concern,
Wherein capital ever decreases and interest mounts. (Pause) **P.** 1195
These entered into business with threads of seven *colours,*[8]
Taking with them feelings made by their deeds.

1. Prahlād's demon father, Harinyakashyapu.
2. Nar-Singh.
3. Implies the wise.
4. The mind is implied.
5. The five sources of evil.
6. These were meant for making packages.
7. The principal arteries.
8. The various elements constituting the body.

The three tax-gatherer[1] are making contention,
And the merchant empty-handed has left. (2)
Lost is the capital; shattered is commerce.
And the caravan in ten directions *lies* shattered.
Saith Kabir : By faith shall come success;
As the self in poise is absorbed and fled are doubts. (3) (6)

In the Measure Basantu
Hindol
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace
Mātā jūṭhī pitā bhī jūṭhā jūṭhei hī phal lāgei

Impure is man's mother, impure the father;
Impure the fruit these bear.
Their coming into the world false, false their going—
Unfortunate ones; in impurity they die. (1)
Tell Brahmin ! what spot is pure
Where sitting, my food I may take ? (I-Pause)
Foul is *man's* tongue, foul the utterance, foul ears and eyes.
The foulness of lust goes not; thou Brahmin consumed
by fire of pride. (2)
Impure is the fire, impure the water; impure those
cooking the food.
By impure ladles served; impure those consuming it. (3)
Impure the cow-dung,[2] impure the cooking-square,
impure the lines drawn.[3]
Saith Kabir : Such alone are pure in whose *mind* pure
contemplation has entered. (4) (1.7)

In the Measure Basantu—Composition of the Venerable Ramanand
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace
Kat jāīyai rei ghar lāgo rangu

What need to go anywhere ? In my home[4] itself find I joy.
My mind now no more wanders, and is become

---

1. The Three Qualities (See Glossary).
2. (This was the usual plaster for kitchens).
3. (These marked the cooking-space wherein another could not enter).
4. Symbolizes the self.

as one maimed in the leg.[1] (I-Pause)
On a certain day the desire arose in my heart,
And rubbing sandalwood, attar and numerous fragrant objects.
To offer worship went[2] I to the Lord's temple.
The Master made the Lord manifest in my mind itself. (1)
Wherever we go, only water and stone[3] we find :
Thou in all beings art equally pervasive.
Vedas and Puranas all have we searched—
One might go there, if He were not here. (2)
Holy Preceptor ! to thee am I a sacrifice,
Who all my sorrows and douhts hast annulled.
Saith Ramanand : All-pervasive is the Lord, the Supreme Being;
The Master's Word consequences of millions
of deeds annuls. (3) (1)

In the Measure Basantu—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sāhibu saṇkatvai sevaku bhajjai

Should the Master cause trouble and the servant flee,
Such a servant lives not long and to his
two generations brings shame. (1)
Thy devotion shall I not discard, even though the
world *at me* laugh.
The *Divine* lotus feet in my heart abide. (I-Pause)
As for his wealth *man* even decides to die,
Even thus the holy discard not the Name Divine. (2)
To go to Ganga, Gaya[4] and Godavari[5] is the world's way : P. 1196
Nama[6] *would be reckoned* a true servant of the Lord,
Should He be pleased with him. (3) (1)

Lobh Lahari ati nījhar bājai

Avarice's waves are constantly sounding,
In which Lord ! this body is drowning. (1)
Lord ! take me across the ocean of existence :
Divine father[7] ! take me across it ! (I-Pause)

1. That is, is satiationary, poised.
2. (Here the verb is feminine, symbolizing the seeker as female).
3. That is, water-edges and stone temples.
4. A holy place in Bihār.
5. A river in the South considered holy.
6. Short for Nāmdev.
7. Bīthal=Vīthal, one of the names of Vishnū symbolizing God.

In this *tempest of* wind my boat I cannot row :
Lord ! Thy extent have I not found. (2)
Lord ! in Your grace to the holy Preceptor unite me,
That he may take me across. (3)
Saith Nama[1] : I know not how to swim.
Lord ! with Thy arm *succour me.* (4) (2)

Sahaj awwali dhūṛi maṇī gāḍī chālīī

The Cart[2] laden with dust at first slowly moves.
From behind *destiny made by deeds* with a reed drives it along. (1)
As *a bit of* cow-dung by an insect is dragged along,
So is life force of deeds dragged along.
Full of devotion *the understanding* to wash herself
goes along to the Pool
That is holy congregation. (I-Pause)
The washerman *that is the Preceptor,*
Full of pang of love for God, washes her
clean of attachment and rancour.
My mind in *love of* the Divine feet is dyed. (2)
Saith Namdev : Thou who art all-pervasive,
To Your devotee show compassion. (3) (3)

In the Measure Basantu—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tūjhai sūjhantā kachhū nāhen

Nothing canst thou see[3] :
Beholding thy vesture[4] in pride dost raise thyself.
No place with God is there for the proud.
Over thy head is cawing the crow *of death.* (1)
Mad woman ! what art thou proud of ?
Like mushrooms in the rainy month,[5] or even quicker
than that art thou *ended.* (I-Pause)
Man is like the musk-deer that its own secret has not found;
That in its own body bearing fragranee of musk
Looks for it without.

---

1. Short for Nāmdev.
2. Symbol for the human body.
3. Used metaphorically for thought and discrimination.
4. Also interpreted as the vesture of the body;
5. Bhādon (August-September).

Whoever his own self contemplates,
By Yama's minions is not dishonoured. (2)
Whoever is proud of progeny and wife,
The Lord his reckoning calls.
My self ! suffering for thy deeds done shalt thou bear :
Then on whom shalt thou call as friend[1] ? (3)
Shouldst thou take shelter with the holy,
Millions of Thy sins annulled shall be.
Saith Ravidas : Whoever the Name contemplates,
From *disabilities* of caste and birth shall be exempt
and from transmigration be freed. (4) (1)

In the Measure Basantu—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sūrah kī jaisī terī chāl

Measured like a cow's is thy gait.
Over thy tail are shining hair. (1)
Whatever in this home is lying that mayst thou search and eat.
To another's home go not. (I-Pause)
The quern art thou licking, eating flour.
Where art carrying the mill-rag ? (2)
Over the cupboard net is thy gaze fixed.
Beware lest a stick or rod on thy back fall. (3)
Saith Kabir : Ample enjoyment hast thou had.
Beware lest someone hit thee with a brick or clod. (4) (1)

---

1. Beloved.
   Note : This hymn appears to be addressed to a dog, strayed into Kabir's house and sniffing around, picking up food. It has also an esoteric meaning. Man is like a dog, greedy. For enjoyment, the pleasures of this life, he may receive Yama's buffets (last couplet).
2. Chhīkā, a net-like object suspended from the roof to keep food articles safe.

RAGA SARANG

In the Measure Sarang—Composition of Sri Guru Nanak Dev P. 1197

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being; Immanent
Creator, Above Fear; Above Rancour; Form Eternal;
Unincarnated; Self-created; Realized by the
holy Preceptor's Grace.

Apunei Thākur kī hauṇ cherī

Of the Lord am I a handmaid.
Feet of the Lord, life of the universe have I grasped,
And my egoism have destroyed, ended. (I-Pause)
The Supreme Lord, perfection incarnate, supreme effulgence,
Beloved of my life.
The Divine charmer, my heart has charmed—
By contemplation of the holy Word realized. (1)
The low egoist, of understanding shallow and foul,
Racked with agony is his mind and body.
After entering into love for the Lord, full of delights,
By contemplation the Lord, is my mind in poise. (2)
Since discarding egoism am I grown unattached,[1]
And pure realization in my self is absorbed.
As the mind in faith for the immaculate, uncreated
Lord is fixed,
Restraints of convention have I discarded. (3)
Beloved, prop of life; in the past or future none is like You.
The self female dyed in the Name Divine is of
eternally blessed matrimony :
Saith Nanak, the Lord is her spouse. (4) (1)

Hari binu kiun rahīyai dukhu biyāpai

How without the Lord to live ? Suffering thereby appears.
Without joy *in God* is the tongue[2] without delight, tasteless,

---

1. Bairāgan—fem. for bairāgī (Vairāgī), one who is unattached to the world.
2. Used metaphorically for the faculties.

And death torments. (I-Pause)
Without obtaining sight of the Divine Beloved,
the self-female hungry, thirsty remains.
At sight of the Lord is the mind full of faith, and is sapful and
abloom as the lotus in water. (1)
As low clouds thunder and rain; are kokilas and peacocks
full of the love passion;
Delighted are trees, oxen, birds and serpents—
At home[1] with the beloved Spouse is the woman in bliss. (2)
The self-female that is filthy, foul-looking, fallen from
womanhood, ill-mannered,
The beloved's way has not realized.
Of joy, delight and happiness in the Lord has she not
tasted to satiety;
By foul understanding sufferings in her self absorbed. (3)
Saith Nanak : One that by the Lord's grace has joy spontaneous,
At His sight is her heart in poise,
Such a one transmigrates not, suffers not, her body from
suffering and pain free. (4) (2)

Dūri nāhīṇ mero Prabhu piyārā

The beloved Lord is not remote.
As my mind in the holy Preceptor's Word has put faith,
Is attained the Lord, prop of life. (I-Pause)
By such device does the female[2] with the Spouse[3] P. 1198
have union,
And has the *husband's*[3] love.
By contemplation of the Word, by the Master's teaching
Is lifted doubt created by caste, race and clan. (1)
Whoever has a mind full of faith, is no more full of pride,
And violence and avarice discards.
The female spontaneously then has bliss with her beloved Spouse,
Decked by the Master's teaching with love for Him. (2)
I would burn attachment to family and relations,
that is only expanse of Maya-involvement.
Whoever has not love for joy in God, duality-filled,
evil are his actions. (3)

---

1. Symbol for the heart.
2. Symbol for the seeker.
3. Symbol for the Lord.

Whoever bears within the jewel and substance of love,
Such a beloved jewel of the Lord remains not hidden.
Saith Nanak : By the Master's guidance the Name invaluable
Eternally within herself she bears. (4) (3)

In the Measure Sarang—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari kei sant janāṇ kī ham dhūri

Dust of *feet of* God's devotees am I.
By joining the holy congregation the supreme state
have I attained,
And the Divine self *realized* to be pervasive. (I-Pause)
By contact with the holy Preceptor, devotee of God,
have we attained serenity,
And are all sins and suffering annulled, cast off.
Abloom is light of the self : the Supreme Being immaculate
have I beheld to be by me. (1)
By supreme good fortune is attained the holy congregation,
And the Divine manifestation[1] *seen to* be all-pervasive.
Immersion in dust of feet of the holy congregation equals bathing
at the sixty-eight holy spots, (2)
Impure is the heart of anyone involved with false attachments.
Foul his understanding, full of evil-doing, impure,
shallow his thinking.
How without good deeds may holy company be attained ?
Pervasive then is egoism, making he mind full of anxiety. (3)
Show grace, Lord ! for dust of *feet of* the holy congregation I beg.
Saith Nanak : By contact with the holy is attained the Lord;
By contact with God's devotees is the Lord's
presence realized. (4) (1)

Gobind charan kau balihārī

To the Lord's feet am I a sacrifice.
Impassable is existence's ocean; by contemplation of the
Lord crossed. (I-Pause)
In the heart is aroused love for the Lord; the mind
contemplating service *to Him.*

---

1. Nām.

Each day in your heart contemplate the Name Divine,
That is repository of all might,[1] bringer of benefits. (1)
The Lord inaccessible, unknowable in all spots is pervasive;
Mind and body by the Lord, inaccessible,
illimitable are pervaded.
By grace the Lord is attained the Lord.
In the heart is realized *the Lord* unknowable. (2)
In the heart is *realized* the Name Divine, prop of the earth;
To the reprobate,[2] full of egoism appear He far.
Never is assuaged *his* burning desire[3]—such a one on
a gamble his turn has forfeited. (3)
By even a particle of the Master's grace, *the devotee* in all
states[4] Divine laudation sings.
Saith Nanak : Those having His glance of grace, P. 1199
have their honour protected. (4) (2)

Hari Hari amrit Nāmu dehu Piyārei

Beloved Lord ! grant *devotion to* amrita of the Name.
The faithful, who to Your heart have appealed, fulfilled are
their objectives. (I-Pause)
Those who before the Master have shown meekness,
ended is their suffering;
Such day after day before the Master practise devotion,
By the Master's Word exalted. (1)
In their hearts such bear joy of Amrita;[5] with their tongues
sing Divine laudation and contemplate it.
By the Master's grace joy of Amrita *of the holy Word*
have they contemplated,
And the door of liberation attained. (2)
The holy Preceptor is a being pre-eminent,
Of mind poised and understanding unshakeable,
Who by firm faith in the Name is propped.
To him my life I dedicated; to him am I a sacrifice. (3)
Egoists in doubt caught, to duality are attached;
Within them darkness of ignorance.
The holy Preceptor, provider *of boons* they behold not;
Between the two shores suspended. (4)

1. Various faculties.
2. Sākta.
3. Thirst.
4. Rising and sitting.
5. Symbolizes devotion, the Name.

The Lord in each being[1] is pervasive; Master of all faculties,
His might exercising.
Nanak, servant of His servants prays : in
Your grace save me ! (5) (3)

Gobind kī aisī kār kamāe

Serve the Lord in such way :
Whatever be His Will, that know to be right, and by the
Master's guidance to the Name remain devoted. (I-Pause)
As is aroused sweet love for the Lord, is all else forgotten.
Day after day is the mind full of joy in faith, its light in the
Divine Light merged. (1)
By singing Divine laudation is the mind fulfilled, and
peace in it comes to abide.
By the Master's grace is attained *the Lord,* and at His feet is the
Mind's devotion fixed. (2)
As is understanding illumined, is the Lord meditated on
And enlightened devotion in the Divine Essence fixed,
As within is manifested illumination, is the mind fixed in faith,
And serene absorption in the Lord practised. (3)
A person bearing falsehood in heart, falsehood ever practises,
Though by the tongue uttering the Lord's Name.
Within him is the great darkness of avarice;
Such a one like chaff, is flailed, consuming *fruit of* suffering. (4)
As is pleased the Lord, by the Master's guidance
illumination He grants.
Saith Nanak : The Name immaculate have I attained.
And by contemplation of the Name attained joy. (5) (4)

Merā manu Rāma-Nāmi manu mānī

My heart in faith to the Name Divine is fixed.
In my heart has the holy preceptor *kindled* devotion,
And Divine discourse to it has become pleasing. (I-Pause)
Lord ! to the humble devotee be gracious, and to him grant
the inexpressible discourse.
God's devotees in unison joy in the Lord have attained;
The Lord to *their* mind and body tastes sweet. (1)
Those dyed in devotion to the Lord are *the true* anchorites,

1. Vessel.

Who by the Master's guidance the Name have realized.
As the self with the Divine self is merged,
ended is transmigration. (2)
In my eyes is *yearning* to behold the Lord; in the tongue to utter the Name. P. 1200
In my ears is *yearning* to listen day and night to Divine laudation;
In my heart is love for the Lord. (3)
As the Master the five evils has subdued, in the state of absorption is devotion to the Name fixed.
As the Lord to His servant Nanak showed grace,
In the Name Divine is he absorbed. (4) (5)

Japi mana Rām-Nāmu paṛhu sāru

My self ! the Name Divine contemplate, and study the *Divine* Essence.
Without *devotion* to the Name Divine none finds poise;
Fruitless is all other expanse *of objects* (I-Pause)
Mad man ! what to grasp and what to discard *out of the World* ?
All that is visible is as dust.
The poison that you take to be your own, that shall you leave behind.
Bearing on your head burden *of sin*. (1)
Each moment, each instant[1] is life[2] decreasing—
This, ignorant man realizes not.
The reprobate[3] does what shall not last with him—such is his conduct. (2)
Mad man ! join holy company; then shalt thou attain liberation's door.
Without *joining* holy company no one joy has attained—
Enquire this of those contemplating scriptures.[4] (3)
Monarchs and princes all must depart,
Leaving behind this false expanse.
Saith Nanak : Ever are God's devotees poised, immutable,
Who prop of the Name Divine seek. (4) (6)

1. (As much time as a sesame-grain).
2. Lit. The appointed period.
3. Sākta.
4. Vedās.

In the Measure Sarang—Composition of Sri Guru Ram Das
Duos (Düpadei)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāhei pūt jhagrat han sangi bāp

*My son ! why with your father make contention ?
He who brought you to birth and maturity,
Sin it is with him to contend. (I-Pause)
Wealth that you are so proud of, with none lasts.[1]
In an instant poisonous *Maya*—pleasures desert,
and then come regrets. (1)
Contemplate you the Lord who is your Master.
Nanak, servant of God thus instructs you :
Should you listen to it, will your agony be ended, (2) (1.7)

In the Measure Sarang—Composition of Sri Guru Ram Das
Duos (Düpdei) in Variable rhythm (*Partāl)*
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Jagannāth jagadīsharo jagjīvano

My self ! contemplate the Lord of the universe, the Supreme
Lord, life of the universe.
With the Divine Charmer am I in love;
In the Lord find I my prop, each day and night. (I-Pause)
Innumerable are those singing the Lord's praise His laudation.
Lord ! beyond count are Suk,[2] Narada[3] and deities like
Brahma who Your laudation sing.
Lord ! limitless, limitless are Thou—
Thy device to Thee alone known. (1)
Those abiding close to the Lord, are the holy, His devotees.
Saith Nanak, servant of God : Such with P. 1201
the Lord are merged,
As water merged with Water. (2) (1.8)

**Note* : This hymn is said to be addressed by Guru Ram Das to eldest son Pirthi Chand, who took offence at being passed over in succession to Guruship.

1. Lit. Belongs to no one.
2. A rishī.
3. Brahmā's son.

Japi mana Narharei Narhar Swāmī Hari sagal Dev-devā
Sri Rāma Rāma Nāmā Hari Prītamu morā

My self ! contemplate the puissant Lord,[1] of all deities master,
The Lord, my beloved. (I-Pause)
The home wherein is sung Divine laudation, the concert of five instruments there sounds—
Its denizens have good fortune on forehead inscribed.
Of these are fled sins and evils and maladies;
Gone are their lust, wrath, avarice, attachment and pride;
The Lord the five thieves[2] out of them has driven off. (1)
God's devotees ! the Lord's Name utter;
The Lord of the universe contemplate.
With thought, word and deeds to the Lord make supplication,
You that are the Lord's devotees.
Repeat the Lord's Name that all sins destroys.
Keep ever awake;[3] by contemplation of the Lord comes joy everlasting.
Saith Nanak, servant of God : Such their heart's desire obtain,
Such as righteousness, wealth, pleasures and liberation :
Lord ! Thy devotee with Thee finds union. (2) (2.9)

Japi mana Mādho Madhusūdano Hari Srirango Paramesharo
Sati Paramesharo Prabhu antarjāmī

My self ! contemplate the Lord of felicity,[4] destroyer of evil-doers,
He who with the goddess of felicity dallies, the Supreme Lord eternal,
Controller of the inner self.
Sing laudation of the Divine Beloved, destroyer of suffering,
Donor of all joys. (I-Pause)
The Lord in each being,[5] on water and land abides;
Each spot His abode :
To behold the Lord I yearn.
Devotees of God ! would that a holy servant of God,
Servant of my Beloved, were to come
And show me the way.
Feet of such a one at meeting would I wash. (1)

---

1. Nar-Harī.
2. The Five sources of evil.
3. That is, awake in spirit.
4. This and the attributes following are from tradition.
5. Vessel.

The Lord His servant has met; met through his devotion,
By the Master's guidance met.
On beholding the Divine Monarch is my mind and body in joy.
Nanak the Lord's grace has obtained; grace of Lord of
the Universe.
Day after day ever the Name Divine have I repeated. (2) (3.10)

Japi mana nirbhau

My self ! the Lord above fear thou contemplate.[1]
The everlasting, eternal, *contemplate*.
The Lord above rancour, form eternal *contemplate* :
The Lord unincarnated, self-created *contemplate*.
My self ! each day on the Formless Lord, above need of
sustenance meditate. (I-Pause)
For a sight of the Lord wander over river-banks and holy
bathing-spots fasting,
Thirty-three crore deities, Siddhas,[2] celibates, Yogis.
Such alone have their devotion made fruitful
As have the Lord's grace. (1)
Such of the holy are good, such of the devotees are exalted
As the Lord, destroyer of evil-doers[3] have pleased.
Saith Nanak : Those who have the Lord's support, P. 1202
Their honour He exalts. (2) (4.11)

In the Measure Sarang—Composition of Sri Guru Ram Das
Of variable rhythm (Partāl)

Japi mana Govindu Hari-Govind guṇī-nidhānu sabh srishṭi kā Prabho merei mana Hari boli Hari Pūrakhu abināshī

My self ! contemplate the Lord of the universe, the Supreme Lord,[4]
Storehouse of merit, master of all creation.
My self ! utter name of the immanent, immortal Lord. (I-Pause)
The Name Divine is amrita : such the Lord's *amrita* quaff
As by the Lord are this offered.
Whomsoever the Lord in His grace to the holy Preceptor unites,
Of the Name Divine has taste. (1)
Who so serves ever the Lord,
Gone is all his suffering, doubt and fear.

1. In this portion occur phrases from Mūl Mantra.
2. Accomplished Yogis.
3. Murārī, an attributive name.
4. Hari-Govind.

Nanak, servant of God, in utterance, of the Name finds life,
As the Chatrik[1] that by a sip of water is fulfilled. (2) (5.12)

Japi mana Sirī Rāmu

My self ! the holy Lord thou contemplate
The Lord pervasive everywhere, eternal ever.
Brother ! utter ever *name of* the Lord, all-pervasive,
all-knowing. (I-Pause)
The Lord does all; over the whole universe is pervasive.
Whoever has the Lord's grace, to the Name Divine in devotion
is attached. (1)
Devotees of God ! behold merit of the Name of the Lord,
Who in Kali-Yuga's fire His devotee's honour protects.
The Divine Monarch His servant Nanak has upheld,
Whereby are all foes and ill-wishers fled. (2) (6.13)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

Quartets (Chaupade)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Satiguru mūrati kau bali jāoṇ

To the vision[2] of the holy Preceptor am I a sacrifice.
Within *me* is yearning[3] like the chatrik's : when may
I have sight of the Lord, that all desires fulfils ? (I-Pause)
Cherisher of the humble, cherisher of all creation, lover of
devotees is the Lord's Name.
Whoever by none else[4] is propped, by Him is succoured. (1)
Thou art support of the unsupported; honour of those
without honour,
Shelter of the shelterless.
In all ten directions wherever I go, art Thou by my side
Thy laudation my action and deed. (2)
From Thy sole aspect dost Thou turn numerous;[5]
From the numerous[5] turnst sole—
Beyond expression is Thy state and measure.

---

1. A tiny bird, thirsting after rain-water; symbol of yearning in love.
2. Mūrati=Form.
3. Thirts.
4. Any living being.
5. Lakh.

Endless Thou, unattainable Thy measure—all that is visible
Thy play. (3)
May I attain company of the holy,
With them make converse, to them be devoted.
Nanak, servant of God, by the Master's guidance has
attained Thee :
Lord ! grant Thy Light, such is my yearning. (4) (1)

Hari jīo antarjāmī jān

The Lord is controller of the inner self, all-knowing.
Evil done that from man is concealed, *the Lord* in past and
future[1] is the witness. (I-Pause)
One may be called Vaishnava,[2] perform the six ritual deeds,[3]
Yet within may bear false avarice.
Those calumniating the holy congregation, in their ignorance
are ruined. (1)
Some take self cooked food,[4] but take away other's property, P. 1203
Carrying within false pride.
The way of scriptures[5] they know not, by pride of mind
gripped. (2)
At the evening hour they keep fasts
All a mere show like the juggler's tricks.
Should the Lord in man induce error, set him astray,
Fruitless are all his ritual deeds. (3)
He alone is truly enlightened, learned, who the Lord's grace has.
Such a one by service to the Master the supreme state
has attained;
Through him is the whole world saved. (4)
What can we utter ? the way of utterance we know not,
And speak as be the Lord's Will.
Dust *of feet* of the holy congregation I seek;
Nanak, servant of God, *with Him* has taken shelter. (5) (2)

Ab moro nāchano raho

Now is my straying[6] ended :
The Beloved colourful spontaneously have I found—

1. Pawān, a variation of *Dhawān*=future.
2. A sect puritanical in its ritual.
3. (These are : study, teaching, receiving and giving charity, performing and arranging sacrifices).
4. (Some sects insist on this as an act of extreme purity).
5. Shāstras and Vedas.
6. Lit. Dancing.

By the holy Preceptor's Word attained. (I-Pause)
Like a virgin *am I* who in smiles and laughter, discourses
of her beloved spouse to her sister-friend.
As enters the spouse home, in modesty her face she covers. (1)
As gold put in crucible wanders about like mad, *such is man.*
But when purified and made twelve-carat, poise it attains. (2)
While *life* during day and night lasts, is struck the *gong,*
announcing moments, hours and instants.
When departs the gongman, no more sound it makes. (3)
As is the pot filled with water, separate *the volume of water* appears.
Saith Nanak : As is the pot put into water,
Its water into the body of water mingles. (4) (3)

Ab pūchhei kyā khāṇ

What answer shall I make as the Lord makes query ?
Madman, who the Name, noble amrita—elixir was to utter,
By *Maya*-poison is gripped. (I-Pause)
Human birth hard to attain, after a long period have I found;
Yet for a cowrie-shell is it wasted.
Man came to trade in musk; yet has loaded himself like an ox
with alkaline dust. (1)
To earn profit into the world he arrived, yet with deluding
Maya's charm got involved.
For glass has he lost a jewel—when will this occasion
again arise ? (2)
All faults have we, without one merit :
Discarding the Master, the handmaid *Maya* we worship.
As comes the final silence, like senseless objects man grows;
And *by Yama is chastized* as thief caught on the gap
made by him. (3)
No other device suggests itself in humility[1] on the Lord's
shelter we fall.
Saith Nanak : My self; then alone shalt thou find release,
As effacing evils thou cast them out. (4) (4)

Māī dhīri rahī Prīya bahutu birāgiyo

Mother mine ! exhausted is my patience :
In separation from the Beloved am I *in agony* :

1. As a slave.

To pleasures of various kinds, beyond compare,
am I not inclined. (I-Pause)
Night and day with my tongue the Beloved's Name I utter;
Not a wink of sleep comes; ever I keep awake.
Necklaces, collyrium, raiment, innumerable kinds of make-up—
Without the Beloved all seems poison. (1)
In humility queries I make; will someone tell me of the Beloved's country ? P. 1204
To such a one shall I give my heart, dedicate my mind and body;
Place over his feet my head. (2)
Without recompense your slave am I; at your feet
I make obeisance :
For this I supplicate : Grant me company of the holy.
In your grace to the Lord unite me;
For an instant His sight grant me. (3)
As came *the Lord's* glance of grace, within *my heart* He entered,
And each day was my mind joy-cooled.
Saith Nanak : Joyfully have we sung paeans of felicity,
And sounded is mystic music.[1] (4) (5)

Māī sati sati sati Hari sati sati sati sādhā

Mother mine ! holy is the Lord, holy *His* devotees.
The Word uttered by the Master, perfectly-endowed, in a
tight packet have I bound. (I-Pause)
Night and day and the constellations shall all be destroyed;
So shall sun and moon.
Mountains, the earth, water and air shall vanish—
The word of the holy alone shall eternally last. (1)
Destroyed shall be the egg-born, placenta-born, the atmosphere-
born and perspiration-born.[2]
Destroyed shall be the four Vedas, the six *systems*[3]
Immutable shall alone be the word of the holy. (2)
Destroyed shall be the *qualities* of energy, sloth and intellect.[4]
All that is visible shall be destroyed—
The word of the holy alone shall be limitless. (3)
He alone is real; all existence His visible play;

1. Shabda anāhad=unstruck music.
2. (These are the traditionally-accepted sources of creation).
3. Refers to the Shāstras, the systems of Indian philosophy.
4. (These are the *Three Qualities*, for which also see the Glossary).

By no device attainable,
Saith Nanak : By union with the Master attained. (4) (6)

Merei mani bāsibo Guru-Gobind

In my heart lodges the Divine Enlightener.
Wherever is contemplated the Lord, that city with joy and
bliss is filled. (I-Pause)
Wherever is the beloved Lord put out of mind,
There is all suffering and affliction.
Wherever is sung Divine laudation, image of bliss and felicity,
There abides joy and plenty. (1)
Wherever the ear listens not to Divine discourse,
That spot is *like* a frightful forest.
Wherever is sung Divine laudation in joy amidst the
holy congregation,
There is heavy fragrance and joy of *delectable* fruit. (2)
Should any one without Divine remembrance live for years
millionfold,
Fruitless is all his life.
With one moment of devotion to the Lord
Is attained eternal life. (3)
Attain the Lord's shelter, may He in His grace grant company
of the holy.
Saith Nanak : In all *beings* is He pervasive;
The way of attaining all qualities to Him known. (4) (7)

Ab mohe Rāma-bharosau pāye

Now the Lord's prop have I attained :
Whoever shelter of the Lord, treasure of compassion has sought,
Across the ocean of the existence is taken. (I-Pause)
Absorbed in poise, in joy have I slept, as *my* doubts by the
Master are annulled.
Whatever I sought, the Lord has done; and the heart's
objectives[1] attained. (1)
In the heart contemplate Him; with the eyes on *Him* meditate
With the ears to *His* discourse listen.
With your feet tread the Lord's way; with the tongue sing
Divine laudation. (2) P. 1205
With the eyes have I beheld all as pictures of joy,
As the holy my mind from the *world* have turned.

1. Fruit.

The invaluable gem of the Lord have I attained,
That no way would from me be parted. (3)
What the praise, what glorification, what *recounting* of qualities
Whereby may He be pleased ?
Saith Nanak, servant of God : To whomsoever of the humble
the Lord shows grace,
His humble slave[1] becomes. (4) (8)

Ue sükh kā siüṇ barani sünāwat

To whom may this joy be narrated,
As in bliss and pleasure at sight of the Lord the mind in
felicity His laudation sings ? (I-Pause)
With wonder was I struck to behold the wondrous Lord,
gracious, all-pervasive.
Amrita of the invaluable Name then I quaffed,
Tasting it like the dumb that only can smile. (1)
Like the air of breath that in the body is bound,
Whose secret of inhalation and exhalation one understands not—
Whoever has heart illuminated by the Lord,
Indescribable is his state. (2)
Whatever other devices are described, those have I learnt :
As the Divine jewel spontaneously in my home is manifested
Has come understanding of the Inaccessible. (3)
The formless Lord, unattributed, eternal,
Is immeasurable, beyond computation.
Saith Nanak : Whoever the state *of bliss* beyond capacity to bear
has experienced,
Alone can have joy of it. (4) (9)

Bikhaī dinu rayni iv hī güdārai

One given to evil courses in this manner passes days and nights.
Intoxicated by egoistic understanding, to the Lord is He
not devoted.
Forfeiting his life as in gambling. (I-Pause)
To the Name invaluable not attached, calumny of others
pleases him :
Like one who arranging straws makes a thatch,
Yet at the door lights fire. (1)
A packet of alkaline sand on the head he carries,

1. Slave of slaves.

And amrita casts off from mind.
Fallen into collyrium, clothes has He put on
That again and again he dusts. (2)
Standing on branch, the tree he cuts;
And eating *fruit of sin* smiles.
Into the lower regions he falls, each twig a burden over his head. (3)
Stupid person that he is, towards the rancourless *devotees* rancour he practises,
Whom he no way can equal.
Saith Nanak : The Supreme Being, Formless, is succourer of the holy. (4) (10)

Awari sabhi bhūlei bhramat na jāniyā

All others in illusion one lost, of realization deprived.
Whoever the pure Word[1] in hearts has lodged, essence of scriptures[2] has realized. (I-Pause)
All done in the worldly way is to please people.
As long as illumination enters not the heart, all is pitch darkness. (1)
Though the soil in manifold ways be prepared, without the seed nothing will grow :
Even so, without *devotion to* the Name Divine shall liberation not come;
Nor pride be shattered. (2)
One may churn water with all hard effort, yet how may butter be obtained ?
Even so, without contact with the Master comes not liberation;
Nor union with the Lord. (3)
After constant search thus have we determined : P. 1206
All joys in the Name Divine lie.
Saith Nanak : This to such is granted
As have the writ on forehead inscribed. (4) (11)

Anadinu Rāma kei guṉa kahīyai

Ever[3] utter laudation of the Lord :
Thereby attain all boons, all joys, perfection and fulfilment of objectives of heart. (I-Pause)

1. The Name Divine is meant.
2. Vedas.
3. Each day.

Come, devotees of God ! contemplate we
the Bestower of joy of life,
The Lord eternal—
He who is protector of the helpless shatterer of
sufferings of the humble,
Pervasive in each self lodging. (1)
Those in reverence singing, listening
to and relating *Divine laudation.*
Are greatly fortunate and joy in God quaff.
From their self are effaced all torments and contentions—
In devotion to the Name Divine are they *ever* awake. (2)
Discarding lust, wrath, falsehood and calumny,
By contemplation of the Lord are their bonds snapped.
By the Master's grace are they from involvement
in attachment released,
And blind egoism and avarice. (3)
Thou art the Supreme Being, Lord almighty :
Show grace, Thy servant am I.
The Lord pervades all.
Saith Nanak, close by us is the Lord. (4) (12)

Balihārī Gürudev charan

To the holy Master's feet am I a sacrifice—
He in whose company is the Supreme Being meditated on;
Whose teaching to us brings liberation. (I-Pause)
Whoever to shelter of the holy comes, shattered are
all his sufferings, maladies and fear.
Such the Name contemplate themselves, to it inspire others,
Are greatly mighty and saviours. (1)
By their teaching[1] is doubt cast off, and filled are the empty.
Those compliant to commands of God's servants,
Nevermore into the womb are cast. (2)
Those serving God's devotees, singing *Divine laudation,*
Their suffering of transmigration have annulled.
Whoever has the Lord's grace, the unbearable *experience*
of the Lord is able to bear. (3)
Those satiated with joy in God into serenity are absorbed;
Beyond expression this *joy.*

---

1. Mantra=spell.

Saith Nanak : By the Master's grace are they made content;
Contemplating the Name Divine saved. (4) (13)

Gāiyo rī maiṇ gūṉa nidhi mangal gāiyo

Sister-friend[1] ! song of joy in the Divine
Treasure of merit have I sung.
Blessed is the conjunction of plants,
blessed the days and occasion,
As is the Lord with me pleased. (I-Pause)
My forehead at feet of the holy rests.
God's devotees on my forehead their
hand of benediction have placed. (1)
In the Word[2] of the holy my mind *puts faith*;
By which are gone the Three Qualities.[3] (2)
At sight of God's devotees are my joy-dyed;
Thereby are shattered avarice, attachment and doubt. (3)
Saith Nanak : Joy and bliss in serenity have I attained,
As opening the wall has the Lord, Supreme joy, met me. (4) (14)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kaisei kahauṇ mohe jīya bedanāī

How may I express the suffering of my heart ?
For a sight of the Beloved, *Divine* Charmer it thirsts;
The heart finds not peace, in various ways yearning. (I-Pause)
Forlorn in love of the Beloved into musing I fall; P. 1207
When shall I have sight of the Lord ?
Despite all efforts the mind finds not rest;
Is there any with the holy to grant me union ? (1)
Recitation of texts, austerities, self-restraint, charities
all shall I burn in fire;
To *one uniting* me shall I dedicate joy of all spots.
To God's devotee who for an instant shows
me sight of the Beloved,
Am I a sacrifice. (2)

1. The vocative rī (fem.) in the original implies this.
2. Mantra=spell.
3. That is, the state of absorption in the Absolute is attained (for *Three Qualities* see Glossary).

Much entreaty and supplication shall I make.
Any day and night serve him.
For one who of the Beloved discourses to me,
All thought of honour and dishonour shall I sacrifice. (3)
To behold His marvels am I wonder-struck,
As the holy Preceptor, exalted person to Him has united me.
The Lord, gracious hedonist in my home[1] have I found :
Thus is assuaged thirst of Nanak, servant of God. (4) (1.15)

Rei mūṛahei tūṇ kiūṇ simrat ab nāhīn

Thoughtless man ! why dost not contemplate *the Lord* now ?
While suspended upside down in awful hell *of the womb,*
Each instant His laudation didst thou chant. (I-Pause)
Wandering over innumerable births has thou arrived *here,*
And the human incarnation hard to attain acquired.
As from the womb thou didst emerge, to alien
objects art thou attached. (1)
Day and night practising evil and fraud,
fruitless the actions performed by thee.
Straw empty of grain dost thou tread—
Rushing thus along, suffering shall thou get. (2)
To untruth and falsehood art thou attached,
with Kasumbha of the frail dye involved.
Mad man ! when Dharamraja makes thee a captive,
Wouldst thou depart *this life* with face blackened. (3)
Such alone find union *with God* as by the Lord are so blessed,
On whose forehead is inscribed the writ.
Saith Nanak : To such am I a sacrifice,
As in mind have remained undefiled. (4) (2.16)

Kiuṇ jīvanu Prītam binu māī

Mother mine ! how in alienation from the Lord may life be lived—
He whose separation leaves one a lifeless corpse,
That in the home may not be kept ? (I-Pause)
He is donor of life, heart and breath;
in His company have I felt embellished.
Devotees of God ! show grace that songs of
Divine felicity I sing. (1)
May feet of the holy on my forehead rest;
in my eyes their dust I yearn for.

1. The self is implied.

Saith Nanak : A sacrifice am I to him by
whose grace is found union with the Lord. (2) (3.17)

Uā ausar kai hauṇ bali jāīṇ

To such occasion am I a sacrifice,
Wherein day and night the Lord I contemplate,
and by great good fortune attain Him. (I-Pause)
Noble is Kabir, humble[1] servant of God;
exalted the devotee Sain, a barber.
Higher than the highest is Namdev of the equable vision;
Ravidas[2] with the Lord was in accord. (1)
My life, body, frame, substance—all to the holy belongs;
This mind dust of feet of the holy.
Saith Nanak : By grace of God's devotees are all doubts fled,
And union with the Lord attained. (2) (4.18)

Manorath pūrei Satiguru āpi P. 1208

My objectives has the holy Preceptor fulfilled himself
My self ! day and night repeat His name,
Whose contemplation all boons comprehends. (I-Pause)
Lord ! ambrosial is Thy Name : fulfilled all quaffing it.
Their sins of multiple births fled,
at the Divine Portal find they release. (1)
Lord Creator ! Supreme Being, perfection incarnate, immortal,
To Your shelter have I come.
Show grace that on Thy feet I meditate—
Nanak's body and mind for Thy sight thirsts. (2) (5.19)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana kahāṇ lūbhāīyai ān kau

Why attach the heart to any other ?
In the here and the hereafter is the Lord ever *your* helper,
Ever by you, your objectives to fulfil. (I-Pause)
Love of the amhrosial Name of the Beloved Divine Charmer
Is the draught the fulfilment grants.
The *Divine* form eternal *by grace of* the holy,
Is a noble object of meditation. (1)

1. Slave of slaves.
2. (Herein are mentioned four Bhaktas).

The utterance, the pronouncements[1] of the great
Take away pride of mind
Nanak has found out the abode of joy,
The Name Divine, to rest in. (2) (1.20)

Mana sadā mangal Gobind gāe

My self ! sing ever paeans of felicity in the Lord :
Effaced shall be all your[2] maladies, sorrows and sins,
As for an instant on the Name Divine in your
heart you meditate. (I-Pause)
All cleverness, subtle devices discard,
And with the holy seek shelter.
Should the Divine shatterer of sufferings
of the humble be gracious,
Yama[3] into Dharmaraja[4] turns. (1)
Other than the sole Lord, none is *real*—
None else His equal can be,
The Lord is bestower of joy on Nanak's life,
His mother, father brother. (2) (2.21)

Hari jana sagal ūdhārei sang kei

God's devotees of all their associates are saviours.
The mind in *their* company turns holy, pure,
And sufferings of multiple births are *by them* cast off. (I-Pause)
Whoever has gone along their path, joy has attained;
With whomsoever in discourse they have entered,
Is saved.
Those sinking in terrible dark well *of the world*
In company of the holy are saved. (1)
Brother ! those with great good fortune
With the holy in discourse[5] are associated.
Nanak ever for dust of *their feet* yearns,
Should the Lord show grace. (2) (3.22)

Hari jana Rāma Rāma Rāma dhiyāeṇ

God's devotees ever on the Name Divine meditate.

---

1. Mantra=spell.
2. Thy.
3. The terrible deity of death.
4. The celestial dispenser of justice.
5. Have their faces close to the holy.

By joy of moment's[1] participation in the holy congregation
A million paradises they attain. (I-Pause)
The human body, hard to attain, by
repetition *of the Name* is made holy,
And lifted is Yama's terror.
Sins of great sinners are shed,
As the Name Divine in heart they bear. (1)
Whoever to the Lord's holy laudation listens, P. 1209
Shed is his suffering of transmigration.
Saith Nanak : This by great good fortune is attained;
Thereby are mind and body in bloom. (2) (4.23)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Duos (Düpdei)
SCORE 4
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mohan ghari āwuh karouṇ jodarīyā

Divine Charmer ! I supplicate You, my home[2] pray enter.
In pride I indulge, and utter words of self-adulation,
Despite such errors, Beloved, Thy handmaid I remain. (I-Pause)
I hear Thou art near, yet behold not Thy sight—
Straying in doubt, into suffering I fall.
As the Master in grace lifts the curtain,
The cherished Beloved shall I meet, with heart joyful. (1)
Should the Lord for an instant be put out of mind,
To me is it a million days, lakhs of years.
As is attained assemblage of holy congregation,
Has Nanak with the Lord found union. (2) (1.24)

Ab kyā sochouṇ soch bisārī

What shall I cogitate ? All cogitation have I discarded.
Lord ! Thou art doing whatever be Thy will :
Grant *me* devotion to Thy Name. (I-Pause)
In all four directions is spread *Maya*-poison;
Utterance of the Master's Word is its antidote.
With the strength of His arm has He succoured us,
As lotus that in water untouched remains. (1)

1. Winking time.
2. The self is implied.

Nothing am I; what may I become ?
All is operation of Your might.
Nanak in pursuit of the Lord is rushing—
For the sake of the holy save him ! (2) (2.225)

Ab mohi sarb ūpāy birkāte

All *other* devices have I discarded.
By *devotion to* the Sole Lord almighty shall my
liberation come. (I-Pause)
Various forms of numerous hues have I beheld—
No other is like to You.
Lord of all ! conferrer of joy on self and life !
Thy prop grant me. (1)
After much straying as exhausted I was,
By contacting the Master Your feet have I known.
Saith Nanak : Thereby all joys have I attained;
In joy is this night of life passed. (2) (3.26)

Ab mohe labdhio hai Hari tekā

Now prop of the Lord have I found.
As the Master, conferrer of joy, gracious has turned,
The blind man a jewel[1] has beheld. (I-Pause)
Cut off is darkness of ignorance, and the
discriminating understanding
Has become purified, bloomed.
Even as foam and water-wave again become water
Servitor and Lord into one are merged. (1)
The self has returned to *its* origin from where it took rise—
No other now appears.
Saith Nanak : The Lord of life in all spots equably
Visible has become. (2) (4.27)

Merā manu ekai hī priya māngai

My mind for the Beloved solely yearns.
All spots and lands have I beheld : Nothing equals a hair
of the Beloved. (I-Pause)
Innumerable viands and delicacies to me are served; P. 1210
My sight to these is not inclined.
Joy in the Lord it seeks; the Beloved's Name my tongue utters,
As the humming-bee that by the lotus is attracted. (1)

1. Implies the Name.

Beloved *of heart* is treasure of merit, heart-charmer, donor
of joy, with all abiding !
The Master to the Lord has sent Nanak.
Divine friend ! grant him union, to your
neck clasping him. (2) (5.28)

Ab moro Thākur siuṇ manu mānā

My heart now to the Lord is attuned.
As the holy *Preceptor* has shown grace and compassion,
Is the alien evil, *duality* stabbed. (I-Pause)
Beauty, wisdom, elegance and enlightenment to you belongs.
Despite all Yoga-practice, intellect and meditation
A particle of your worth realized may not be. (1)
You the pre-eminent Master, monarch and all-pervasive Lord.
May I receive in charity service to the holy—
To this would Nanak be a sacrifice. (2) (6.29)

Merai mani chīti āye Priya-rangā

As my mind joy with the Beloved contemplates,
Are bonds of Maya-concerns forgotten,
And the night *of life* in battling *with evil* is passed. (I-Pause)
The Lord I serve, lodge in heart; in holy congregation
the Lord have I attained.
Such is the *blessing* of union with the Beloved, Divine Charmer.
All *joys of heart*[1] have I obtained. (1)
The Master the beloved Spouse to me has made compliant,
And now joy unrestrained with Him I have.
Saith Nanak : Fearless have we become; gone is all fear,
As by blessing of the Word is the Lord attained. (2) (7.30)

Hari jīo ke darshan kau kurbānī

To a sight of the Lord am I a sacrifice.
His words and sound fill my ears; in
His clasp is my body. (I-Pause)
From an abandoned wife has the Master made me
of blessed matrimony,[2]
As the Lord, elegant, all-knowing have I attained.
The home[3] in which a sitting-place I could not obtain,
Have I now attained for dwelling. (1)

---

1. Whatever the tongue ask for (utters).
2. (These symbols stand respectively for one without God and for the devotee).
3. The self is implied.

The Lord, beloved of devotees to such is complaint
As honour of the holy protected.
Saith Nanak : As my heart to the Lord is attuned,
Gone is servile dependence on the world. (2) (8.31)

Ab mero panchāṇ tei sangu tūtā

Now of company of the five *evils* am I broken free.
At sight of the Master am I joyful in heart;
By his grace has it found release. (I-Pause)
Formidable was the fort[1] by strong knights[2] guarded,
Where was kept the abundant *treasure of devotion.*
Terrible the caverns where hand cannot reach,
By aid of the holy was it forced. (1)
An abundant treasure came to my hand, and
endless invaluable gems.
As the Lord to His servant Nanak showed grace,
In *joy of* heart quaffed I the Divine elixir. (2) (9.32)

Ab mero Thākur siuṇ manu līnā

In the Lord is my heart now absorbed.
The Master, perfectly-endowed, gift of life *on me* conferred, P. 1211
And in his love entangled me as fish in water. (I-Pause)
Lust, wrath, avarice, intoxication of pride and envy
Have I all given away.
When the Master, the medicine of incantation in
my mind confirmed.
I met the All wise God. (1)
This house[3] is Thine, Thou the Lord.
The Master my egoism has effaced, and with the
Lord granted union.
Saith Nanak : The abode of tranquillity have I attained,
Along with treasure of devotion to the Lord. (2) (10.33)

Mohan sabhi jīya terei tūṇ tārehṇ

Divine Charmer ! all creatures are Thine, Thou their saviour.
By a particle of *Thy* grace from destruction are they saved,
Millions of universes dost Thou save. (I-Pause)

1. Lit. Spot (This is how the recesses of the self are pictured).
2. Implies the passions.
3. The self is implied.

Beings make supplication, prayer *to Thee,* each moment
contemplating Thee.
Shatterer of suffering of the humble, in They grace by
the strength of Thy arm dost Thou save them. (1)
What are these poor creatures known as kings ?
whom have they power to destroy ?
Save, save *the world,* Thou conferrer of joy :
Saith Nanak : Thine is the world. (2) (11.34)

Ab mohe dhanu pāiyo Hari-Nāmā

Wealth of the Name Divine have I obtained.
Free from anxiety have I become, assuaged is my thirst—
Such is *fruit of* the writ on my forehead inscribed. (I-Pause)
In long search *after the Lord* turned I a recluse;
Then came to town of the body.
The gracious Master this bargain has concluded,
And the jewel[1] beyond computation have I obtained. (1)
In all other commerce lie sufferings to be borne.
Fearless are merchants of devotion to the Lord.
Saith Nanak : The Name Divine is their capital. (2) (12.35)

Merei mani misht lagei Priya bolā

Sweet to my mind are words of the Beloved :
The Master, grasping me by the arm in service
of the Lord engaged me—
The Lord ever gracious, beloved. (I-Pause)
Lord, Thou art the Master, cherisher of all :
I with my wife *and family* all are Thy slaves.
Thou my honour and strength; Thy Name my sole shelter. (1)
Should You seat me on a throne, I still am Your slave;
Should You set me to hoe grass, what plea can I make ?
Thou the Supreme Being, Creator, Lord of Nanak, Your servant,
Beyond limit and measure. (2) (13.36)

Rasnā Rāma kahat gūṇa soham

The tongue in utterance of laudation of the Lord is beautified—
The Lord who is an instant creates and destroys the world—
Whose marvels charm the heart. (I-Pause)
In listening to His Name is the heart joyful;
His Name borne in heart destroys pride and suffering.

1. The Name Divine is implied.

Lord ! being in accord with Thee have I attained joy
And are *my* sufferings cast off. (1)
Gone are sins; purified is the heart,
As the Master Maya's delusion has cast off.
Saith Nanak : The Lord had I attained,
The Supreme cause, almighty. (2) (14.37)

Nainuh dekhiyo chalatu tamāshā

With my eyes the wonder and marvel have I beheld :
From all is He far, to all near—inaccessible,
Yet in each being[1] abiding. (I-Pause)
Infallible, never does He forget; no written decree He issues, P. 1212
And consults not many.[2]
In an instant He creates, embellishes and destroys—
Beloved of devotees, repository of merit. (1)
As the Master in *my* heart made illumination,
in a dark well was a lamp lighted.
Saith Nanak : By His sight joy I obtained,
And fulfilled were all objectives. (2) (15.38)

Charnah Gobind mārgu sūhāwā

For the feet is the Lord's way agreeable.
Whatever of an allien path we tread, brings as much
suffering and groaning. (I-Pause)
By His sight are the eyes rendered holy; by service
to Him the hands.
The heart is purified by the Lord therein lodging :
The forehead purified by dust *of feet* of the holy. (1)
All treasures in *devotion to* the Lord's Name lie—
This to such comes as in their fortune[3] inscribed it have.
Nanak, servant of God the Master perfectly-
endowed has contacted,
Whereby is *his life* in serene joy and bliss passed. (2) (16.39)

Dhiyāyo anti bār Nāmu sakhā

At the last moment on the Name, true friend have I meditated.
There where mother, father, progeny
brother access cannot have,

1. Vessel.
2. Fifty (Councillors).
3. Karma (Skt.)=good fortune made by good deeds of earlier births.

Art Thou the saviour. (I-Pause)
Such among those *fallen in* the dark cavern of householder's
life have contemplated Him,
As have the writ on their forehead inscribed.
Undone are their bonds, as the Master to
them has brought release—
Everywhre Thee alone they behold. (1)
By quaffing amrita of the Name is the mind fulfilled,
The tongue by tasting it satiated.
Saith Nanak : Joy in serenity I attained,
And the Master all my thirst has assuaged. (2) (17.40)

Guru mili aise Prabhū dhiyāiyā

By touch[1] of the Master in this wise on the
Lord have I meditated :
The Divine shatterer of suffering has shown grace,
And no whiff of hot air touches *me*. (I-Pause)
With each breath Divine laudation I sing.
For an instant is the Lord *from me* not separated, not for
an hour put out of mind;
Ever is He by me wherever I go. (1)
To the *Divine* lotus feet am I a sacrifice,
A sacrifice to the Master's sight.
Saith Nanak : What reck I of another,
As the ocean of Bliss I have obtained ? (2) (18.41)

Merai mani shabdu lago Guru mīthā

To my mind tastes the Master's Word sweet.
Dawned[2] on me is good fortune, has come illumination,
And in each being the Lord have I beheld. (I-Pause)
The Supreme Being, unincarnated, self-existent,[3]
In each spot and being is lodged.
Attained is the ambrosial Name;
To the Lord's feet am I a sacrifice. (1)
By touch of dust of feet of the holy congregation on my face,
Am I blessed as by bathing at all holy spots.
Saith Nanak : In the *Lord's* deep red am I dyed;
This fast madder dye[4] of the Lord goes not. (2) (19.42)

1. Meeting, contact.
2. Opened.
3. (Two epithets here are taken from Mūl Mantra).
4. Majīth.

Hari Hari Nāmu dīyo Guru sāthei

The Master the Name Divine in companionship has given me.
As for instant is the Divine Word in my heart lodged, P. 1213
Gone is all my hunger.[1] (I-Pause)
Lord, treasure of grace, master of merits, storehouse of joy,
Overlord of all creation !
In Thee alone lies my hope : fruitless it is to
repose hope in another. (1)
My eyes at beholding *your* sight are fulfilled,
As the Master his hand on my forehead has rested.
Saith Nanak : Immeasurable joy have I attained;
Cast off is fear of transmigration. (2) (20.43)

Rei mūṛhei ān kāhei kat jāī

Thoughtless man ! why go elsewhere ?
With thee lies entrancing amrita; yet in forgetfulness poison
art thou consuming. (I-Pause)
To the Lord-all-beauty, all-wise, unique, the Creator
Hast thou not a grain of attachment formed.
The mad heart by attractive Maya is charmed,
That the drug of falsehood has administered. (1)
By grace of the annuller of suffering
With the holy am I in accord.
Saith Nanak : As Divine effulgence in me became pervasive,
Were all treasures at home[2] obtained. (2) (21.44)

Oam priya prīti chīti pahilarīyā

For the beloved Supreme Being is love in my heart
cherished from Primal Time.
Holy Preceptor, by the teaching am I decked
and embellished. (I-Pause)
Full of error am I, infallible you;
Fallen I, you saviour of the fallen.
A lowly plant am I, you the *sandalwood* on Malayagiri
mountain growing—
Pray protect my honour, who with you am abiding. (1)
You profound, poised and beneficent;
what are we poor creatures ?

---

1 Implies desire.
2. (That is, in the self).

As the Master in his grace with the Lord granted union to Nanak,
Is my couch made joyful. (2) (22.45)

Mana ue dinas dhaṇni parwānān

My self ! blessed, approved are those days,
Fruitful those hours, wherein has occurred the pleasing union,
And from the Master is obtained enlightenment. (I-Pause)
Blessed is such good fortune, such joyful matrimony,[1]
Blessed those honoured by you.
This body, my whole house, my substance, all is yours;
My heart to you have I sacrificed. (1)
By a moment's sight of you millions of joys have I obtained.
Should you even once ask this servant to be seated *by you,*
Endless is the joy thereof. (2) (23.46)

Ab moro Sahsā dūkhu gaiyā

Gone now are my doubt and suffering.
All other devices have I discarded, and with the holy
Preceptor taken shelter. (I-Pause)
Has come all fulfilment, achieved all objectives;
Gone is entirely the malady of egoism.
In an instant are destroyed millions of sins,
As by touch[2] of the Master the Lord's
Name I have uttered. (1)
The five slaves[3] has the Master subdued,
And the mind turned poised, fearless.
Immutable is Nanak's state;
He now strays not, nor is shaken. (2) (24.47)

Prabhu mero it ut sadā sahāī

In this world and the next is the Lord my succourer.
Ravisher of my heart, beloved of my self, what of *His* merits may I sign ? (I-Pause) P. 1214
He fondles, indulges me, ever conferring bliss;
I like a child cherishing me in the manner of
mother and father. (1)
Without Him for an instant can I not abide;
nor can He ever be put out of mind.

1. Symbol for the state of devotion.
2. Meeting.
3. The sources of evil are meant.

Saith Nanak : Those joining holy company in devotion
are fixed and absorbed. (2) (25.48)

Apnā mītu swāmī gāīyai

Sing *praise of the true* friend, lord :
Fix not hope in any other; on the Lord,
conferrer of joy meditate. (I-Pause)
Seek shelter with Him in whose house lies joy,
jubilation and weal.
Should any discarding Him, serve man,
With shame should he *melt* as salt, (1)
By contact with the Master is the wisdom attained,
Whereby solely the Lord's shelter is grasped.
As, saith Nanak, is met the Lord, treasure of merit,
Is gone dependence on others. (2) (26.49)

Oṭ satāṇī Prabh jīo merai

Mighty is the Lord's shelter.
None other do I reck : Lord, in You lies my
honour and exaltation. (I-Pause)
The Lord cherishing me, from seige of poison rescued me;
Put in my mouth medicine of the Name ambrosial
And at the Master's feet I fell. (1)
With one tongue how much of Thy praise may I utter,
Thou dispenser of bounty to this worthless one ?
As snapping his noose You made him Your own,
Nanak abundant joy has attained. (2) (27.50)

Prabh simrat dūkh bināsī

By contemplation of the Lord flee sufferings;
The Divine conferrer of joy on the self, has grown gracious,
And has full release come. (I-Pause)
None other than the Lord do I see—to whom shall I go ?
Lord ! keep me as You deem best=
All in Your *hand* lies. (1)
By the strength of His arm has the Lord succoured me,
And conferring the life eternal, made me immortal.
Saith Nanak : Overjoyed is my heart,
And snapped is Yama's noose. (2) (28.51)

Mero munu jat kat tūjheh samhārai

At all times Thee my mind contemplates.

Father, Lord ! poor children are we : Thou cherishest
us as Thou deem fit. (I-Pause)
When hungry, sustenance we crave for; when filled, all joys find.
While abiding with You, are we from maladies free;
Separated from You, are we as dust. (1)
What power have Your humble slaves,[1]
Thou who dost make and unmake ?
In remembrance of You[2] find I life—
Such is Nanak's submission. (2) (29.52)

Mana tei bhay bhau dūri parāiyo

Fear[3] and terror my mind has left,
As in serenity laudation of the precious,
cherished one, beauteous
I have sung. (I-Pause)
By living the Master's Word by his grace has its straying ended.
From maladies freed, in state of joy absorbed, P. 1215
The Lord, cherisher of devotees within its
home[4] has it found. (1)
Sounds of beauty, joy and bliss has it attained,
And in serenity absorbed.
Himself is He the Supreme Doer and Inspirer—
Himself solely has the power. (2) (30.53)

Amrit Nāmu maneh ādhāro

To Name ambrosial is *my* mind's prop.
To the Master, perfectly-endowed, guide to it,
am I a sacrifice;
To him make a obeisance. (I-Pause)
Assuaged is thirst,[5] and joy in serenity has come;
Burnt is poison of lust and wrath.
The mind now strays not, in its abode keeps fixed,
Where is abode of the formless Lord.[6] (1)
The Sole Lord is both manifest and hidden.
And concealed in dim darkness.[7]

---

1. Slave of Your slaves.
2. Lit. For not being forgetful.
3. This is fear of transmigration and Yama.
4. That is, the self.
5. Desire is implied.
6. (This implies the holy congregation).
7. (This implies the unattributed state).

In Primal Time, in middle of time and at end
of time is He alone real—
Saith Nanak contemplating the truth. (2) (31. 54)

Binu Prabh rahanu na jāi gharī

For an hour even without the Lord can I not live.
Such alone have perfection and happiness as in
Lord find joy. (I-Pause)
Comes abundant joy by contemplation of Him,
Who is manifestation of weal, breath of life and *true* wealth.
Mightily powerful, ever by us—which of His attributes with
tongue may I utter ? (1)
Holy the spot *where You are contemplated,*
holy the faith lodged in You;
Holy those listening and uttering Your discourse.
Saith Nanak : Holy are the abodes where
Your devotees abide, (2) (32.55)

Rasnā japtī Tūṇhī Tūṇhī

My tongue utters solely Your Name.
In mother's womb You alone are our cherisher;
In the mortal sphere are You alone *our helper.* (I-Pause)
You our father and mother; You alone our
affectionate friend and brother.
You alone our family, our prop; You conferrer
of life and breath. (1)
You our treasure; our gold, You our *store of* pearls and rubies.
You the wish-fulfilling tree,[1] from the Master obtained,
Whereby Nanak feels blessed. (33. 56)

Jāhū kāhū apuno hī chiti āwai

Each *in need* bring his own *relation* to mind.
He that is a servant, towards his Lord turns. (I-Pause)
To his own *relations* man express his suffering and joy,
And his state narrates.
In one's own one feels honour and strength;
To one's own expresses objectives. (1)
Some *lean* on royal authority, beauty, wealth and property,
Some on father and mother.
Nanak ! all objectives from the Master have I obtained,
And fulfilled are my desires. (2) (34.57)

1. Pārijāt.

Jhūṭho Māyā ko mada mānu

False is Maya-intoxication and *its* pride.
Thou poor creature ! cast off delusion and attachment,
And know the Lord to be by thee *ever*. (I-Pause)
False is royal authority, beauty and *power of* chiefs,
Lords, barons and other aristocrats.[1]
False is raiment, scents and clever devices;
False *luxurious* eating and drinking. (1)
Cherisher of the humble, Thy, servants' servant am I,
And with the holy have taken shelter,
Lord, breath of Nanak's life ! this I beg :
Grant union; from anxiety make me free. (2) (35.58)

Apunī itnī kachhū na sārī

The human creature even a bit to his own *true* benefits has not turned; P.1216
To other objectives, in other struggles, in various snares is he entangled. (I-Pause)
His companions four days shall last; not helpful where great affliction arises.
Man in his folly to such is attached in friendship,
As are little use. (1)
Nothing am I, nothing is mine; no power have I.
Nanak's Lord is almighty; by the holy congregation saving. (2) (36.59)

Mohani mohat rahai na horī

Attractive Maya deludes man, and no way is restrained.
Yoga-practitioners, Siddhas[2] all to her are attached;
By none is her *spell* snapped. (I-Pause)
By recitation of the six Shastras[3] from memory,
By resorting to sacred bathing-spots
Is she not subdued.
By worship, ritual signs, fasts, vows and austerities
Does she not leave hold. (1)
The world into the dark *cavern of Maya* is falling;
Devotees of God ! pray the supreme state grant me.
Nanak by an instant's[4] sight of the holy congregation
Liberation has attained. (2) (37.60)

---

1. Here various grades of aristocracy in Muslim courts are mentioned.
2. Accomplished Yogis.
3. Texts of Indian philosophy.
4. A particle of.

Kahā kareh rei khāṭi khāṭūlī

Why art thou making all this earning ?
Thy skin is wind-blown *with pride*; thy clay grown old. (I-Pause)
From here dost thou pick up wealth, and there dost place it,
Like the hawk that swoops on flesh.
Blind man ! the true Provider hast thou forgotten,
Like a traveller who at an inn[1] fills his belly. (1)
In pleasures of evil and falsehood engaged,
Know where thou goest; hard is the way.
Saith Nanak : Know thou, in a day or two[2] shall
thy packet be untied. (2) (38.61)

Guru jīo sangi tūhārai jāniyo

Venerable Preceptor ! in your company have I realized *the Lord.*
Millions of the great[3] remain uncared for;
Yet at the holy Portal am I honoured. (I-Pause)
How poor is man's origin; yet in what fine form he appears :
As in this clay has the Divine light shone,
Is it called the invaluable *human* frame (1)
By your guidance have I performed service to the Lord,
Performed holy recitation and austerities,
And the Essence realized.
By placing your hand on my forehead my thongs[4]
have you snapped.
And made Nanak into God's humble servant.[5] (2) (39.62)

Hari Hari dīyo sevak kau Nām

The Lord on His servant gift of the Name has conferred.
What power has poor man ? His true saviour
is the Lord. (I-Pause)
Himself is He the chief, Himself leader;
Himself His servant's objectives fulfils.
Himself the Lord, controller of the inner self,
the agents *of evil* destroys. (1)
Himself His servant's honour has He saved, and granted him poise.
Know, Nanak's Lord since Primal Time
His servant's honour guards. (2) (40.63)

1. Shop.
2. Today or tomorrow.
3. Heroes.
4. String, rope.
5. Slave of slaves.

Tūṇ merei mīt sakhā Hari prān

Lord ! Thou art my true friend, companion and breath of life.
My mind, substance, life and body all is Yours—
This body in meditation on You is absorbed.[1] (I-Pause)
Gifts of various kinds have You conferred; P. 1217
You too have conferred *on us* honour.
You who our state of mind know, our honour protect. (1)
The holy that know Thee to be the Lord, by *Thee* are approved.
By good fortune is attained holy company—
Nanak to the holy is a sacrifice. (2) (41.64)

Karahu gati daiyāl santahu morī

Gracious holy devotees ! pray grant me the supreme state,
You that are mighty, makers of causes :
By you is joined the bond snapped. (I-Pause)
Evil-doers over multiple births have you saved;
In your company is attained noble understanding.
Those forgetful of the Lord over countless births wandering,
With each breath Divine laudation sing. (1)
All associated with the holy, pure have become.
Saith Nanak : Those endowed with good fortune *alone*
The *true* boon of life have won. (2) (42.65)

Thākūr binatī karan janu āiyo

Lord ! this humble servant to make a supplication has come.
All joys, bliss, delight of poise by listening to Your
Name comes. (I-Pause)
Treasure of grace, ocean of joy, whose laudation
among all is spread !
In company of the holy have You Your delight,
And Your Essence[2] make manifest. (1)
With my eyes have I association with the holy, serve them :
And with my hair brush their feet—
Day and night sight of the holy I have—
Such is the joy Nanak has attained. (2) (43.66)

Jā kī Rāma-Nām liv lāgī

Whoever in the Name Divine his devotion has fixed,
Is good, pure-hearted, spontaneously joyful—

1. Also rendered as : 'This body by Your bounty is held together'.
2. Self, person.

Such a one may truly be called fortunate. (I-Pause)
Such a one from evils is exempt, by Maya unpolluted,
And the poisonous egoistic thinking has discarded.
For a sight of the Sole Lord thirsting,
His heart propped by the Beloved's feet. (1)
Free from anxiety the sleep, waking and movements of such;
Free from anxiety their laughter and sorrow.
Saith Nanak : Maya that the whole world has deluded,
By God's devotee herself is deluded. (2) (44.67)

Ab jana ūpari ko na pūkārai

Now non complaints against the holy carries :
Whoever attempts to make complaint, by the
Lord is smitten. (I-Pause)
Whoever with the rancourless practises rancour,
At the Divine Portal is discomfited.
Since Primal Time is the Lord worthy of laudation,
Who His devotee's honour protects. (1)
By seeking prop of the Divine lotus feet have we turned fearless.
All fear effaced.
By the Master's teaching[1] has Nanak the Name contemplated,
And over the world become famous. (2) (45.68)

Hari jana chhoḍiyā saglā āpu

God's devotee his egoism has discarded.
Lord, keep me as Thou deem best—
In beholding Thy glory find I life. (I-Pause)
By the Master's teaching and company of the holy
Is shattered all agony.
Whoever friend and foe with equal gaze beholds,
All his utterance is as repetition of holy texts. (1)
Assuaged is burning agony, with cooling joy P. 1218
are we fulfilled;
Listening to the mystic music are we struck with wonder.
Saith Nanak : By the *Master's* teaching,[2] perfectly-oriented
Is the mind rendered joyful and holy. (2) (46.69)

Merai Guri moro sahsā ūtāriyā

The Master my doubt has annulled :

1. Word.
2. Sound, note.

To such a Master am I ever a sacrifice, ever to him
dedicating myself. (I-Pause)
The Master's name day and night I repeat;
His *holy* feet in my mind lodged.
In dust of the Master's *feet* ever I bathe,
That impurity of sins washes off. (1)
The Master, perfectly-endowed ever I serve;
To the Master I make obeisance.
All objectives[1] has the Master, perfectly-endowed, fulfilled :
Saith Nanak : The Master liberation has conferred. (2) (47.70)

Simrat Nāmu prān gati pāvai

By contemplation of the Name does life attain liberation.
Effaced are afflictions, fled are fears :
And with the holy congregation is love formed. (I-Pause)
The mind to the Lord makes devoted supplication;
The tongue Divine laudation sings.
Discarded are pride, lust, wrath and calumny,
And love for the Lord formed. (1)
To the gracious Lord make supplication;
Man repeating the Lord's Name an aspect of beauty wears.
Saith Nanak : Such a one turning dust of *feet* of all,
In the Divine vision is absorbed. (2) (48.71)

Apūnei Guru pūrei balihārai

To the Master, perfectly-endowed am I a sacrifice,
Who glory of the Name has made manifest,
And being saviour, has saved us. (I-Pause)
His humble servants has he made fearless,
And all their sufferings annulled.
The devotee, discarding all other devices,
The *Master's* lotus feet in heart has lodged. (1)
The Sole Supreme Being, prop of life is *true friend,* companion.
Supreme over all is Nanak's Lord,
To whom repeatedly he makes obeisance. (2) (49.72)

Binu Hari hai ko kahān batāwuh

Tell, other than the Lord, who is real ?
Ever meditate on the Lord, store-house of joy,
gracious Creator. (I-Pause)
Sing laudation of the Lord, by whose thread are strung all beings.

---

1. That is, granted fruits (of service and devotion).

Contemplate the Lord who all boons has granted—
To whom else do you go ? (1)
Ever rewarding is service to the Lord :
From Him your heart's objectives[1] attain.
Saith Nanak : Proceed on your journey after making gain;
Joyfully return home.[2] (2) (50.73)

Thākur tum sharṉāī āiyā

Lord; to Your shelter have I come.
Since having a sight of You, cast off is doubt
from my mind. (I-Pause)
Without a word[3] have You known my state,
And devotion[4] to your Name inspired.
Fled is suffering, and in joyful serenity am I absorbed,
As in joy Your laudation I have sung. (1)
By grasping my arm *has the Master* succoured his *servants*,
From evil stars and the dark well of Maya.
Saith Nanak : The Master our bonds has snapped P. 1219
And to the long-separated granted union. (2) (51.74)

Hari ke Nām kī gati thāndhī

Joy-cooling is *the mind's* state in *devotion* to the Name.
Vedas, Puranas, Simritis and the holy after long search
have thus discovered. (I-Pause)
In the realms of Shiva, Brahma and Indra,
Burning in dark passions[5] did I wander.
By contemplation of the Lord came cool joy,
And gone was suffering, pain and doubt. (1)
Whoever in the past or the present liberation has found,
By devotion to the Lord has it attained.
Lord ! Nanak thus supplicates :
May I be granted service to the holy. (2) (52.75)

Jihvei amrit guna Hari gāo

My tongue ! sing thou Divine laudation.
Ever the *Lord's Name* utter, to the Lord's discourse listen,
And the Lord's Name repeat.[6] (I-Pause)

---

1. Fruit.
2. (The hereafter is implied).
3. Utterance.
4. Repetition (Of the Name).
5. Tāmas (lowest of the 'three qualities').
6. Utter, pronounce.

Garner wealth and jewels of the Name Divine;
in mind and body cultivate devotion.
All alien[1] prosperity know to be false—
This[2] is the true gain. (1)
To the Sole Lord, donor of life, breath and liberation
Your devotion attach.
Saith Nanak : His shelter seek who sustenance to all
beings grants. (2) (53.76)

Hotī nahīn kawan kachhu karnī

Nothing *noble* can I accomplish.
In company of the holy have I found shelter—
Shelter in the Sole Lord. (I-Pause)
This body five evils and blemishes bears—
Full of evils and maladies is all my doing.
Endless my desires, limited[3] are my days;
Old age my strength is gripping. (1)
Lord, cherisher of the helpless, gracious, ocean of joy,
Annuller of all sins !
Nanak, Thy servant this fulfilment seeks :
May I find life in beholding the Divine feet. (2) (54.77)

Phīkei Hari ke Nām binu sād

Insipid are all pleasures without *devotion to* the Name Divine.
Day and night sing Divine laudation with ambrosial joy,
To the perfect music[4] of *the Master's Word.* (I-Pause)
By remembrance *of the* Lord attain peace and supreme joy,
Whereby may end all affliction.
Gain of *devotion* to the Lord in holy congregation
is attained—
This bring home in packs.[5] (1)
Highest of all, higher than the highest *is the Lord*—
No end or limit to Him.
Saith Nanak : His laudation I have not power to express,
Beholding Him wonder-struck. (2) (55.78)

Āiyo sunan paṛhan kau bānī

To listen to, to repeat the holy Word has *man* come :

---

1. That is, worldly.
2. (Reference to preceding line).
3. *Small in* number.
4. Sound.
5. Laden.

Should man in forgetfulness of the Name, to other
temptations be attached,
Wasted is his incarnation. (I-Pause)
My thoughtless mind ! consider :
The holy the inexpressible tale *of the Lord* have narrated.
Take this gain; in your heart on the Lord meditate,
Whereby may transmigration end. (1)
All endeavour, power, wisdom is Thine; shouldst Thou
grant these to me, the Name I may utter.
Saith Nanak : Such alone to devotion are attached,
As have the Lord's approval. (2) (56.79)

Dhanwant Nām ke vanjārei P. 1220

Truly rich are merchants of the Name.
With them into partnership enter; earn wealth of the Name;
The Master's Word contemplate. (I-Pause)
Discarding hypocrisy from rancour be free—
The Lord ever by your side, is seeing *all.*
In wealth of truth deal; wealth of truth you garner—
Never then shall you be discomfited. (1)
This by consuming and spending ends not—
Of it are stores full.
Thus adjures Nanak : To the Divine Portal go
with repute. (2) (57.80)

Prabh jī mohi kavanu anāthu bichārā

Lord ! what am I, a poor helpless creature ?
From what *insignificant* origin have You created man—
This is by Your grace. (I-Pause)
Donor of life and breath, of everything !
Inexpressible are Your endless merits—
You that are beloved of all, of all the cherisher;
support of all beings. (1)
None Your state and extent knows : Yours is solely
all this expanse.
Pray seat Nanak on the boat of the holy,
Whereby the ocean of existence he may cross. (2) (58.81)

Āwai Rāma sharaṉi wadbhāgīn

By great good fortune does *man* come under
shelter of the Lord;
Considering nothing other than the sole *Lord.*
All other devices discarding. (I-Pause)

Such a one by thought, word and deed the Lord supplicates,
And in the holy congregation attains joy.
Joy and frolic in the inexpressible discourse
of the Eternal finding,
In serenity is absorbed. (1)
Whomsoever in His grace His own He has made,
noble is his discourse.
Saith Nanak : In company of the holy may
one find liberation,
Who in the Lord immaculate are immersed.[1] (2) (59.82)

Jāṇ te sādhū sharaṉi gahī

Since taking shelter with the holy
Has come peace and serenity; and illuminated is the mind—
Gone is pain. (I-Pause)
This is my supplication : Show grace; grant *devotion* to
Thy Name.
By contemplation of the Lord are all other concerns put away,[2]
And achieved is true gain. (1)
From what the self arose, into that is it absorbed,
As it is of the self-same essence.
Saith Nanak : The Master my doubt has annulled,
And merged is light *of the self* into Divine Light. (2) (60.83)

Rasnā Rāma ko jasu gāo

My tongue ! the Lord's praises sing.
All other tastes forget; noble is taste for the Name. (I-Pause)
Lodging the *Divine* lotus feet in heart, to the Sole
Lord be attached.
By acquiring purity in company of the holy,
Nevermore again be born. (1)
To life and breath art Thou the prop;
Of the shelterless art Thou shelter.
Saith Nanak : Contemplating the Lord with each breath,
To Him may I ever be a sacrifice. (2) (61.84)

Baikunth Gobind-charan nit dhiyāo

Paradise lies in ever meditating on the Divine feet;
In holy congregation is attained the boon of liberation.
Amrita is the Name Divine. (I-Pause)

1. Dyed.
2. Forgotten.

Lord ! show grace that by the ear to Your noble
discourse I listen.
May both sides, coming and going[1] be annulled,[2]
And joy and peace I attain. (1)
After long search this essence *of truth* have I realized. P. 1221
Devotion is the perfectly noble *practice.*
Saith Nanak : Other than the Name Divine
Are all other devices imperfect. (2) (62.85)

Sāchei Satigurū dātārā

Holy, noble Preceptor, munificent !
By the sight flees all suffering : to *thy* lotus feet may
I be a sacrifice. (I-Pause)
Eternal is the Lord, eternal the holy saints;
Immutable the Name Divine.
In loving devotion to the Supreme Being eternal,
His laudation you sing. (1)
Inaccessible, unknowable is *the Lord,*
Unknowable His extent; of all beings[3] the prop.
Nanak ! hail Him, Who is without limit or extent. (2) (63.86)

Guru ke charan basei mana merai

In my mind are lodged the Preceptor's feet.
In all spots is the Lord pervasive; to all He abides close. (I-Pause)
Snapping worldly bonds to the Lord have I formed attachment,
And with the holy am in tune.
Sanctified is the boon of birth; fulfilled all desires.[4] (1)
Lord ! such alone sing Divine praise as have your grace.
Nanak, servant of God, day and night[5] the Lord's
praise sings,
And ever *to Him* is a sacrifice. (2) (64.87)

Jīvanu tau ganīyai Hari pekhā

That is truly reckoned life when comes the Lord's vision.
Divine Beloved, heart-charmer, show grace and the line of
doubt smash. (I-Pause)
By mere talk and listening to others arises not peace—
What without faith may be learnt ?

1. (Transmigration is implied).
2. (Their cycle) is exhausted.
3. Vessels.
4. (These are desires for devotion and liberation).
5. All eight *pahars.*

Whoever seeks other than the Lord, the sight of his face only
brings black ignominy. (1)
Whoever holds capital of the Lord, donor of all joys,
In no other creed puts faith.
Saith Nanak : Whoever in the Divine vision is absorbed and by
it has his heart charmed,
Fulfilled are all his ardent[1] desires. (2) (65.88)

Simran Rāma ko iku Nām

Remembrance of the Lord's Sole Name
In an instant burns away sins and equals millions of
charities and ritual bathing. (I-Pause)
In other *ritual* entanglements man his labour wastes—
Other than *devotion to* the Lord is knowledge of little avail.[2]
By devotion to the Lord and meditation comes escape
from travail of transmigration,
And joy. (1)
Perfectly-filled Ocean of joy, with Thee I seek shelter—
In Your grace grant me *this* in charity.
In remembrance of the Lord Nanak finds life;
Thereby is pride shattered. (2) (66.89)

Dhūratu soī ji dhur kau lāgai

He is the true *Dhurat*[3] who to the primal Reality is attached.
He is the *approved* smearer of ashes over the body,
He the wearer of ritual robes,
Who joy in love of the Sole Lord quaffs. (I-Pause)
Whoever merely practises deceit, not knowing the true gain,
Is stupid, not the true *Dhūrat.*[3]
Such a one discarding the true gain, to profitless actions
is inclined;
And the Lord all-beauty contemplated not. (1)
He alone has intellect, is a scholar, a hero and equipped
with wisdom.
Who in the holy congregation the Lord's Name repeats.
Saith Nanak, such a one is truly approved. (2) (67.90)

---

1. Especial.
2. Hollow, a husk.
3. Dhurat, a mendicants' sect posing to be wicked, to avoid adultation. Among Muslims such mendicants are called Malāmati (the Reproachable).

Hari Hari Sant Janān kī jīwani P. 1222

Devotion to the Lord is the devotees' life.
In place of enjoying pleasures of evil, the ocean of
ambrosial enjoyment they have,
And *therefrom* joy of the Name Divine quaff. (I-Pause)
Wealth and jewels of the Name Divine they garner,
And in their mind and body stitch these.
By dye of devotion to the Lord is their mind dyed red;[1]
Intoxication of joy of the Name Divine is on them. (1)
Like the fish in the water absorbed,
In the Name Divine are they absorbed.
Saith Nanak : God's devotees are like the Chatrik—
In sipping the Lord's drop finding their joy. (2) (68.91)

Hari ke Nām hīn betāl

Those without the Name Divine are goblins :
All their doing is bondage and a mighty snare. (I-Pause)
Service to other than the Lord is time passed in vain.
Creature of God ! as Yama comes and takes your life,
Miserable shall you state be.[2] (1)
Gracious Lord ! this servant of Yours save.
Saith Nanak : The Lord is treasure of joy;
And congregation of the holy their
wealth and substance. (2) (69.92)

Mani tani Rāma ko biohāru

God's devotees by their mind and body in *devotion to*
the Lord solely are engaged :
In loving devotion in chanting Divine praise absorbed,
The world touches them not. (I-Pause)
By the ears *to listen* to Divine laudation;
the Lord to contemplate—
Such is the conduct of the holy :
The Divine lotus feet in their heart fixed,
Worship their life's prop. (1)
Lord compassionate to the humble, to my
supplication lend ear :
Show grace, that by my tongue

1. Symbol of fervour of devotion.
2. What shall your state be ?

The Name, true wealth[1] I ever utter :
May Nanak ever be a sacrifice *to You.* (2) (70.93)

Hari ke Nām-bīn mati thorī

Those without the Nam Divine are of
understanding deficient.
For not contemplating the Lord[2] terrible,
fearful suffering they undergo. (I-Pause)
Those unattached to the Name Divine to
various sects[3] are inclined.
Such inclination takes not long to snap,
Like the clay-pot of water that is smashed. (1)
In Your grace grant joy in devotion,
That the mind with joy of love be intoxicated.
Nanak, servant of God, seeks shelter with Thee.
Other than the Lord no other shelter he has. (2) (71.94)

Chitwauṇ wā ausar mana māheṇ

In my mind the occasion I contemplate,
When in congregation holy companions I meet,
Ever singing Divine laudation. (I-Pause)
Other than devotion to the Lord all doing is in vain.
The perfect repository of supreme joy, sweet to the
heart—none other than He is real. (1)
Recitation of texts, austerities, self-restraint,
actions aiming at joy—
None brings benefit like *devotion to the Name.*
Nanak's heart by the Divine lotus feet is penetrated;
In the Lord's feet is he absorbed. (2) (72.95)

Merā Prabhu sangei antarjāmī

The Lord is ever by me, to whom is known the inner self :
By contemplation of the Lord's Name in the
hereafter shall weal; P. 1223
In the past had well-being and joy. (I-Pause)
The Lord is my companion, friend and associate;
So are merits of the Lord, the Divine Monarch.
Be not Thou away from my heart for an instant :

1. Lit. Treasure of the Name.
2. Here besides Thākur (Lord) Srīdhar is used, which is an attributive name of Vishnū here symbolizing God.
3. Garbs.

The Master, perfectly-endowed with Thee
has granted union. (1)
In His grace has the Lord protected His servants—
All beings under His power lie.
Saith Nanak : No fear has any who solely
to the Lord is attached. (2) (73.96)

Jā kai Rāma ko balu hoe

Whoever by the Lord's might is sustained,
Are all his objectives achieved, no suffering
touching him. (I-Pause)
I live by listening to praise of any,
Who is the Lord's own devotee, servant.
For his sight I make endeavour : this by good fortune
is attained. (1)
Such a one may I behold by the Master's grace, with my eyes,
whom none can equal.
Grant this boon to Nanak, your *servant :*
May I find life in washing feet of the holy. (2) (74.97)

Jīvatu Rāma ke guṉa gāe

In singing Divine laudation find I life.
Lord, cherisher of the earth[1] ! show grace that this
I never put out of mind. (I-Pause)
Lord ! my mind, body, substance all is Yours—
no other place *of shelter* have I.
I abide as Thou mayst keep me :
My clothing and food all is Your *bounty.* (1)
To the holy congregation am I a sacrifice, by *whose grace.*
One nevermore in transmigration wanders.
Nanak, Thy servant Thy shelter seeks—
Guide me as be Thy pleasure. (2) (75.98)

Mana re Nām ko sukh sār

My self ! joy of *devotion to* the Name is the purest.
Other occupations are evil, Maya-polluted;
all appear as ashes. (I-Pause)
In the family life man in dark well is fallen; in a hell
dark and murky—
Exhausted in wandering over numerous births,
Over these wandering again and again. (1)

1. Gopāl, Bīthal.

Thou purifier of the fallen, beloved of devotees,
To this humble one show grace.
With folded hands this boon Nanak seeks :
In company of the holy save me. (2) (76.99)

Birājit Rāma ko partāp

As is spread glorious Divine might,
Are fled maladies of mind, body and illusions,
And all three afflictions[1] shattered. (I-Pause)
Assuaged is thirst *of desire,* fulfilled are objectives,
And sorrows and torments lifted.
Now *the self* sings laudation of the immutable, immortal Lord;
And satiated are mind, body and the self. (1)
Lust, wrath, avarice, intoxication of *pride* and envy
In company of the holy are annulled.
Thou beloved of devotees, annuller of fear,
Nanak's father and mother art. (2) (77.100)

Āturu Nām binu sansār

Without *devotion to* the Name is the World miserable.
Unsatiated remains the bitch of desire, and *the mind*
to ashes of evil is attached. (I-Pause)
By the drug *of maya the Lord* Himself has deluded man,
Whereby again and again he takes birth.
Not for a moment has he contemplated the Lord;
So Yama's minions on him heap ignominy. (1)
Shatterer of sufferings of the humble, show grace—
Grant me dust of feet of Thy devotees.
Nanak, Thy servant begs for the Lord's sight, P. 1224
That is prop of his mind and body. (2) (78.101)

Mailā Hari ke Nām binu jīo

Without the Name Divine impure the self remains.
By the drink[2] of deluding Maya-drug.
The holy Lord Himself has deluded *man.* (I-Pause)
Over millions of births in numerous ways it wanders,
Nowhere finding poise.
The materialist[3] without contacting the Master
In transmigration keeps coming and going. (1)

1. These are ādhī, biyādhī, upādhī afflictions respectively.
2. By making him drink ....
3. Sākta.

Lord almighty, bestower of boons, inaccessible, limitless, save me,
Nanak, Thy servant seeking shelter with thee
The ocean of existence has crossed. (2) (79.102)

Ramaṉ kau Rāma ke guṉabād

The best of contemplations is expression of Divine laudation.
In the holy congregation on the Lord meditate,
that like amrita tastes. (I-Pause)
By contemplation of Sole Lord, immutable, immortal
Is shattered Maya-intoxication.
By *listening to* the mystical Word *of the Master*
comes joy in poise,
And distress nevermore afflicts. (1)
Sanak[1] and Brahma's other sons Brahma himself;
and Suk and Prahlad[2]
His laudation sing;
Saith Nanak : By contemplation of the wondrous Lord
All these quaff heart-charming amrita of
joy in God. (2) (80.103)

Kīnei pāp ke bahu kot

The self many millions of sin has committed :
Of this day and night not tired, nowhere
finds it release. (I-Pause)
A severely heavy[3] load of evil and maladies
is it carrying over its head.
In an instant are *these* revealed,
As Yama by the hair grasps it. (1)
The self rolls through numerous incarnations,
Such as beast, goblin, camel, ass.
Nanak, with devotion contemplate the Lord
in the holy congregation ;
No harm shall then come to thee. (2) (81.104)

Andhe khāweh bisū ke gaṭāk

Blind man ! of poison art thou gobbling morsels.
Thy eyes, ears, thy whole body all is exhausted; shortly
is thy strength[4] to ending. (I-Pause)

1. Brahmā's son.
2. Names of two rishis.
3. Hard (to carry).
4. Also breath (*Sāns*) or strength (*Sāhas*) in the original.

By oppressing the helpless thy belly dost thou fill;
Wealth *ultimately* leaves thee.
By committing sins art thou full of regret,
    that never can thou give up. (1)
The calumniator by Yama's minions is destroyed;
On the head they strike him.
Saith Nanak : With his own dagger is he injured;
His own mind has he wounded. (2) (82. 105)

Tūṭī nindak kī adh-bīch

The calumniator designs half way are frustrated.
The Lord is His servant's protector; the egoist
    by death[1] is gripped. (I-Pause)
None listens to him; nowhere can be abide :
In this world has he suffering; in the hereafter suffers
    in hell and in numerous incarnations wanders. (1)
Over continents and the worlds is he notorious,
Bearing consequences of his doing.
Nanak with the Creator above fear seeks shelter :
And in joy and bliss Divine laudation sings. (2) (83.106)

Trishnā chalat bahu parkāri P. 1225

Desire in numerous ways proceeds :
By no device fulfilled, in the end falling exhausted. (I-Pause)
Peace, joy and poise it ruins[2]—such is its conduct.
Man by lust and wrath consumed
Discriminates not between what is his own and another's. (1)
In the ocean of existence is *man* by suffering gripped—
Pray save Your servant.
Nanak with the Divine lotus feet seeks shelter,
And ever *to these* is a sacrifice. (2) (84.107)

Re pāpī tain kavan kī mati līn

Sinful men ! from whom hast thou received guidance ?
for a moment, for an hour the Lord thou dost not contemplate,
Who life and body *to thee* has granted. (I-Pause)
In eating, drinking and sleep man finds joy;
In contemplation of the Name feeling unhappy.

1. Death in the form of transmigration is implied.
2. Lit. With it peace, joy and poise do not arise.

While in the womb didst thou wail,
Wert miserable. (1)
Bound in great intoxication of evil,
In numerous incarnations man wanders.
In forgetfulness of the Lord lie numerous sufferings;[1]
Joy in contemplation of the Divine Essence lies. (2) (85.108)

Māī rī charnah ot gahī

Mother mine ! with the Divine feet have I taken shelter.
At sight *of the Lord* is my heart charmed,
and flown away foul thinking. (I-Pause)
The Lord is immeasurable, fathomless, lofty—
beyond expression His worth.
At *His sight* on water and land is *my* heart in bloom—
In all beings is He pervasive. (1)
The Divine Beloved, compassionate to the humble, heart-charmer,
In company of the holy is realised.
By constant contemplation of the Lord Nanak finds life;
And in Yama's torment[2] is not caught. (2) (86.109)

Māī rī manu mero matwāro

Mother mine ! inebriated is my heart :
At sight of the gracious Lord, perfection
of bliss and joy. (I-Pause)
In intoxication of Divine have we turned pure, radiant,
Nevermore turning black.
In the Divine lotus feet is our absorption fixed,
As is beheld the Divine Being illimitable. (1)
By His arm has He grasped us, all substance granted—
Our lamp[3] illumined.
Immersed in Divine joy, is Nanak a recluse—
All his forebears thereby liberated. (2) (87.110)

Māī rī ān simari mari jāhen

Mother mine ! in remembrance of other *than the Lord* lies death,
For such as discarding the Lord, donor of life,
To Maya are attached. (I-Pause)
Those forgetting the Lord, treading another path
into terrible hell are fallen—

1. Lit. What sufferings may be counted ?
2. Lit. Crowd, congestion, Applied meaning, affliction, torment.
3. Used metaphorically for enlightenment.

To numerous penalties subjected, beyond count;
From womb to womb wandering. (1)
Such are truly wealthy and honourable,
As in Divine shelter are absorbed.
Nanak by grace of the Master has overcome[1] the world;
Nevermore to enter transmigration.[2] (2) (88.111)

Hari kātī kutiltā kuthāri

The Lord deceit of *our heart* with an axe has cut down.
By stroke of the Name Divine forests of illusion in a
moment are burnt away. (I-Pause)
Lust, wrath and calumny of others are cast off—
In company of the holy driven out.
By the Master's grace is won life's high objective, P. 1226
Nevermore in a gamble to be lost. (1)
Nanak, Thy humble servant, devotee, again and
again makes obeisance,
And day and night[3] Divine laudation sings,
Contemplating the *Master's* word,
repository of perfection. (2) (89.112)

Pothī Parmeshar kā thānu

The Scripture[4] is the Lord's dwelling-place.
Whoever in the holy congregation Divine laudation sings,
Perfection of Divine enlightenment acquires. (I-Pause)
Yoga-practitioners, accomplished Yogis, all sages seek it,
Yet few do true meditation.
Whoever has the Lord's grace, fulfilled are his objectives. (1)
Whoever in heart the Divine Shatterer of fear has lodged,
Over the whole world gets reputed.
Lord Creator ! be not put away from my mind
an instant, a moment—
Such is the boon Nanak begs. (2) (90.113)

Wūthā sarb thāin meiṇh

Over all places has rain[5] fallen.
In bliss and joy Divine laudation, you sing, which is
manifested love in perfection. (I-Pause)

1. That is, put by its temptations.
2. Coming and going.
3. All eight Pahars.
4. Refers to the holy Granth Sahib.
5. (This is a symbol for grace).

In the four corners and ten directions is spread the *Divine* ocean—
No spot of that is deprived.
The Lord, repository of grace, perfection incarnate,
To all beings the boon of life grants. (1)
Eternal is the Divine Lord, eternal the congregation of devotees.
Saith Nanak : Enternal those by faith inspired,
Who never into doubt[1] stray. (2) (91.114)

Gobind jīo Tūṇ merei prān adhār

Lord ! Thou art sustenance of my life.
Thou my friend, companion, helper;
Thou too my family. (I-Pause)
As Thy hand *in benediction* on my forehead You placed,
In the holy congregation Divine laudation have I sung.
By Thy grace all objectives have I achieved and with delight
On the Name Divine meditated. (1)
The holy Preceptor the immutable foundation *of faith* has laid,
That no way shakes.
Saith Nanak : As has the Master shown grace treasure
of all joys have I attained. (2) (92.115)

Nibahī Nām kī sachu khep

Turned profitable is holy mechandize of *devotion to* the Name.
In singing Divine laudation lies gain;
By remaining unpolluted by evil, the store of profit
have we attained. (I-Pause)
All beings by meditation on the Lord find content.
The jewel of human birth, limitless, have they won—
Nevermore to take birth. (1)
By the Lord's grace company of the holy have we attained.
Nanak wealth of *devotion* to the Divine feet has attained,
And with the Lord is fallen in love. (2) (93.116)

Māī rī pekhi rahī bismād

Mother mine ! *Divine* wonder am I beholding :
My heart has the mystic[2] music charmed, of marvellous
delight. (I-Pause)
The Lord is mother, father, relation; the heart in the Lord
finds delight.

---

1. Also interpreted as : 'who never into transmigration stray.' *Bharmeh* may be related to *bharam* (doubt) or *bhram* (wander about).
2. Anahad=unstruck music heard in the state of absorption.

As in company of the holy, Divine laudation I have sung,
Shattered is the great intoxication of Maya. (1)
My absorption in the *Divine* feet is fixed;
All doubt and fears consumed.
Nanak, servant of God in the Sole Lord has found his prop; P. 1227
Thereafter wandering not in species. (2) (94.117)

Māī rī mātī charaṉ samūh

Mother mine ! with *love of the Lord of*
universal feet am I intoxicated.
Other than the Sole Lord recognize[1] not any;
Burnt are all feelings of duality. (I-Pause)
All other actions, in neglect[2] of the Lord are
wells of poisonous evil.
Thirst for the Divine sight has my heart charmed,
And out of hell dragged me. (1)
By grace of the holy is met the Divine donor of joy;
Ended is hubbub of egoism.
Nanak, His servant in love of the Lord is dyed;
His mind and body to the limit are in bloom. (2) (95.118)

Binasei kāch ke biohār

Ended are false dealings :
In unison with the holy congregation to the
Lord practise devotion—
This is the purest doing in the world. (I-Pause)
Turn not in this direction or that; in the heart lodge the Name.
By good fortune is found *devotion to* the Master's feet,
Whereby is crossed the *ocean of* existence. (1)
Over water and land is pervasive the limitless
Lord of all existence.
Saith Nanak : Quaff amrita of the Name Divine—
Tasteless[3] are all other pleasures. (2) (96.119)

Tā te karaṉ palāh karei

Man wails and cries.
Being involved in great evil, intoxicated by grog of attachment,
Forgetful of the Lord.[4] (I-Pause)

1. Know.
2. By discarding.
3. Brackish.
4. Not remembering the Lord.

Burnt are sins of such as in the holy congregation
The Lord contemplate.
Fruitful is the life and blessed the birth of such,
And to the Lord united. (1)
The holy saints of God rise above the lure of
four objectives[1] and the eighteen miraculous powers.
Nanak, Servant of God, seeks dust of *feet of* God's devotees—
By attaching himself to their lappet
Is man saved. (2) (97.120)

Hari ke Nām ke jana kāṇkhī

God's devotees for the Lord's Name yearn :
By mind, body and word the joy they seek—
Joy of beholding the Lord with their eyes. (I-Pause)
Lord, Supreme Being; beyond limit art Thou;
Inaccessible Thy state.
By love of Thy lotus feet is my heart penetrated;
This as *store of* all wealth in heart have I lodged. (1)
Vedas, Puranas, Simritis[2] and the holy
This *truth* by their tongue have expressed.
Saith Nanak, By contemplation of the Name Divine
comes liberation[3]
All other teaching is little use. (2) (98.121)

Mākhī Rāma kī tūṇ mākhī

Maya; thou art the Lord's fly;
Wherever is foul stench dost thou settle;
And wine of most poisonous intoxicants taste. (I-Pause)
Nowhere dost thou find poise—
This with our eyes have we beheld.
Other than the holy none hast thou spared—
The holy that God's side have taken. (1)
All creatures hast thou attracted;
Other than the holy thee none has transcended.
Nanak, servant of God in singing Divine laudation is absorbed.
By absorption in the holy Word truth has he learnt. (2) (99.122)

Māī rī kātī Jam kī phāns

Mother mine; snapped is Yama's noose.

---

1. (These are *dharma* (duty) *arth* (worldly prosperity) *kāma* (joy) and *moksha* (liberation).
2. Books of Brahminical code.
3. Swimming across the ocean of existence.

In uttering the Lord's Name all joys have I attained,
And fixed in householder's life yet turned recluse. (I-Pause)
In His grace has *the Lord* made us His own, P. 1228
And with yearning for His sight inspired.[1]
In holy company Divine laudation have we sung;
Annulled is hope in all else. (1)
The holy the path *to us* have shown, and from a dense
forest, a thicket rescued us.
By beholding the Lord's sight are all sins fled;
And Nanak the Divine jewel has obtained. (2) (100.123)

Māī rī ariyo prem kī khori

Mother mine ! by intoxication of Divine love am I gripped.
In the heart is yearning for sight of the Lord all-beauty—
This none can annul .(I-Pause)
The Lord is my life, honour, spouse, father, progeny, relation,
All my wealth.
Cursed is the body of such as worship other than the Lord—
Such are mere bone, filth and worms (1)
By strength of good deeds of previous birth
Has the Lord, shatterer of sufferings of the humble shown grace.
Nanak with the treasure of grace has sought shelter;
Shattered is dependence on others. (2) (101.124)

Nīkī Rāma kī dhuni soe

Noble is the tune of Divine utterance.
Whoever the Divine lotus feet beyond compared contemplates,
Turns saint. (I-Pause)
Any contemplating the Divine sight
His sins washes and casts off.
Shoots of birth and death and evil-doing
The Lord cuts off and annihilates. (1)
A rare one for whom this is inscribed in Primal Time,
The Lord's sight attains.
Saith Nanak : Utterance of merits of the Lord Creator
Is eternal truth. (2) (102.125)

Hari ke Nām kī mati sār

By *utterance* of the Name Divine is the understanding ennobled.
Should man in forgetfulness of the Lord seek else,
false is his expanse of *possession.* (I-Pause)

1. Lit. Thirst for His sight has arisen.

In unison with the holy congregation to the
Lord be devoted—
Thereby shall your sins be destroyed.
By lodging in heart the *Divine* lotus feet comes not birth
and death again. (1)
In His grace has *the* Lord preserved us by support
of the Sole Name.
Nanak by day and night's remembrance of the Lord
At the Divine court a radiant face bears. (2) (103.126)

Mānī tūṇ Rāma kai dari mānī

Shouldst *thou* in the holy congregation Divine laudation chant,
Shall thy pride be annulled,
And at the Divine Portal shalt be honoured. (I-Pause)
In His grace has the Lord made me His own,
And by the Master's guidance fully enlightened am I become.
Have come to me all joys, and bliss in abundance,
As on sight of the Lord meditation I have fixed (1)
The seeker-female abiding close to the Lord is of
everlasting bliss in matrimony,
And in all ten directions reputed.
To a *seeker-female*[1] that in love of the Divine
Spouse is dyed,
Saith Nanak, am I a sacrifice. (2) (104.127)

Tūa charan āsaro īsh

Lord ! in Thy lotus feet my prop I find.
Lord ! Thou art my acquaintance, relation, companion
preserver. (I-Pause)
You are reputed ours, we Your own :
In this world and the next are You our sole preserver.
Lord ! without limit art Thou, farther than the farthest :
A rare one by the Master's grace realizes Thee. (1)
The Lord, to whom the state of *our* mind is known,
Without a word, without utterance by us
Our *state* knows.
Saith Nanak : Those by the Lord united to Himself P. 1229
At the Divine Portal are honoured. (2) (105.128)

1. (The sex is implied by the context).

In the Measure Sarang—Composition of Sri Guru Arjan Dev
(*Chaupade*) Quartets
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Hari bhaji ān karam bikār

The Lord devotedly you worship : evil are all other actions.
Thereby are not extinguished pride, attachment and desire,
And the world by death is gripped. (1-Pause)
The period of life thoughtlessly in eating, drinking,
laughter and sleep is spent.
The self in the stomach[1] of hell wonders in flames,
Yama keeping watch over it. (1)
Man defrauding others evil and calumny practises,
And assiuduously[2] commits sins.
Without the holy Preceptor's *guidance* comes
not realization;
In great darkness of sloth[3] and attachment
it keeps involved. (2)
Man by swallowing the poisonous drug is ruined,[4]
And the Creator keeps not in mind.
Man realizes not the Lord, hidden from sight, unattached,
And by his pride is like a mad elephant. (3)
In His grace has the Lord preserved His devotees,
By prop of His lotus feet.
With folded hands has Nanak come to shelter of the Lord,
Illimitable Supreme Being. (4) (1.129)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Partāl (of variable rhythm)
SCORE 6
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Shubh bachan boli guna amol

Utter noble words, thereby acquiring priceless merits;
Why do evil ?

1. That is, the pit.
2. Lit. Clapping his hands; in idiom, assiduously.
3. Tamas, one of the 'three qualities'.
4. Lit. Robbed.

Sister[1] ! ponder this.
By meditation on the Master's Word the Divine
Mansion attain,
Where with the Divine *Spouse* joy and frolic
thou shalt have. (I-Pause)
Sister[1] ! the world is like a dream;
False its expanse.
Sister-friend ! why by deluding Maya art deluded ?
In heart gather love for the Beloved. (1)
Sister[1] ! for all *creation* love and affection He bears;
The Lord ever is gracious.
Why to any other be inclined ?
To the Lord be attached.
In company of the holy, saith Nanak,
On the Lord meditate.
Then shall encounter with Yama be annulled. (2) (1.130)

Kanchanā bahu data karā

Much gold one may give away in charity;
Much land in charity dedicate,
With much cogitation may one purify oneself :
None of these equals devotion of heart to the
Divine lotus feet. (I-Pause)
The four Vedas by the tongue one may recite;
Eighteen Puranas and the six Shastras by the ear listen;
None of these equals utterance of the Name Divine,
And the heart's attachment to the *Divine* lotus feet. (1)
Fasting, prayer, ritual purification and ritual actions;[2]
Visiting sacred spots in state of fasting;
Cooking one's food without any other's touch;
Numerous kinds of Yoga of intestines;
Offering incense and burning lamps *in temples*—
None equals devotion to the Name Divine.
Gracious Lord ! to the supplication of this humble
one lend ear :
Grant Thy sight that with my eyes Thee I behold.
To Nanak, Thy servant, the Name tastes sweet. (2) (2.131)

---

1. Implied by the vocative 'rī.
2. Chār=Āchār, ritual actions.

Rāma Rāma Rāma jāpi ramat Rāma sahāī
By His constant remembrance, the Lord
  one's helper turns. (I-Pause)
By touching feet of the holy P. 1230
Have we discarded lust, wrath and avarice,
With the Divine Enlightener grown gracious,
What we destined[1] have we achieved. (1)
Shattered are doubt and blind attachment;
Broken are Maya-bonds :
The Lord *now* I behold pervasive everywhere;
None is *now* a foe.
Pleased is the Lord, and ended is evil of transmigration.
Now by *blessing of* touch of feet of the holy
Nanak Divine laudation sings. (2) (3.132)

Hari Hare Hari mukhuhn boli Hari Hare mana dhārei
The Lord's Name with your tongue utter;
  the Lord in your mind lodge. (I-Pause)
Listening by the ears *to the Name* and performance of devotion
For numerous sins is the expiation.
By seeking shelter with the holy other ways
  have I discarded.[2] (1)
By constant devotion to the Divine feet one
  turns holiest among the holy.
By these is cast off the devotee's fear
And burnt are sins and evils.
By utterance of the Name, by listening to it comes liberation;
Those living it escape transmigration.
Saith Nanak : Let *the devotee* contemplate the pure reality,
And the Divine Essence. (2) (4.133)

Nām bhagati māngu sant tiyāgi sagal kāmī
From the holy seek devotion to the Name,
  and all other desires discard. (I-Pause)
Acquire devotion, on the Lord meditate,
And ever Divine laudation sing.
Seek dust of *feet of* God's devotees,
That confers *union with* the Lord. (1)
By devotion to the Name shall come all weal,
  joy, poise, supreme bliss.

1. Also interpreted as, what we sought.
2. Forgotten.

By contemplation of the Lord, controller of the inner self
Shall be gone Yama's terror.
The sole shelter of the Lord's feet takes
away maladies of existence.
Saith Nanak : The holy congregation is image of the boat,
Farrier across *the ocean of existence.* (2) (5.134)

Guna Lāl gāwouṇ Guru dekhei

By sight of the Master the Divine Beloved's praise I sing.
By adopting holy company
From the five evils is the *self* released. (I-Pause)
Nothing that is visible shall accompany us;
Pride and attachment discard.
By forming devotion to the Lord in the holy congregation
One an aspect of beauty wears. (1)
By attaining the Divine treasure of merit are all objectives fulfilled.
Saith Nanak; joyful is the heart,
As the Master the hard knot[1] *of ignorance*
has shattered. (2) (6.135)

Mani bairāgaigī

Sister ! the mind from the World is turned away in dispassion,
And the Divine sight seeks. (I-Pause)
By service to the holy in our heart on
the Beloved have we meditated.
By beholding the Lord as the image of joy
His Mansion[2] shall I attain. (1)
By discarding desires His shelter shall I seek.
Saith Nanak : The Master shall I propitiate to attain
the Lord's embrace. (2) (7.136)

Aisī hoe parī

Such is my state grown,
As only to the compassionate Lord is known. (I-Pause)
Forsaking mother and father, my heart to God's
devotees have I sold.
Discarding *pride of* caste and birth, the Lord's *Name* I sing. (1)
By the Lord's beneficence from the world and family.
have I broken off.

---

1. Gāth=This is variously interpreted also as mire fort.
2. The Divine Essence is implied.

Saith Nanak : By the Master's teaching the
Lord solely I serve. (2) (8.137)

Lāl Lāl Mohan gopāl Tūn P. 1231

Precious[1] in extreme, heart-charmer, preserver
of the world art Thou.
Of the worm, the elephant, of creatures in stones art
Thou cherisher. (I-Pause)
Not remote art Thou, but all-pervasive; by our side, ever with us.
Beauteous, joy-filling art Thou. (1)
Caste or family hast Thou none,
Saith Nanak : Lord ! gracious art Thou. (2) (9.138)

Karat kel bikhai mel chandra sūr mohei

Maya disports and *creatures* to evils unites :
Even moon and sun *by her* are charmed.
By the tinkling of her ankle-bells
Arises tumultous evil
Various seductive attractions she keeps exercising—
All, other than the Lord, by her deluded. (Pause)
The three worlds has she taken in her grip;
by hollow ritual can she not be warded off :
Those involved in intoxication of blind actions
Are like one in mighty ocean tossing. (1)
God's devotees serving Him are saved—
Their noose of Yama snapped.
Saith Nanak : Contemplate thou Him whose Name is purifier
of the fallen. (2) (10.139.3.13.155)

In the Measure Sarang—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari binu tero ko na sahāī

Other than the Lord none thy succourer is,
What *help*[2] mother, father, progeny and wife ?
What *help*[2] anyone's brother's ? (I-Pause)
Man reckons wealth, land and possessions all his :
As *the self* from the body is separated, these accompany it not—
Why to these art attached ? (1)

1. Lāl has another shade of meaning—beauteous.
2. Whose is ?

With the Lord, ever gracious to the humble, shatterer of suffering
Hast thou not formed attachment.
Saith Nanak : False is the whole world, as dream at
night time. (2) (1)

Kahā mana bikhiyā siūn laptāhī

Myself ! why to evil art thou attached ?
None in this world is allowed to last;[1]
Some[2] come, some depart. (I-Pause)
With whom shall body, wealth and possessions last ?
With what *insubstantial* objects hast thou formed attachment ?
All that is visible is destroyed, as cloud-shadow. (1)
Discard pride; with the holy take shelter—
Thereby in an instant shalt thou be liberated.
Saith Nanak; servant of God : without devotion to the Lord,
Even in dream comes not joy. (2) (2)

Kahā nar apno janamu gawāwai

Man ! why make waste of thy human incarnation ?
With *Maya*-intoxication, and pleasures of evil art thou involved,
Seeking not shelter with the Lord. (I-Pause)
This whole world is a dream—why by its sight art attracted ?
All that are born must die; none is allowed to last. (1)
This evanescent[3] body hast thou taken to be lasting[4]—
Thus in bondage putting thyself.
Saith Nanak, servant of God : Such alone are liberated,
As to devotion to the Lord are attached. (2) (3)

Mana kar kabhūn na Hari guna gāiyo

Never has *man* from *depth* of heart sung Divine laudation.
Night and day to evil courses given, what has been pleasing has he done. (I-Pause) P. 1232
With his ears to the Master's teaching not listened,
To other's womenfolk attached.
To calumny of others does he rush, to instruction impervious : (1)
What shall I say about my doing ? how my human
incarnation is wasted,
Saith Nanak : In me lie all faults—
In Thy shelter, Lord ! keep me. (2) (4.3.13.139.4.159)

1. Stay.
2. One.
3. Original, false, unreal.
4. True real.

In the Measure Sarang—Composition of Sri Guru Nanak Dev P. 1232

Ashtpadiyān (Octets)

SCORE I

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari binu kiun jīvāṇ merī māī

Mother mine ! how without the Lord may I live ?
Hail Lord of the universe ! to laud Thee I seek—
Without the Lord can I not live. (I-Pause)
The woman[1] thirsts after the Lord, waiting for Him
the whole night long.
The Lord of felicity my hear has won—
The Lord alone another's pangs *of love* knows. (1)
All count without the Lord is an affliction—
By guidance of the Master's Word is the Lord attained.
Lord ! show grace, that in the Lord absorbed I remain. (2)
My self ! follow such a tenor that the heart in the Divine
feet be absorbed.
By singing heart-charming Divine laudation are we
wrapped in wonder,
And made fearless, in serenity are absorbed. (3)
In the heart is *lodged* everlasting, immutable yearning,
That neither diminishes nor evaluated can be.
Without the Name are all indigent : the Master realization
of this has granted. (4)
Listen, sister of my soul[2] ! the Divine Beloved my very
life has become;
Agents of evil[3] have died of swallowing poison.
My love for Him remains as abundant as it originated;
I am wholly dyed in His love. (5)
My love undiminished has remained since it arose;
By pleasing the Lord's heart am I joy-suffused. (5)
In equable absorption with the Lord am I in
everlasting attachment,
In singing Divine laudation finding life.
One dyed in the Master's Word is the *true* recluse,
In the Divine Essence[4] absorbed. (6)

1. Symbol for the seeker,
2. Female companion : Symbol for fellow-seeker.
3. The five sources of evil are meant.
4. One's own home.

The pure juice of the name is the sweet supreme elixir;
In my own home[1] is found the Divine Essence.
The mind has remained constant where Thou didst fix it—
Such is the teaching from the Master obtained. (7)
Sanak and Sanandan,[2] Brahma himself, Indra and the
other gods,
All in devotion are absorbed, whereby God's approval
they have won.
Saith Nanak : Not for a moment without the Lord can I live;
By *devotion to* the Name Divine comes exaltation. (8) (1)

Hari binu kiun dhīrai manu merā

How without the Lord may my heart find poise ?
Sufferings of millions of kalpas[3] are annulled,
As *the Master* confirming holy truth in mind,
Has *transmigration* ended. (I-Pause)
Ended is wrath; burnt are pride and avarice,
And has come *love of the Lord* everlastingly glowing.
Annulled is fear of all else by seeking the Lord;
And the Lord immaculate we felt to be our companion. (1)
By discarding the restless understanding, the Lord, shatterer of
fear we attained;
And in the Sole Divine Word were absorbed.
By tasting of joy in God was our thirst assuaged;
By great good fortune did the Lord grant us union. (2)
As by the Master's teaching truth we obtained, P. 1233
Were empty *pits* filled[4] and became brimful.
By heart's devotion to the Name were we dyed in
the Lord all-purity,
Since Primal Time gracious. (3)
The Divine heart-charmer my heart has charmed;
By great good fortune is devotion in Him fixed.
By holy contemplation are annulled sins and suffering,
And the heart made pure, love-inspired, (4)
Besides the Lord deeply profound, ocean full of pearls—
None other may be worshipped :

1. In the heart.
2. Brahmā's sons.
3. A Kalpa is Brahmā's minute, sum of the Four Yugas.
4. Used metaphorically for the self without devotion.

By contemplation of the Word are shattered doubt and fear,
And other than the Lord not venerated.[1] (5)
By suppression of the ego[2] is realized the state of purity,
And in joy in God are we excessively dyed.
Other than the Sole Lord no other I know—
This realization the holy Preceptor has granted. (6)
By the Master's teaching is realized the Sole Lord,
inaccessible, unknowable, unincarnated.
To the brim are we filled *with merit*; the heart unshaken,
And by its own prompting is the heart faith-fixed. (7)
By the Master's grace express the inexpressible;
Uttering as he may inspire.
Saith Nanak : The Lord, gracious to the humble is ours—
None other have we recognized. (8) (2)

In the Measure Sarang—Composition of Sri Guru Amar Das
Ashtpadiyān (Octets)
SCORE 1
In the Name of the One Indivisible Supreme Being
Realized by the holy Preceptor's Grace
Mana merei Hari kai Nāmi waḍāī

My self ! from *devotion* to the Lord's Name comes exaltation.
Other than God no other I worship;
From devotion to the Lord's Name is the state of liberation
attained. (I-Pause)
By contemplation of the holy Word, that is annuller of fear and
destroyer of death,
Have I with the Lord entered into devotion.
Into the Lord, bestower of joy, by the Master's
guidance realized,
Am I in serene spontaneity absorbed. (1)
The Lord's Name immaculate is His devotees' sustenance;
Exaltation in devotion their raiment;
In their real abode living, ever the Lord serving,
At the Divine Portal are they honoured. (2)
Raw is the egoist's thinking; unstable his mind;
Of the Divine mystery unaware.[3]

1. Known.
2 Mind, mind's impulses.
3 Narrates not the story that is hard to narrate.

The Divinely-directed are unshakeable; the Lord in their
selves abides;
Amrita is their holy utterance. (3)
By the holy Word keeping the waves of the mind stilled;
Making the tongue's utterance inspired[1] truth—
Ever to the holy Preceptor be united,
From whom has come inspiration to devotion to the Lord. (4)
When by the holy Word dies the mind's *restlessness,*
And the consciousness at God's Divine feet in devotion is fixed,
Comes liberation.
Then does the devotee ever bathe spontaneously in the Divine Pool
Of the water of purity. (5)
By contemplation of the Word is man ever in joy dyed,
His egoism and desire annulled;
In the self is the Lord immaculate pervasive,
Who is the Supreme Self, the Divine Being.[2] (6)
Thy servants that have Thy approval,
In truth dyed, are serving Thee :
In duality the world, caught in falsehood, attains not
the Divine Mansion,
Nor knows good from evil. (7)
Himself He grants union;
Then does the devotee express that mystery that is beyond
man's power—
The holy Word, holy truth.
Saith Nanak : The holy in truth are absorbed,
By discourse on[3] the Lord's Name. (8) (1)

Mana merei Hari kā Nāmu ati mīthā

My self ! sweet-*tasting* is the Lord's Name :
Accumulated sins of births, *Yama's* fear get annulled, P. 1234
As by the Master's guidance is acquired vision of the sole
Supreme Lord. (1-Pause)
As is devotion for the holy Lord formed,
Are sins of millions *of births* annulled.
Thus has the holy Preceptor instructed :
None other than the Lord *by the devotee* is beheld. (1)

1. Spontaneous.
2. Murrāi.
3. Original, Utterance, expounding.

Those lodging in their selves the boon of devotion,
In serene contemplation are absorbed;
Dyed in the holy Word, *shining* in vermilion,
In spontaneous inspiration are they drenched.[1] (2)
Their tongue, by contemplation of the holy Word in joy is dyed—
In ecstasy turned red of hue.
By realization of the holy immaculate Name Divine,
Their mind *with joy* satiated,
In peace abiding. (3)
Scholars and devotees of vows of silence, all to satiety have
studied scriptures;
To distraction have wandered garbed sectaries—
By the Master's grace, by contemplation of the holy Word *alone*
Is attained the immaculate Lord. (4)
Such as egoism have discarded,
Through service of the holy Preceptor find joy everlasting :
Their transmigration annulled, in truth are they dyed :
Of the holy Word is their self enamoured.[2] (5)
By means of the holy Word rises the note[3] of serenity,
The mind in the holy Eternal absorbed;
The inaccessible, unknowable, immaculate Name,
By the Master's guidance in the self is lodged. (6)
In the One Supreme Being disports the entire universe—
This by rare ones alone is realized;
One in the Word dying has full realization,
And at all times has vision[4] of the One Sole *Supreme Being.* (7)
Only such as have His grace have realization;
Nothing more may man say.
Saith Nanak : Those dyed in the Name are the true anchorites—
To the holy Word solely attached. (8) (2)

Mana merei Hari kī akath kahāṇī

My self ! inexpressibly *wonderful* is the Lord's tale :
On whomsoever falls the Lord's glance of grace, is fulfilled—
This rare ones, seeking the Master's guidance, realize. (I-Pause)
The Lord, of deepest mystery, treasure of merits,
By the Master's Word is realized :

1. Lit. Dyed.
2. (These two lines transposed in the rendering).
3. Rhythm, tune.
4. Awareness.

Many that from duality, perform numerous rituals,
Unguided by the Master's Word, are as mad. (1)
One in the Lord's Name immersed is alone rendered pure,
Impure never more to be.
All without the Name, over the whole world are impure,
In duality involved, into ignominy fallen. (2)
What shall I garner ? What renounce ? Such knowledge to me has not come :
Show Thy grace, Thy mercy, Lord !
Let Thy Name be my true friend. (3)
The holy Bestower, Rewarder of deeds—
To the Name devotes whomsoever He pleases :
By the Master's guidance[1] comes realization,
To such as by Him granted. (4)
The mind, viewing wonder of the world that is evanescent, realizes not :
Only such as serve the Master have realization,
And the Door of Liberation attain. (5)
Those that behold the Portal Divine, fall not away *from God*—
To them has the Master granted realization :
Bound in holy discipline, performing good deeds,
From transmigration are they released. (6)
Those by the Master's guidance finding prop of truth,
At the holy Portal engage in doing good;
Egoists in duality caught, in delusion are involved,
Realizing not holy wisdom. (7)
Himself the holy Enlightener, Himself Bestower— P. 1235
Creator and Viewer of all.
Saith Nanak : Those alone are approved of God,
Whose devotion He accepts. (8) (3)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Ashtpadiyān (Octects)
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gūsāīṇ partāpu tuhāro dīthā

Lord ! Your glory have I beheld :

1. Portal.

Almighty, creator and destroyer established[1]
Monarch over all. (I-Pause)
Kings, monarches, rulers turn destitute;
All making false assertions.
Our king is beyond decay; all beings His laudation sing. (1)
Holy devotees of God ! to the praise of this Monarch listen,
That I state as in my power lies :
Beyond computation, great Monarch, bestower of boons,
Higher than the highest. (2)
All beings by the air of *breath* has He bound together;
Fire to wood is joined.
Water and earth in one spot has He placed—
Neither *inimical* to the other. (3)
In each being is narrated the tale of that Monarch;
In each home is manifest yearning for Thee.
Creatures were created after; first was provided their sustenance. (4)
All has He done by His own Will—who has counselled Him ?
Innumerable efforts have we made;
By holy teaching alone comes *realization.* (5)
The Lord His devotees has preserved; and exaltation
by the Name granted them,
Those that to Thy servant have offered insult,
By Thee are swept off *as in flood.* (6)
Those that *by joining* holy congregation are liberated,
Removed are all their demerits.
At their sight has *the Lord* turned gracious;
So the ocean of existence have they crossed. (7)
Little are we, You the great Lord;
What power have to contemplate You ?
By sight of the Master are our mind and body joy-cooled;
To Nanak the Name is the prop. (8) (1)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

Ashtpadi (Octet)

SCORE 6

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Agam agādhi sūnuh jana kathā

Men of God ! listen to *this* tale unknowable, fathomless—

1. Another interpretation of Bitha is *Bithal,* a name of Vishnū, symbolizing God.

Wonderful is the Supreme Being's court. (I-Pause)
Ever to the holy Preceptor make obeisance.
By the Master's grace have we sung *the Lord's* limitless merits.
Thereby is the mind illuminated.
By the collyrium of realization is ignorance removed.[1] (1)
Immeasurable is His expanse;
Beyond limit His repute.
His innumerable miraculous clongs[2] beyond count—
Beyond sorrow and joy He lies. (2)
Innumerable Brahmas, the Vedas to Him recite.
innumerable Shivas in meditation on Him are seated.
Innumerable the persons who His essence bear.
Innumerable Indras at His court standing. (3)
Innumerable the airs, fires and waters created by Him. P. 1236
Innumerable His oceans of pearls, curd and milk.
Innumerable His suns, moons and stars
Innumerable gods and goddesses of various orders. (4)
Innumerable His earth and wish-fulfilling cows.[3]
Innumerable the wish-fulfilling trees[4] and *Krishnas* touching
flutes to lips
Innumerable the skies and nether regions;
Innumerable tbe tongues whereby is the Lord's *Name* recited. (5)
Innumerable the Shastras, Simritis and Puranas.[5]
Innumerable the styles wherein are discourses delivered.
Innumerable the listeners listening to praise of the *Divine* treasure,
The Lord who all creation pervades. (6)
Innumerable the celestial judges,[6] innumerable gods of wealth;[7]
Innumerable the sea-gods,[8] innumerable the golden mounts;[9]
Innumerable Shesha-nagas ever-new names of His utter,
That exhaust not the Lord's limit. (7)
Innumerable the worlds, innumerable the continents;
Of innumerable forms and hues the universes.
Innumerable the forests, fruits and roots.
Himself is He immaterial, Himself material. (8)

1. Destroyed.
2. States.
3. Kāmadhenu.
4. Pārijāt
5. (See Glossary).
6. Dharma (rāja).
7. Kuber (Kumer).
8. Varuna.
9. Sumeru.

Innumerable His Yugas, days and nights.
Innumerable the world-destruction and creations.
Innumerable creatures in His house lie :
The Lord in all spots is pervasive. (9)
Beyond count His Maya, unknowable.
Innumerable the Divine monarch's mights gambols.
Innumerable sounds of sublime music there arise.
Innumerable Chitras and Guptas there manifested. (10)
Highest over all; devotees in union with Him.
Day and night in ecstasy sing His laudation.
Innumerable reverberations of unstruck joyous music,
Of joy without extent and limit. (11)
Eternal Being, holy His station;
Highest of all, immaculate, from worldly attachments free.
His doing to Himself alone known,
In each being pervasive.
Saith Nanak : He is Treasure of grace, gracious.
Saith Nanak : Those repeating His Name bliss
have attained. (12) (1.2.2.3.7.)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sabh dekhīyai anbhai kā dātā

In all creation is visible the Divine provider of fearlessness;
Pervading each being, yet is He unattached :
In each being pervasive by expanding Himself, as water that
in waves *rises.*
Each joy He partakes of; each being[1] enjoys—
None else *like Him* exists.
The Lord in all moods disporting, yet in one state constant
In holy company realized.
Saith Nanak : For His sight *my heart* yearns, as the fish for water :
In all beings is visible the Divine Provider of fearlessness. (1)

Kaun ūpmā deoṇ kavan baḍāī

What praise shall I render to exalt Him ?
In all spots is He wholly pervasive.

1. Vessel.

Perfect heart-charmer, in each being wearing aspect of beauty.
When He draws us away, ashes we turn.
Why not to Him Practise devotion in union with the holy ?
In an hour shall arrive the moment *of departure.*
Property and wealth that is visible, P. 1237
nothing *with us shall* go.
Saith Nanak : To the Lord practise devotion—
What praise to Him may be rendered to exalt Him. (2)

Pūchhouṇ sant mero Thākuru kaisā

I ask the holy, what is the Lord like ?
Whoever such tidings[1] brings, to him my hearts shall I dedicate;
Give me tidings[1] what the Lord is like where abides
the Divine Charmer ?
Joy giving to each limb; the Supreme Being perfection incarnate,
In each spot and place is pervasive.
From bonds free, to each being joined :
No power have I to express what the Lord is like.
At His marvels is Nanak's heart charmed;
In humility I query what the Lord is like. (3)

Kari kirpā apūnei peh āiyā

In His grace to His *servant* He came.
Blessed the heart in which is lodged His foot :
In company of the holy is His foot *in heart* lodged;
Effaced[2] is darkness of ignorance.
Came illumination and joy in heart, as is attained
the Lord sought after,
Fled is suffering and joy in our heart is settled;
Attained is supreme joy in poise
Saith Nanak : The Lord perfection incarnate have I attained.
In His grace to His *servant* He came. (4) (1)

Vār in the Measure Sarang—Composition of Sri Guru Ram Das
(To be sung to the tune of *Ballad of* Mahima and Hasna)*
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Angad Dev)

Guru kunjī pāhū nivalu manu koṭhā tanu chhatti

The mind is a cellar, the body its roofs; Maya-pollution the lock

1. Message.
2. Lost.

*This is a musical direction. The Ballad referred to narrated the story of two Rājpūt Muslim chief's fight.

To which is the Master the key.
Saith Nanak : Without the Master's guidance is not opened
the mind's casement—
None else to this holds the key. (1)
Sloka (Guru Nanak Dev)
Neither by music, by raising ritual notes or by reciting Vedas
is the Lord propitiated;
Nor by concentrated meditation, learning or Yoga-praxis.
Propitiated neither by daily melancholy attitude,[1]
Nor by *offering of* beauty, wealth or by delightful performances.
Propitiated not by wandering unclad over bathing spots,
Nor by offerings and charities.
Propitiated not by sitting in wild deserted places,
Nor by valiant men dying fighting the battle.
Propitiated not by rolling in dust *at feet* of many.
The account is recorded according to the feeling of the heart.
Saith Nanak : By *devotion to* the holy Name
is He propitiated (2)
Sloka (Guru Nanak Dev)
Should man study the nine grammar treatises,
six Shastras and the six sciences,[2]
And daily recite the eighteen volumes of Puranas[3]—
Even such Thy extent have not realized.
How without *devotion to* the Name may liberation come ?
Brahma abiding in the lotus tendril discovered
not the Lord's extent.
Saith Nanak : By the Master's guidance is the Divine
manifestation[4] realized. (3)
Pauri (Stanza)*

Āpei āpi niranjanā jini āpu upāiyā

Immaculate is the Lord, who created Himself.
Himself He enacted the play of the entire universe.
Creating the three qualities, Maya-attachment
He made to flourish.

---

1. (This may refer to sects like the Jains).
2. (These are Astronomy, Etymology, Prosody, Arithmetic, Grammar and Vedānta.
3. Also rendered as eighteen sections of the Mahabharata Epic.
4. Nām.

*All stanzas in this Vār are of the composition of Guru Ram Das.

By the Master's grace are liberated such as the
Lord's Will find pleasing.
Saith Nanak : In all *beings* is the Enternal manifest;
in all pervasive. (1)
Sloka (Guru Angad Dev)

Āpi upāe Nānakā āpei rakkhai vek

Nanak, Himself has He raised creation; Himself keeps it apart.
Speak ill of none, as one Sole *Lord* is Master of all : P. 1238
One Sole Lord is for all, each assigned to a task and
watched over by Him.
Some are given less, some more—none is
entirely empty *of preoccupation.*
Unclad they come, unclad depart—in between making expanse
of possessions.
Saith Nanak : His Ordinance we know—to what task He
will set us in the hereafter. (1)
Sloka (Guru Nanak Dev)
Creating them in various species, creatures
He sends into the world;
The same species He carries away.
Himself He makes and unmakes, and so many forms gives them.
All creatures go about as mendicants—
Himself charity *to them* dispenses.
In appointed measures is our talking and our movement—
why then make high assumptions ?
Such is the charter of basic wisdom, that Nanak *to you* reads out.
On man's deeds shall the judgement be made,
Whatever claims one may otherwise make. (2)
Pauri (Stanza)

Gurmukhi chalatu rachāiyonu gūṇa pargaṭī āiyā

The God-directed *know,* a wonder-spectacle has
been enacted *by the Lord.*
And so good qualities they manifest.
Always the Master's Word they recite, and in mind lodge the Lord.
Gone is Maya-influence, snapped is doubt, and the Divine
light *within them* awakened.
Those treasuring good deeds, to the Master,
noble being are united.
Saith Nanak : Spontaneously comes about the union of such
As in the Name Divine are absorbed. (2)

Sloka (Guru Angad Dev)

Shāh challei vānjāriyāṇ likhiyā devai nāli

From the Merchant-Prince depart the traders[1]
To each He hands the record *of provision.*
According to the record shall the decree be made;
Let each guard the *true* substance.
The traders the substance have received,
And packed their merchandize.
Some depart with profit earned,
Some even their capital have lost.
None has kept contented—on whom to shower praise ?
Saith Nanak : Such as have grace
Their capital undiminished have brought back. (1)

Sloka (Guru Nanak Dev)

Those to *material objects* united, *from the Lord* are sequestered;
Those discarding these to *the Lord* are united.
Those clinging to *the world* are dead to *the spiritual life;*
Those dying to the world are truly living.
Those sequestered from the Lord *entering transmigration,*
Of many are born as progenitors and progeny,
of many preceptors and disciples.
Beyond count their future and past, what castes they entered,
what they now are.
All doing as accumulated actions is recorded,
That the doer performs.
The egoists die, the God-directed are saved;
Saith Nanak, should the Master of Grace show grace. (2)

Pauri (Stanza)

Manmukhi dūjā bharamu hai dūjai lobhāiyā

The egoist in doubt of duality is fallen,
By duality fascinated.
Such do falsehood and evil, utter falsehood.
Progeny and wife, all attachment is *source of* suffering.
Those caught in doubt where about *in transmigration,*
At Yama's door chastized.
Saith Nanak : The egoist of his life has made waste—
Such is the Lord's Will. (3)

1. Symbols for God and the human selves.

Sloka (Guru Angad Dev)

Jin wadiyāī Terei Nām kī tei rattei mana māheṇ

Those hy Thy Name exalted in mind are in it suffused.
Saith Nanak : There is only one Sole amrita, no other.
Saith Nanak : By the Master's grace is amrita attained in the mind itself.
Such in joy quaff it, as have so recorded in destiny since Primal Time. (1)

Sloka (Guru Angad Dev)

What good lauding creature ? laud the Creator Himself.
Saith Nanak : Other than the Sole *Lord* no provider is there.
Laud the Creator who all that is manifest has made. P. 1239
Laud the Provider who to all provides sustenance.
Saith Nanak : Everlasting is He, full His store.
Laud Him as truly great, who is without end or limit. (2)

Pauri (Stanza)

Hari kā Nāmu nidhānu hai seviyai sukhu pāī

The Lord's Name is a treasure; His service is joy-bringing.
By repetition of the Name immaculate, *man* in honour departs to his true home.
The Master's word is the Name;[1] the Name in my heart have I lodged.
By meditation on the holy Preceptor is the understanding,
Restless as a bird, controlled.
Saith Nanak : Should He show grace,
Absorption in the Name He inspires. (4)

Sloka (Guru Angad Dev)

Tisu siuṇ kaisā bolaṉā jei āpei jāṉai jāṉu

He to whom all is known, with Him what may one argue ?
He alone is the Master worthy of obedience whose decree disregarded may not be.
Under His command act lords, kings and commanders of armies.
Nanak, what pleases Him is the best of actions.
Those that by *the Lord's* decree have to depart, no *power* hold.
As comes the Lord's decree, they rise and take departure.
As is recorded in the decree, must they obey.
Saith Nanak : They arrive *in the world* as sent;
And depart when called. (1)

---

1. (The Name here implies the Divine manifestation)

Sloka (Guru Angad Dev)

Those are the true holders of treasures as with Divine
laudation are blessed.
Those holding the key, are granted the treasure.[1]
Such treasures[2] are approved of Him as give out merit.
Saith Nanak : such have *the Lord's* grace
As are granted charter of the Name. (2)

Pauri (Stanza)

Nāmu niranjanu nirmalā sūn̠iyai sūkhu hoī

By listening to the immaculate, pure Name comes joy.
Listening to it in the heart lodge it—
This is a rare one realizes.
May the holy Eternal be not forgotten, in any state.[3]
The Name is God's devotee's prop—from the Name comes joy.
Saith Nanak : The Divine Enlightener in *our* mind
and body is pervasive. (5)

Sloka (Guru Nanak Dev)

Nānak tulīyai tol jei jīo pichhai pāīyai

Saith Nanak : One comes up to God's measure,
should one put back the ego.
Nothing equals God's laudation that makes one perfect
And to the Lord, all-perfection unites.
Great is God's laudation, of heavy weight.
All else is light understanding, light the words.
Divine laudation is weighty like the earth, water and mountains :
How can a goldsmith[4] weight it in scales ?
He may weigh it against ounces and smaller weights,[5]
And when questioned, satisfy the questioner.
Thoughtless men are blind, blind their endeavour;
By their chatter themselves they expose. (1)

Sloka (Guru Nanak Dev)

Hard it is to discourse on God, hard listening to it;
By words alone is He not realized.
Some discourse of Him through words day and night,
in various postures.[6]

1. 'Key' implies devotion, and 'treasure' the blessing thereof.
2. Implies devotees.
3. (In the state of sitting and rising).
4. May symbolize one given to performance of ritual piety.
5. (Tolā, Māshā,, ratak (rattī) are mentioned).
6. Ardh, urdh, may symbolize some of the Yogic postues.

Should He have form, world it be visible :
Visible neither His form nor entity.
All causes by the Creator are made—
All creatures good and bad by Him created.
Saith Nanak : Hard it is to discourse of Him—
By words not realized. (2)

Pauri (Stanza)

Nāeṇ suniyai manu rahassīyai Nāmei shānti āyee

By listening to the Name is the mind poised;
By the Name comes peace.
By listening to the Name is the mind fulfilled, P. 1240
And banished all sorrow.
By listening to the Name repute,
By the Name comes exaltation *in the hereafter.*
In devotion to the Name lies pride of caste and honour;
By the Name is attained liberation.
Saith Nanak : By the Master's guidance, in concentration
On the Name meditate. (6)

Sloka (Guru Nanak Dev)

Jūṭhi na rāgīṇ jūthi na Vedīṇ

Not by chanting goes impurity *of the egoist;*
nor by reciting Scriptures.[1]
Neither by observing fasts on particular dates of sun and moon,
Nor by giving away grain in charity or bathing at *sacred spots.*
Neither is impurity removed by one sipping rain-water,
Nor by living in caves made in the earth or standing in water,
Nor still by withholding air of the breath *as in pranayam.*
Saith Nanak : Those uninstructed by the Master are without merit.
Turning the face away from *the Master* makes it foul. (1)

Sloka (Guru Nanak Dev)

Saith Nanak : These be the true vows[2]
should one know how to observe them.
The Vedic scholar's vow lies in acquiring enlightenment;
The Yogi's vow lies in continence.
The Brahmin's vow is to be content; the
householder's piety in charity lies.

---

1. Vedas.
2. (For *vow* in this hymn the term used is *chūlī* which means water ceremonially thrown down from the cupped palm).

The king's vow is to dispense justice; the
scholar's meditation on holy truth.
Water washes not the heart, though by sipping with the
mouth thirst it removes.
Water is the world's progenitor; ultimately
water brings all to end.[1] (2)

Pauri (Stanza)

Nāeṇ sūṇiyai sabh siddhi hai riddhi pichhai āwai

By listening to the Name come all miraculous powers.
By listening to the Name come the Nine Treasures,[2]
And one attains heart's desire.
By listening to the Name is acquired content,
And Maya worships at one's feet.
By listening to the Name arises poise,
And from poise comes joy.
By the Master's teaching is acquired *devotion to* the Name :
Saith Nanak, Let man then Divine laudation sing. (7)

Sloka (Guru Nanak Dev)

Dūkh vichhi jammaṇu dūkhi maraṇu dūkhi vartaṇu sansāri

In suffering is *man's* birth, in suffering his death;
In suffering too is the conduct of the world,
About the hereafter too is mention of suffering,
And reading of it man wails.
Opened are packetfuls of suffering, no joy from these has emerged.
In suffering has man's heart burnt; in suffering
has he departed in tears.
Saith Nanak : By immersion in Divine laudation
Are mind and body verdant with joy.
Should suffering by the fire *of austerity* be burnt,
It then becomes a medicine. (1)

Sloka (Guru Nanak Dev)

Saith Nanak : The world is the colour of ashes;
All turned to ashes and dust.
In life man earns ashes, his body too with ashes covered.[3]
As is taken life out of him, *man* dust-covered departs.
In the hereafter as is his reckoning called,
Ten times more dust on him falls. (2)

1. (This will be in the form of the final deluge, *pralay*).
2. See Glossary.
3. Implied covered with shame and ignominy for his conduct.

Pauri (Stanza)

Nāeṇ suṉiyai suchi sanjamo jamu neri nā āwai

By listening to the Name comes purity and self-restraint,
And Yama approaches not.
By listening to the Name is the self illumined
And shed off is darkness.
By listening to the Name comes realization of the self,
And gain too from the Name comes.
By listening to the Name are annulled sins
And holy truth attained.
Saith Nanak : By listening to the Name the face grows radiant :
The God-directed alone on the Name meditated. (8)

Sloka (Guru Nanak Dev)

Ghari nārāyaṉu sabhā nāli

The Brahmin priest in his home keeps the Lord's *image*
along with a host of deities.
These he worships, keeping them bathed.
To them he offers saffron, sandalwood and flowers,
And falling at their feet propitiates them profusely.
From people his clothing and food he begs.
For such blind actions the penalty too is great.[1]
This idol can neither feed the hungry nor save the dying. P. 1241
In a blind assembly ignorant[2] is the disputation. (1)

Sloka (Guru Nanak Dev)

All concentration of the mind, all practice of Yoga
And all study of Vedas and Puranas;
All performance of austerities, all *sacred* music and knowledge;
All intellect, enlightenment, all sacred bathing spots and centres :
All kingship, all command, all pleasures and viands;
All human beings, gods and all practising meditation in Yoga;
All the worlds all continents and being therein—
All these the Lord by His ordinance runs;
According to their actions runs the Pen.
Saith Nanak: He is holy, holy His Name, holy His court. (2)

Pauri (Stanza)

Nāeṇ manniyai sūkhu ūpajai Nāmei gati hoī

By putting faith in the Name comes joy,

1. Blind.
2. Blind.

By *devotion to* the Name comes liberation.
By putting faith in the Name is obtained honour,
And the Lord in the heart is lodged.
By putting faith in the Name is the ocean of existence crossed,
And no impediment comes after.
By putting faith in the Name is the path made visible;
By the Name comes full illumination.
Saith Nanak : By contact with the holy Preceptor
comes faith in the Name,
To such as this the Lord grants. (9)
Sloka (Guru Nanak Dev)
Purīyāṇ khanḍāṇ siri karei ik pairi dhiyāe
Should *man* traverse the worlds and continents on
one's head walking,
And perform austerities standing on one foot;
Should he subduing *the mind* supple as wind, repeat holy texts,
And perform the Kapali asana[1]—
On which of these can the self place reliance,
Where find strength ?
Saith Nanak : To whom can we complain
As to on whom the Lord confers favour ?
All under His Ordinance He keeps;
The thoughtless reckon themselves to be *powerful.* (1)
Sloka (Guru Nanak Dev)
Should I assert the Lord's existence millions upon million times;
And assert it by the tongue ever and ever, without omission.
Should such be the light within me,
That I tire not of it nor stop :
Saith Nanak : Even to utter His Name for a moment, an instant
All sins overthrows. (2)
Pauri (Stanza)
Nāeṇ manniyai kūlu ūdharai sabhu kutambu sabāiyā
By putting faith in the Name is saved one's clan and
all one's family.
By putting faith in the Name is saved the congregation
That in heart lodges it.
By putting faith in the Name are saved

1. A Yogic pose involving standing on one's head.

All that listen to it or make their tongue joy it.
By putting faith in the Name is banished suffering and hunger
Of those that to the Name attach their heart.
Saith Nanak : Such alone the Name have lauded
As by the Lord to the Masters are united. (10)
Sloka (Guru Nanak Dev)

Sabbhei rātīṇ sabhi dihn sabhi thittīṇ sabhi vār

All the nights and days; all dates and days of the week;
All seasons and months all the earths and their loads[1]
of vegetation;
All *varieties of* water and air, fire and the nether worlds;
All the worlds, continents and the forms *inhabiting* each world—
None of these the Ordinance have realized,
none their duty[2] can state.
In stating *God's* merits are they exhausted.
All these poor ones a sesame-grain of the *Divine mystery*
have not realized.
Sloka (Guru Nanak Dev)
Should I wander about with my eyes ever fixed on earth,[3]
And view all created forms;
And were to query the enlightened and the learned,
And were to seek to know the contemplation of Vedas;
Were I to query gods and men and the heroic incarnations;
Were I to listen to the thoughts of Siddhas in absorption
And to join their assemblies—

One Sole reply would not be

In the hereafter is one *reckoned* pure by *devotion* to the holy Name, P. 1242
And by *attachment* to the holy Lord sans fear,
Fearless would be rendered.
All other thinking is raw, hollow.
Blind cogitations of the blind.
Saith Nanak : By good fortune *made by our deeds* comes
inspiration to devotion;
By His grace does *the Lord* grant liberation. (2)

---

1. Traditionally, one leaf from each created form of vegetation would make eighteen packs.
2. Lit. Task.
3. Walk on eyes.

Pauri (Stanza)

Nāeṇ manniyai durmati gayee mati pragaṭī āiyā

By fixing faith in the Name is cast off foul thinking,
And is manifested understanding.
By fixing faith in the Name is shed egoism,
And all maladies cured.
By fixing devotion in the Name arises *vision of* the Name
And is attained joy in serenity.
By fixing devotion in the Name arises peace,
and the Lord in the mind lodged.
Saith Nanak : The Name is a jewel;
By the Master's guidance comes meditation on God. (11)

Sloka (Guru Nanak Dev)

Horu sharīk hovai koī Terā tisu agai Tūdhu ākhāṇ

Were another Thy co-sharer *of might* before him
would *I laud* Thee.
Before Thee, Thee I laud, I who though blind am
reputed to be with eyes.
All that we utter is by words; those speaking in
devotion alone get repute.
Saith Nanak : The greatest of all utterances is,
All that is, Thy greatness proclaims. (1)

Sloka (Guru Nanak Dev)

When man existed not, what service *to God* did he render ?
After birth, what deeds can he perform ?
All causes by the Creator are made, and each in turn
He looks over.
Whether we be silent or make supplication,
All boons from the Bountiful Lord comes.
One Sole Provider is there, all others beggars—
On the move ever to look over each being.
Saith Nanak : Know that the Divine Provider
alone is eternal. (2)

Pauri (Stanza)

Nāeṇ manniyai surati ūpajai Nāmei mati hoī

By fixing devotion in the Name arises enlightenment,
And comes understanding.
By fixing devotion in the Name is one inspired
to recount God's merits;

By *devotion to* the Name one gets sleep of peace.
By fixing devotion in the Name is annulled doubt;
Thereafter comes not suffering.
By fixing devotion in the Name is inspired *Divine* laudation,
And the understanding washed clean of sins.
Saith Nanak : From the Master, perfectly-endowed
comes faith in the Name,
On whomsoever the Lord this confers. (12)
Sloka (Guru Nanak Dev)

Shāstar Beid Purāṉ paṛhantā

One that only recites Shastras, Vedas and Puranas,
Out of ignorance shouts.
Only from understanding comes realization of God.
Saith Nanak : Then one no more shouts. (1)
Sloka (Guru Nanak Dev)
While to Thee I dedicate myself, all is mine;
When is my ego gone, Thou art real.
Himself is the Lord almighty, Himself all knowing;
By His might binding the universe together.
Himself creatures *in to the world* He sends;
Creation He raises and views it time and again.
Saith Nanak : Holy Himself, holy His greatness.
Truth alone finally in His reckoning is accepted. (2)
Pauri (Stanza)

Nāmu niranjan alakh hai kiun, lakhiyā jāī

Inaccessible is the Name immaculate; how to approach it ?
The Name immaculate is ever with us—brother, how to attain it ?
The Name immaculate in all spots is operative and pervasive.
From the Master, perfectly-endowed is it attained,
Who in *our heart* its sight reveals.
Saith Nanak : By grace of the gracious Lord alone
Union with the Master comes about. (13)
Sloka (Guru Nanak Dev)

Kali hoī kutte-muhīṇ khāju hoā murdāru

In Kali-Yuga have *mankind* turned dog-like,
Carrion[1] its food.
Falsehood it barks out; gone is righteous thinking.

1. (*Pat* out of its several meanings, would best yield this sense here).

Those that in life had no faith, in death too foul is
their repute.
Saith Nanak : What is recorded on faces, comes to happen;
All happens as the Creator Wills. (1)
Sloka (Guru Nanak Dev)
Women have turned *men's* counsellors; men have taken to
preying on others.[1]
Fled are good conduct, restraint and purity; people's diet is
what is forbidden.[2]
Modesty to its retreat has retired; decency with it has gone. P. 1243
Saith Nanak : The *Lord* alone is true and holy—seek not
truth in another. (2)
Pauri (Stanza)

Bāhari bhasm lepan karei antari gubārī

A claimant to Yoga may smear ashes *on the body* outside;
within him would still be darkness.
He may carry a patched quilt, a pouch and other ways make up,
Yet would he be an egoist with foul understanding.
The Divine Word he utters not, in expanse of
Maya-attachment involved.
Within him abide greed and doubt; stupid fool,
in doubt involved.
Saith Nanak : Without contemplation of the Name,
His *life's* game lost in a gamble. (14)
Sloka (Guru Nanak Dev)

Lakh siūṇ preetī hovai lakh jīvaṉu kyā khūshīyāṇ kyā chāo

One may have formed friendship with millions and live for a
million years—
What worth all such pleasures and their joy ?
The pleasures that leave us, separation from them is like poison,
And in an hour departs *joy.*
For a hundred years may one have pleasure; in the end
must taste bitterness.
Forgotten then is pleasure; and bitterness spreads fast.
Pleasure and pain both are maladies.
Saith Nanak : In the end those enjoying pleasure are lost.

---

1. Hunter.
2. Implies corrupt practices etc.

Involvement in pleasures is worthless activity.
Those seeking[1] these only exhaust themselves in vain. (1)
Sloka (Guru Nanak Dev)
Man may dye his dress and paint the woodwork in his house,
And plaster his house over all white.
His heart he may habitually[2] indulge with pleasures,
Whereby from Thee, Lord, is drawn blame.
After pleasures ultimately does one undergo pain.
This pain to the body brings maladies.
After this, should one acquire the Name joy-giving,
Then, mother mine ! goes this suffering.
Saith Nanak : This by the Master's guidance is attained,
In the destiny of any that this is so recorded. (2)
Pauri (Stanza)

Jin kai hirdai mailu kapaṭu hai bāharu dhovāiyā

Those with hearts foul, harbouring malice within,
washing[3] themselves from outside;
Practise falsehood and malice that manifests itself.
What is within oozes out, and no way may be concealed.
By attachment to false greed man in transmigration is involved.
Saith Nanak : Whatever man sows, he consumes—
Thus has run the Creator's writ. (15)
Sloka (Guru Nanak Dev)

Kathā kahāṉī Bedīṇ āṉī pāpu pūnnu bīchāru

Discourses by the Scriptures[4] are brought forth,
with contemplation of sin and merit.
Human beings are retributed according to deeds and
as destined act[5]—
Whereby into hell or heaven they descend.
The world caught in delusion strays along, in delusion of
castes and species, high and low.
The ambrosial Word of *the Master* that expounds the Essence,
Through enlightenment and meditation has descended.
This the God-directed have uttered, the God-directed realized,

---

1. Approaching.
2. Spontaneously.
3. Ritual ablutions are implied.
4. Vedas.
5. Give.

And the enlightened *on it* by Divine grace have mediated.
The Lord who created the Ordinance, under it keep *creation,*
And views of operating under the Ordinance.
Saith Nanak : Should man's egoism be first shattered,
Would he be entered into *the Divine* reckoning. (1)

Sloka (Guru Nanak Dev)

Declare the Scriptures : Good and evil are seeds of
heaven and hell.
Whatever the self sows that sprouts, and that it consumes.
Enlightenment the Scriptures laud as supreme;
By it is *attained* the holy Name.
By sowing truth truth grows, and *the self* at the Divine Portal
finds a place.
Scriptures are the merchants, enlightenment their capital—
This by grace is attained.
Saith Nanak : Without such capital none *with profit*
has departed. (2)

Pauri (Stanza) P. 1244

Ninmu birakhu bahu sanchīyai amrit rasu pāyā

Irrigate the neem plant exceedingly even with amrita-juice,
It avails not.
On a poisonous snake place reliance through incantations,
And plentifully with milk feed it—
What avail ?
The egoist incapable of saturation remains dry,
Like a stone washed *to no purpose.*
With amrita irrigate poison, poisonous the fruit will be.
Saith Nanak : In union with the congregation of God's devotees,
Is all poison cast off. (16)

Sloka (Guru Nanak Dev)

Maraṇi na mūratu pūchhiyā puchhī thitti na vāru

Death has no appointed hour, date or day.
Some have packed, some packed and departed;
Others are busy packing.
Some are treated sternily, others cherished *in the hereafter.*
Man leaves behind cohorts, kettle-drums
And elegant portals.
Saith Nanak : *This body* that is a heap of dust,
Ultimately to dust is reduced. (1)

Sloka (Guru Nanak Dev)
Nanak, the heap of dust has fallen; wall of dust that it was.
Within it was settled thief *of the foul mind;*
Its life was all falsehood. (2)
Pauri (Stanza)

Jin andari nindā dushṭu hai nakk waddhei nakk wadḥāiyā

Those harbouring evil calumny within are shameless,
to ignominy exposed.
Extremely foul of visage, ever suffering, by Maya-attachment
blackened in face.
Rising each morning, others' property they steal,
And the Name Divine refuse to utter.[1]
Lord ! may I never consort with such—
Divine king ! *from such* save me.
Saith Nanak : As are their earlier deeds they act;
Egoists, they suffer. (17)
Sloka (Guru Ram Das)

Sabhu koī hai khasam kā khasmuh sabhu ko hoe

All are the Lord's; by the Lord are all created.
By realizing the Lord's Will is attained truth.
Should one by the Master's guidance realize the self,
none appears evil.
Saith Nanak : Should man by the Master's guidance on the
Name meditate,
Fruitful is his coming into the world. (1)
Sloka (Guru Ram Das)
The Lord is Provider of all, and to all grants union.
Saith Nanak : Those serving the bountiful Lord,
United by the holy Word,
Never more are sequestered. (2)
Pauri (Stanza)

Gurmukhi hirdai shānti hai Nāūṇ ūggawi āiyā

In the heart of the God-directed abides peace,
And the Name therein sprouts.
Those that utter the Name taking holy bath,
practise austerities and restraint,
To the Lord are pleasing.

---

1. Steal (conceal).

Those that with pure hearts serve the Lord,
By chanting Divine laudation wear aspect of beauty.
This is to the Lord pleasing; and to the devout[1]
He grants liberation.
Saith Nanak : The devout[1] by Him are granted union,
And at the Divine Portal look splendid. (18)
Sloka (Guru Nanak Dev)

Dhanvantā iv hī kahai awarī dhan kau jāoṇ

The wealthy seek more and more of wealth and gain.
Saith Nanak : Man is rendered a pauper the day
The Name he puts away from mind. (1)
Sloka (Guru Nanak Dev)
From sunrise to sunset, each one is losing life.
With body and mind given to enjoyment, some are losers,
some winners.
All with the wind *of pride* are swollen that by instruction
does not subside.[2]
Saith Nanak : As the Lord casts His glance,
Taken out is pride[3] and *man* then falls to humility. (2)
Pauri (Stanza)

Sat-sangati Nāmu nidhānu hai jiithuh Hari pāiyā

The holy congregation is treasure of the Name,
Whence is the Lord attained.
By the Master's grace is the heart illumined,
And darkness dispelled.
Iron when touched with philosopher's stone, turns gold.
Saith Nanak : By contact with the holy Preceptor is
the Name attained;
Then in unison is the Name meditated on. P. 1245
Those hoarding good have the Divine sight. (19)
Sloka (Guru Nanak Dev)

Dhrigu tinhāṇ kā jīviyā jei likhi vechehṇ Nāuṇ

Cursed is the life of such as write out God's
Name and sell it *as incantations*.

---

1. Gurmukh.
2. Lit. Is stopped.
3. Phūk (lit. wind) is also explicated as breath. In idiom however, it also stands for pride.

Those whose crop is ruined, what harvest shall they have[1]
Those without truth and modesty in the hereafter
honoured[2] shall not be.
To indulge in disputation is to lose sense—such is not
the way of wisdom.
By wisdom is the Lord served, by wisdom is attained honour.
By wisdom are books interpreted; by wisdom
is dispensed charity,
Saith Nanak : There is one sole path *to God*[3]—
All else is Satan's prompting. (1)

Sloka (Guru Angad Dev)
Essential it is to be as one claims.
Let man be brave and not a coward—
Such should his aspect be.
As man becomes God's image,
Others receive from him their hearts' desire. (2)

Pauri (Stanza)

Satiguru amrit birkhu hai amrit rasi phaliyā

The holy Preceptor is amrita-tree,
Abloom with amrita-juice.
For whomsoever it is destined, attains it—
By the Master's teaching attained.
Whoever the holy Preceptor's will follows,
To the Lord is united.
Yama, agent of death looks not at him,
As in his heart is blazing light.
Saith Nanak : Whoever by grace to the Lord is united,
Nevermore in the womb rots. (20)

Sloka (Guru Nanak Dev)

Sachu vartu santokhu tīrathu giānu dhyānu ishnānu

Those adopting the fast of truth, holy pilgrimage, of content
and bath of illumination and meditation;
Making compassion their deity, forgiveness their rosary,
Are pre-eminent among men.
To make union with the lord the dhoti;[4] absorption in God
the ritually pure kitchen,

1. The expression is symbolic : *Crop* is devotion.
2. Dād (P) is ovation.
3. That is, devotion.
4. The ritual loin-cloth of the pious Hindu.

Love the food consumed—
Saith Nanak : Rare are such as thus *are blessed.* (1)
Sloka (Guru Amar Das)
The Ninth[1] of the month[1] *should man keep* by
taking vow of truth,
And consume lust, wrath and desire.
The tenth should he celebrate by stopping the ten faculties,[2]
The eleventh by realizing the Lord to be sole;
The twelfth by subduing the five evils—
Then Saith Nanak, is the mind fixed in faith.
Brahmin-priest ! As are kept such fasts,
What need any other preaching ? (2)
Pauri (Stanza)

Bhūpati rājei rang rāi sancheh bikhu khāiyā

Kings monarchs pleasure-loving chiefs
Maya-poison are garnering.
Their attachment to Maya are they increasing,
Grabbing other's property.
In their attachment to Maya, progeny and wife they trust not.
Maya at first sight deludes them, and then
into regrets they fall.
At Yama's door in bonds are they chastized.
Saith Nanak, such is the Lord's Will. (21)
Sloka (Guru Nanak Dev)

Giān vihūṇā gāwai geet

Some sing songs *of devotion,* yet of illumination are empty.
The starving mulla makes of his house a mosque.[3]
Others, incapable of earning a living, get ears slit *like Yogis*;
Practise mendicancy, losing their caste respect.
One claiming to be a religious teacher;[4] and going out to beg,
Touch not his feet ever.
Those that eat the bread of their labour and give
away something in charity,
Saith Nanak, truly recognize the way. (1)

---

1. Fasts and ritual performances are prescribed for different lunar dates.
2. The sensations and thought-processes are meant, to be stopped to make way for samādhi.
3. (This illustrates the type mentioned above).
4. (Guru and Pīr and mentioned from the Hindu and Muslim tradition respectively).

Sloka (Guru Nanak Dev)
Those that are dark of wells of ignorance,
Understand not the tradition of religion—
Are blind of mind, their minds are like upturned lotuses,
Hideous their aspect.
Some know how *religion* to expound, and whatever is stated, realize— P. 1246
Such are of pleasing aspect;
Some have not understanding of the mystic sound, or of scriptures;[1]
Devoid of joys of music, good from bad they cannot discriminate.
Some have not intelligence or sense or understanding
And understand not a syllable.
Saith Nanak : Such are authentic asses
As without merit pride themselves. (2)
Pauri (Stanza)

Gurmukhi Sabh pavitu hai dhanu sampai māyā

For the God-directed is all holy,
Be it wealth, property or possessions.
Those that expend or give away the Divine wealth,
Happiness attain.
Those meditating on the Name Divine,
No shortage feel.
God's devotees beholding the Lord, cast away wealth.
Saith Nanak : Devotees of nothing else think,
Keeping absorbed in the Name Divine. (22)
Sloka (Guru Ram Das)

Satiguru sevani se Wad-bhāgī

Supremely fortunate are those serving the holy Preceptor,
Who to the holy Word are attached.
Such even living amid home and family,
In equable absorption are involved.
Saith Nanak : Those dyed in the Name are the true anchorites. (1)
Sloka (Guru Ram Das)
By calculations is not performed service *to God* :

1. Vedas.

The deeds of such are not approved.
Such find not joy in the holy Word,
Nor to truth are attached.
The holy Preceptor by such is not loved;
In stubbornness of will to him they make resort.
With one step taken forward, ten they retreat.
The holy Preceptor's service lies in obeying his will.
By discarding the ego with the holy Preceptor one finds union,
And in poise remains absorbed.
Saith Nanak : Such never are forgetful of the Name,
And by the holy Eternal to Himself are united. (2)
Pauri (Stanza)

Khān malūk kahāendei ko rahaṉu na pāī

Those styled as lords and nobles shall not be allowed to last.
Forts and mansions firmly plastered shall accompany them not.
Despite their tail-pieces of gold and
wind-like speed of horses,
Cursed is their wordly cleverness.
With their thirty-six types of delicious viands[1]
Only of offal have they increase.
Saith Nanak : Egoists forgetful of the *Divine* Provider,
Only into suffering fall. (23)
Sloka (Guru Amar Das)
Paṛhi paṛhi pandit monī thakkei desantar bhavi thakei bhekdhārī
Brahmins and sages[2] to exhaustion have studied texts,
And wearers of garbs of various orders over
different regions wander.
With duality within, the Name never they attain,
And into deep suffering fall.
Thoughtless, blind, caught in three qualities they practise *piety*.
Dealers Maya-bound.
With malice within, to fill their bellies these
stupid ones recite texts
Those serving the Master with the ego cast out, attain joy.
Saith Nanak : Only the study and contemplation of
the Name *is fruitful*—
This is a rare one realizes. (1)

1. Amrita.
2. Muni.

Sloka (Guru Amar Das)

Unclad we come, unclad depart—such
being the Divine Ordinance,
What can we do ?
He whose is the substance, shall carry it away.
Why bear grievance against any ?
The devout to the Divine Will are compliant,
And in serenity the Divine elixir quaff.
Saith Nanak : My tongue, ever laud the Donor of joy,
And the Lord's Name repeat. (2)

Pauri (Stanza)

Gaṛhi kāyā sīngār bahu bhānti baṉāī

In the citadel of the body much decoration have we made.
Maya-devotees wear robes of various dyes.
With carpets dyed red and white their
assemblies they convene. P. 1247
Such eating and wear all brings suffering,
At which the proud fool is puffed up.
Saith Nanak : Such the Name, succourer at the last moment,
Have not contemplated. (24)

Sloka (Guru Amar Das)

Sahaje sukhi ṣuttī shabdi samāe

The Seeker-female, absorbed in the Word sleep
of peace is enjoying.
By the Lord Himself has been taken in embrace
and to Himself united.
Spontaneously is her vacillation ended,
As the Name in her heart has taken lodging.
Such by the Lord are taken in embrace as their lower
nature have shattered and remade,
Saith Nanak : Those from Primal Time destined.
Are now by the Lord to Himself united. (1)

Sloka (Guru Amar Das)

What good those forgetful of the Name, reciting aught else ?
Like worms of ordure, in ignoble activity are they ruined.[1]

1. Robbed.

Prayeth Nanak : May the Name be not forgotten
Absorption in alien concerns is false greed. (2)
Pauri (Stanza)

Nāmu salāhani Nāmu manni asthiru jagi soī

Those lauding the Name, putting faith in it are immutable
in the world.
Such in their hearts the Lord contemplate, no other.
With each breath and each instant the Lord they contemplate.
Of God's devotees is the birth fruitful,
Pure, with their impurity shed.
Saith Nanak : By meditation on the Supreme Being eternal,
Immortality they attain. (25)
Sloka (Guru Amar Das)

Jinnhīṇ Nāmu visāriyā bahu karam kamāwehn hori

Those forgetful of the Name and in various other actions engaged,
Saith Nanak, in Yama's demesne bound are chastized,
As a thief caught red-handed.[1] (1)
Sloka (Guru Arjan Dev)
While repeating the Name Divine, beautiful appears the earth
And lovely the sky.
Saith Nanak : Those without the Name
Have their carcases pecked at by ravens, (2)
Pauri (Stanza)

Nāmu salāhani bhāu kari nij mahalīṇ wāsā

Those lauding the Name with love,
In their true mansion *with God* abide.
Nevermore taking birth, nor subjected to destruction.
With each breath and morsel lovingly the Lord's Name they utter.
By the illumination by the Master granted,
Never is the Lord's dye washed off them.
By Divine grace to the Lord are they united. (26)
Sloka (Guru Amar Das)

Jiccharu ihu manu lahrīṇ wichi hai haumai bahutu ahankāru

While the mind in the waves *of passions* is caught,
Full of egoism and pride it remains :
In the holy Word finding not delight, to the Name not attached.

1. Caught at the point making a breach.

His absence to me is death.
The holy Preceptor showed Him to be by our side,
In all spots pervasive.
Saith Nanak : By inspiring absorption,
Himself the sleep-laden He awakens. (29)
Sloka (Guru Amar Das)
Manmukh boli na jāṇanī onhāṇ andari kāmu krodhu ahankāru
Egoists know not *righteous* speech;
Harbouring within themselves lust, wrath and pride.
They know not the right occasion from the wrong,
Contemplating evil-doing ever.
At the Divine Portal as is called the reckoning,
Are they proved false.
Himself has *the Lord* raised creation, Himself judges it.
Saith Nanak : To whom to carry the plaint ?
The holy Lord in everything is operative. (1)
Sloka (Guru Amar Das)
Such by the Master's guidance on the Lord have meditated,
As by Divine grace this *fortune* have attained.
Saith Nanak : To such am I a sacrifice
In whose minds is lodged the Lord. (2)
Pauri (Stanza)
Ās karei sabh loku bahu jīvaṇu jāṇiyā
All desire for long life, as they reckon it to be.
For eternal life they desire, and embellish citadels and halls.
By fraudulent efforts wealth by stealing they bring.
Yama, agent of death their breaths is counting;[1]
Life is decreasing and man a goblin becomes.
Saith Nanak : Man by seeking the Master's shelter is saved;
The Master is his saviour. (3)
Sloka (Guru Amar Das) P. 1249
Paṛhi paṛhi pandit wādu vakhāṇde māyā moha suyāe
Brahmins by their study only utter contentions,
In pursuit of Maya-attachment.
In duality involved, of the Name are they unmindful;
Stupid minds, chastizement they receive.

1. Watching.

He who created them,
Who grants them sustenance, they serve not.
From the neck of such is not snapped Yama's noose;
Involved again and again in transmigration.
Those bearing the writ since Primal Time
With the holy Preceptor have union.
Saith Nanak : Absorbed in holy truth ever[1] on the Name
they meditate. (1)

Sloka (Guru Amar Das)

Those offering reverence[2] at the Master's feet deal in truth,
Serve truth.
Saith Nanak : Whoever the Master's will follows,
Spontaneously in truth is absorbed. (2)

Pauri (Stanza)

Āsā wichi ati dukhu ghaṉā manmukhi chittu lāiyā

In desire lies much suffering, to which egoist's hearts are attached.
God's devotees of desire are freed,
And the supreme joy attain.
Engaged in their home and family are they yet anchorites,
And on the immaculate Lord their minds have fixed.
Sorrow and sequestration touches them not,
As the Lord's Will to them is pleasing.
Saith Nanak : In the Lord are they ever absorbed,
Who since Primal Time *to Himself* has united them. (31)

Sloka (Guru Amar Das)

Parāī amāṉ kiuṇ rakhīyai dittī hī sūkhu hoe

Why keep what is another's[3]—
In giving it back lies happiness.
The Divine Word in the Master alone is lodged;
Nowhere else manifested.
A blind man possessing a pearl[4] goes out hawking it from
house to house.
Such knowing not its worth, get not half a cowrie for it.
Should man not be a pearl-tester himself,

1. Each day.
2. Touching the holy Preceptor's feet.
3. This may be interpreted as *life* that is God's gift.
This line is believed to be the occasion for handing over the Guruship to Guru Ram Das.
4. Implies the holy Word.

By others should he get it tested.
By attaching himself to it, profit may man gain
And the Name, source of Nine Treasure attain.
With wealth *of the Name* lying in the home,
Is the world yet starving :
Without the Master's guidance comes not awareness of this.
Should the Word joy-cooling in mind and body be lodged,
Nevermore enters there sorrow and sequestration.
Should a foolish man feel proud of what is another's,
His *respect* he loses.
Saith Nanak : Without seeking knowledge
From the Master, none *true joy has* attained,
And in transmigration remains involved. (1)
Sloka (Guru Amar Das)
Joyous is the heart, as is met the Divine Beloved,
And joy-filled are our loved companions, God's devotees.
Those united to Himself by the Lord in Primal Time,
Nevermore are sequestered
As is the holy Word in mind contemplated,
And is met the Master,
Is all suffering annulled.
The Lord, donor of joy ever I laud, in heart cherishing Him.
To what avails the egoist traducing such as by the holy Word
are embellished ?
The Divine Beloved Himself their honour shall guard
As by the Master's guidance His shelter seek.
Saith Nanak : God's devotees are joyful,
Their faces at the Divine Portal radiant. (2)
Pauri (Stanza)
Istrī purkhai bahu preeti mili mohu wadhāiyā
Woman and man in great affection,
Their attachment have increased.
Man beholding progeny and wife, out of Maya-attachment
is delighted,
From various lands wealth he grabs[1] and into their mouth puts.
Enmity and contentions therefore arise;

1. Steals.

At the end none *from Yama* saves him.
Saith Nanak : Cursed be attachment formed in estrangement
from the Name,
Bringing suffering. (32)

Sloka (Guru Amar Das) P. 1250

Gurmukhi amritu Nāmu hai jitu khādhai sabh bhukh jāe

In God's devotees is lodged amrita of the Name Divine,
Which consumed, all hungers banishes.
No desire[1] thereafter remains, and the Name in the mind
takes lodging.
To consume other than the Name is to have maladies come
rushing the body to grip.
Saith Nanak : As laudation of the holy Word is *made* tastes
sweet and pungent,
Himself *the Lord* grants union. (1)

Sloka (Guru Amar Das)

In all creatures the holy Word is life,
Whereby comes union with the Divine Bridegroom.
Without the Word is the world dark—
By the Word is it made visible.
Brahmins and sages to exhaustion have studied *texts,*
And followers of sects to exhaustion have performed ablutions :
None without the holy Word has attained the Lord—
All have departed, miserable, in tears.
Saith Nanak : By His glance of grace is attained the Lord;
By good fortune comes union with Him. (2)

Pauri (Stanza)

Istrī pūrakhai ati nehu bahi mandu pakāiyā

Love between woman and man on foul desires is confirmed.
All that is visible, must depart hence—
Such is the Lord's Will.
Devise a way whereby in the world immutable we stay.
By service to the Master, perfectly-endowed,
Is the body's wall made unshakeable.
Saith Nanak : Those absorbed in the Name Divine
By His grace are granted union. (33)

---

1. Thirst.

Sloka (Guru Amar Das)

Māyā mohi visāriyā Guru ka bhau hetu apāru

Man in Maya attachment involved.
The Master's fear and love of the Lord above limit has forgotten.
Caught in wave of greed, is his understanding and wisdom gone.
And love for the truth in him is not aroused.
Those lodging the Word in heart by the Master's guidance
At the Divine Portal the door of liberation enter.
Saith Nanak : Himself He grants union and liberation. (1)

Sloka (Guru Ram Das)

Saith Nanak : He without whom is not life possible for an hour,
And who for a moment cannot be put away—
Why let the mind to Him be indifferent,
Who of us is ever mindful. (2)

Sloka (Guru Ram Das)

Divine grace like steady showers of Sāvan has come;
By the Master's guidance on the Name Divine meditate.
This all suffering, hunger and pining shall annul,
As rain[1] in torrent falls.
The earth has grown green, and grain in heaps is harvested.
The Lord in His grace inspires spontaneous laudation,
And Himself approval grants.
Devotees of God ! on the Lord meditate,
Who at the last liberation shall grant.
In laudation and devotion of the Lord lies bliss,
Whereby joy everlasting in the heart comes to abide.
Those that by the Master's guidance on the Name
have meditated,
Gone is their suffering and hunger.
Nanak, servant of God, in singing Divine laudation
fulfilment finds.
Lord ! in Your abounding love grant me Thy sight. (3)

Pauri (Stanza)

Guru pūrei kī dāti nit devai charhai sawāīyā

The blessing of the Master, perfectly-endowed
Is perpetual, ever-increasing.
Himself in His pleasure He grants it, and noway can be concealed.

1. Used symbolically for grace.

Illumined is the Master's lotus of the heart and in the state
of absorption[1] has he entered.
Whoever tries such a one to emulate, on his head falls ashes.
Saith Nanak : None the greatness of the Master,
perfectly-endowed can approach. (34)

Sloka (Guru Amar Das)

Amaru veparwāhu hai tisu nāli siyāṉap na challaī na hujjati karṉī jāe

Above constraints is the Lord's command—
Against that cleverness or argument avails not.
Let man discarding his ego, the Divine shelter seek, P. 1251
And accept the Divine Will.
By devotion to the Master[2] comes not Yama's chastizement,
And egoism from the self is banished,
Saith Nanak : Such alone may be called God's true servants
As in truth are absorbed. (1)

Sloka (Guru Amar Das)

Thou Divine effulgence ! all blessings are Thine;
All visible forms too Thine.
To me belongs only cleverness and egoism.
From excess of worldly activity[3] arise only greed and attachment;
In egoism is not ended transmigration.
Saith Nanak : The Lord prompts *us* to do what pleases Him :
All that pleases Him is best. (2)

Pauri (Guru Arjan Dev[4])

Sachu khāṉa sachu paihnaṉā sachu Nāmu ādhāru

Those whose sustenance and wear and support is the holy Name,
By the Master, perfectly-endowed are to the benevolent
Lord united.
Such are rendered perfectly fortunate, and on the Formless
Supreme Being meditate;
The world by attachment to holy company is saved.
Saith Nanak : Laud the Lord; hail Him. (35)

Sloka (Guru Arjan Dev)

Sabbhei jīya samāli apṉī mehar karu

Lord ! all beings pray cherish; show Thy grace.

---

1. Unman=turīyā or the state of total absorption in God.
2. By turning the face Master-ward.
3. Action.
4. This *paurī* as against the rest. is of Guru Arjan Dev's composition.

Let grain and water be in plenty; shattering suffering and
penury, save us.
The benevolent Lord to our prayer listened,
And joy-cooled was all creation.
Lord ! to your bosom clasp us, banishing all suffering.
Nanak, on the Name meditate; in the Lord's home none unfruitful remains. (1)
Sloka (Guru Arjan Dev)
The pleasing clouds have rained, as the Creator commanded.
Is grown plenty of food, and joy-cooled is the world.
By contemplation of the Lord inaccessible, limitless
Are mind and body in bloom of joy.
Holy Creator, Lord ! show Thy grace.
He does as pleases Him—Nanak to Him is a sacrifice. (2)
Pauri (Stanza)

Waḍḍā āpi agam hai waddī waḍiyāī

Great and inaccessible is He,
Exalted His greatness.
Beholding Him by the Master's Word am I in bloom of joy,
And have inner peace obtained.
Himself solely He operates, Himself alone exists.
The Lord all existence has subdued;[1] all under His decree work.
Saith Nanak : Each acts as pleases the Lord;
All His Will follow. (36) (1)

(Found correct[2])

In the Measure Sarang—Composition of the Bhaktas
Of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kahā nar garbasi thorī bāt

Why man, art puffed up over small things.
For ten maunds[3] of grain, and a few coins are thou
swollen stiff. (I-Pause)
May be thy great glory comprises a hundred villages in fief,
And royal charter for annuity of lakh takas[4] :

---

1. (The figure is from the halter drawn through the nose of oxen).
2. Direction in the original, Shuddha.
3. A measure of weight, varying from time to time.
4. An old coin, equivalent to a rupee.

With all this, thy lordship four days shall last,
As freshness[1] of forest-leaves. (1)
None this wealth brought into the world, none shall carry it away.
Greater kings than Ravana in an instant are destroyed. (2)
Immutable are God's devotees; venerate these,
Who the Divine repeat.
Those having the Lord's grace to the holy congregation
are joined. (3)
Mother, father, wife, progeny and wealth, P. 1252
In the end go not *with man.*
Saith Kabir : Madman ! to the Lord be devoted;
Thy life fruitlessly is passing. (4) (1)

Rājāshram miti nahīṇ jānī Terī

The extent of Thy Royal mansion to me is not known,
By me who am Thy devotees handmaid. (I-Pause)
One that departs smiling, in tears returns.
One departing in tears returns in joy.[2]
One well-settled in home is rendered homeless;
One homeless finds abode. (1)
Oceans into dry land He turns,
Dry land into pits;[3]
Pits[3] into mountains turns.
From earth does He lift some to the sky.
Those sky-high are brought low. (2)
Beggars He turns into rulers, rulers into beggars.
Stupid persons does He makes learned;
The learned into stupid ones. (3)
Female He turns to male; males into females.
Saith Kabir : Beloved of devotees—
To His image am I a sacrifice. (4) (2)

In the Measure Sarang—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāeṇ re mana bikhiyā ban jāe

My self ! why stray into forest of evil ?
Intoxicated by *Maya's* drug of stupor art thou
gone astray. (I-Pause)

1. Green colour.
2. Smiling.
3. Wells.

Like to the fish living in water,
That forgetful of the net, *instrument of* death,
For pleasure of palate the iron *hook* it swallows :
Even thus is man bound by attachment to gold and woman. (1)
As the bee that endless honey gathers;
Its honey snatched, as ashes into its mouth are thrown.
The cow for its calf, gathers milk;
But the cowherd tying it by neck milks it. (2)
For wealth man makes much effort,
And into the earth buries it.
Gathering all this, thoughtless *man* realizes not,
That with the body turned dust, wealth in the earth
will remain. (3)
Man in lust, wrath and desire excessively burns;
And never holy company enters.
Saith Namdev : To His shelter come,
And from fear becoming free, to the Lord be devoted. (4) (1)

Banduh kī na hod mādhou mo siuṇ

Lord ! enter with me into a wager :
Without the Lord is not known the servant, by the servant
only the Lord—
Such is the game that devotees play with Thee. (I-Pause)
Himself is He deity and the temple, Himself offers worship.
From water appear waves; waves to water turn—
Only in a manner of speech are they separate. (1)
Himself He sings, Himself dances and plays the trumpet.
Saith Namdev : Thou my Lord art,
I Thy servant am imperfect; perfect Thou. (2) (2)

Dās aninn mero nij rūp

Saith the Lord : The servant solely devoted to me is my own image.
By a moment's sight of the Lord comes release from
the three maladies;
By His touch from the pit of the world. (I-Pause)
What I bind may my devotee unbind;
What the devotee binds that can I not unbind.
Should he bind me ever, no replication can I make. (1)
Bound by their merit am I life of all; P. 1253
My devotees my life.
Saith Namdev : Whoever this in mind realizes,
Equal light of Love bears. (2) (3)

In the Measure Sarang—Composition of Shri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realize by
the holy Preceptor's Grace

Tai nar kyā Purānu suni kīn ā

Man ! what by listening to the Puranas hast thou achieved ?
Neither in thee has arisen ceaseless devotion,
Nor hast thou to the hungry given charity. (I-Pause)
Lord ! neither have we discarded lust, nor wrath or greed.
Calumny or others has not left our lips;[1]
Fruitless is all our worship.[2] (1)
In highway robbery others' home has the sinner robbed,
And thus his belly filled.
What in the hereafter shall bring him ignominy
Out of ignorance has he performed. (2)
Violence his mind has not left; to *God's* creation has he
not shown compassion.
Saith Parmanand : in the holy congregation has he not
listened to[3] the holy discourse. (3) (1) (6)
My self ! leave company of those turned away from God.
Note : Only this single line of a hymn from Bhakta Sūrdās is left intact. The rest
of the hymn is rubbed over with the solution of sulphur.

In the Measure Sarang—Composition of Bhagat Parmanand
ascribed to Surdas

Hari kai sang basei Hari lok

God's devotees with Him alone abide.
Body and mind and all else *to Him* have they dedicated.
In spontaneous joy by *Divine* music intoxicated. (I-Pause)
At sight of the Lord are they relieved of their evil,
And all boons have achieved.
At sight of Lord's beauteous visage to
Naught else are they attached. (1)
Those discarding the beauteous Lord, seeking aught else
Are like leeches sucking lepers' blood.
Saith Surdas : The Lord my heart in His hand has grasped,
And thus joy of the hereafter granted me. (2) (1.8)

---

1. Mouth, tongue.
2. Lit. service; implies ritual acts of worship.
3. Made current, joined.

In the Measure Sarang—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari binu kaunu sahāī mana kā

Who other than the Lord shall prop the mind ?
Mother, father, brother, progeny, wife—
Attachment to all these is mere play. (I-Pause)
For the future make a raft—undependable is wealth.
What reliance on the body's vessel may be placed,
That with small jolt may be shattered. (1)
In seeking dust *of feet* of God's devotees
Merit of all religious performances shall you obtain.
Saith Kabir : Listen, devotees of God !
This mind is like a bird of the forest,
Ever on the wing. (2) (1.9)

RAGA MALAR

In the Measure Malar—Composition of Sri Guru Nanak Dev P. 1254
Quartets (Chaupade)

SCORE I

In the Name of the Sole Supreme Being; Reality Eternal;
Creator Immanent; Above Fear; Above Rancour; Form Eternal;
Unincarnated; Self-Existent; Realized by the holy
Preceptor's Grace.

Khāṉā pīṇā hassṉā sauṉā visari gyā hai marṉā

In involvement in eating, drinking, laughter and sleep
Is dying put out of mind.
In being forgetful of the Lord is your life cursed :
Know, not forever are you going to last. (1)
Thou creature of God ! on the Sole Name Divine meditate,
Thus with honour proceed to your true home *in God.* (I-Pause)
Lord ! those worshipping you nothing to you can give,[1]
But beg for boons, which last not.
Thou art Provider of all beings, and the life in all creatures. (2)
Devotees that *on Thee* meditate, receive amrita—
Such alone are rendered pure.
Creature of God ! day and night the Name repeat,
Whereby are the impure made pure. (3)
As be the season, to the body comes its joy;
This in turn the body affects.
Saith Nanak : The agreeable season is that spent in
devotion to the Name;
Without the Name what good the season's *delights* ? (4) (1)

Karouṇ binou Guru apne Prītam Hari-varu āṉi milāveh

To the Master dearly loved supplication I make
With the Divine Spouse to grant me union.
On hearing thunder *of the Master's teaching* is the heart's
peacock joy-cooled;

1. What can they give ?

Thy tongue dyed red *in the Lord's love* His laudation sings. (1)
By such cloud's shower is my heart joy-drenched;
On the heart has fallen in joy the amrita drop.
Charmed by the Master, my heart joy in God
has taken. (I-Pause)
The woman whose heart in the Master's Word has fixed faith,
Is spontaneously joyful, beloved of the Spouse.
By joy in the Divine Spouse has the woman
Found blessed conjugal life,
Her mind and body joyful in love. (2)
Discarding demerits has she from the world turned away;
With the Lord is her conjugal bliss eternal.
To such a one never comes sorrow and sequestration—
The Lord to her is gracious. (3)
Transmigration is no more; the mind no more wanders—
As shelter with the Master I have taken.
Nanak, by guidance of the Master the Name thou repeat—
Of such a one is the matrimony truly blessed. (4) (2)

Sāchī sūrati Nāmi nahīṇ triptei haumai karat gawāiyā P. 1255

Those not finding fulfilment through the Name have not
the true enlightenment;
In egoism is their life wasted.
In lure of others' wealth and women, in calumny of others
Have they swallowed poison and got suffering.
By contemplation of the Word have they not found release
from fear and fraud,
In their mind and on their tongue is ever pursuit of lucre :
Carrying dragons' heavy load, they constantly die and are born—
Their life a waste. (1)
Those to whose heart is the Word pleasing are joyful.
Beings wandering in species numerous garbs[1] have assumed;
Only with the Master's protection have they
attained truth. (I-Pause)
Men have bathed at holy spots, yet shed not their impulses[2]—
The Name Divine to such is not pleasing.
The jewel have they cast off and given away—
As they came, so are they left.

1. Implies forms.
2. Tamas, the lowest of the 'three qualities' is implied.

Worms, out of ordure they grew;
Therein again absorbed.
Much pleasures excessive maladies brings.
Without the Master's guidance comes not enlightenment. (2)
With my mind fixed in service, in joy may I sing
Divine laudation;
By the Master's guidance illumination may I contemplate.
The truly contemplative are saved, the disputations destroyed;
To the enlightener Creator am I a sacrifice.
We are low, of low understanding;
Thou ennobler through thee holy Word.
Where is contemplated the self art Thou the Saviour,
By the truth granting liberation. (3)
In the holy spot *in congregation* Thy laudation may I utter
Which of Thy merits, who art limitless can I utter ?
Unknowable, inaccessible, unincarnated,
Overlord of those called lords.
By what example[1] may I compare Thee ?
All are beggars, Thou the Provider.
Nanak, devoid of devotion on Thy Portal has set his gaze :
May I obtain devotion to Thy Name that in my heart
I may cherish. (4) (3)

Jini dhan Pir kā sādu na jāniyā sā bilakh badan kumlānī

The woman[2] that with the Spouse has not had joy,
Shall ever wail, with countenance withered.
Caught in noose of *past* deeds will she be in despair;
Sequestered from the Master, in doubts lost. (1)
Rain thou cloud ! the Beloved has come home.[3]
To the Master may I be a sacrifice who to the Divine
Lord has united me. (I-Pause)
Ever new is love for the Lord; each day is devotion
evermore pleasing.
By the Divine sight granted by the Master are we liberated—
In each age bears devotion a noble aspect. (2)
Yours are we; the three-fold universe too Yours;
Thou are mine, I Thine.

1. Beholding whom ?
2. Image for the seeker.
3. Symbol for the self.

By contact with the holy Preceptor is obtained the
immaculate Lord,
Whereafter no more return we to ocean of the world.[1] (3)
At sight of the Divine Spouse is the woman in bloom of joy;
With truth bedecked,
As by the Master's guidance prop of the Name to her is granted,
By union with the immaculate Lord, unborn,
Is she rendered holy. (4)
As the Master her bonds has loosened, liberation has
she attained;
By fixing her mind in the holy Word *truly* is she honoured.
As the Master has united her with himself and the Lord;
She cherishes God's Name in her heart. (5) (4)

Par dārā par dhaṇu par lobhā haumai bikhai bikār

Desire for others' womenfolk, wealth, and greed for
others' *possessions,*
Egoism and evil passions, evil-doing discard.
Discard also evil tendencies, others' calumny,
And demoniac lust and wrath. (1)
In the *body's* mansion is lodged the Lord inaccessible, P. 1256
limitless.
Within it those alone fine amrita,
Whose performance it is to live the jewel of the
Master's Word. (I-Pause)
Such look upon suffering and joy equably
And reck not the world's blame or praise.
Such by love for the Master and holy company
Enlightenment, true wisdom and absorption in the
Name Divine attain. (2)
Day and night profit of the Name Divine by them is attained,
Of which the munificent Master is provider.
Such alone the Master's teaching obtain
As have the Master's glance of grace. (3)
The body's mansion is the Lord's temple and abode;
Within it has He placed His illimitable light.
Saith Nanak : Such of the devotees inside the Mansion are called,
As by the Lord, bestower of union, to Himself are united. (4) (5)

1. That is, do not enter upon transmigration.

In the Measure Malar—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Pawaṉai pāṉī jāṉai jāti

Let man realize Him from whom come into being air and water;
And by casting out fire *of passion* free the body of doubt.
Should man realize the source wherefrom beings
come into existence,
May he be called a learned savant. (1)
Mother mine ! unknowable are the Lord's attributes :
What is invisible is beyond expression.
By what comparison may He be expressed ? (I-Pause)
The Lord that is on high in heaven and in the nether world,
By what mode and thought may He be expressed ?
Joy of repeating the Name by such is realized
As silently in heart contemplate it. (2)
Such alone as have Divine favour
Have realization,
And utter and express what lies beyond doubt.
On that day and night in *the Lord* is absorbed,
Into holy truth is merged. (3)
Should any from among the higher castes serve *the Lord,*
Beyond expression is his praise.
But should one from among the lower castes be His servant,
May he wear shoes made *from my skin.* (4) (1.6)

Dukhu vechhoṛā iku dukhu bhūkh

One malady is alienation from God, another is hunger.
Still another is *torment* of Yama's minions aggressive.
Another malady is the disease that rushes to grip the body.
Thou simple-minded physician—seek not to treat these. (1)
Thou physician simple-minded, seek not these not treat.
The pain of *separation from the Lord* brings torment to the body.
Brother : therefore is not your treatment efficacious. (I-Pause)
Man forgetful of the Lord in delights has involved himself.
Thereby is the body with maladies infected.
The blind mind to chastizement is snbject.
Thou simple-minded physician ! seek not this to treat. (2)
The merit of sandalwood is its fragrance.

Man's existence on the breath in the body is dependent.
As vanishes breath, declines the body;
Whereafter relatives give up food.[1] (3)
With the pure self within is the body *like* gold—
Therein is the Name immaculate the *Divine* Essence.
Thereby is suffering and malady annulled.
Saith Nanak : May by devotion to the holy Name
liberation finds. (4) (2.7)

Dükh mahurā māran Hari-Nāmu

Suffering is poison; its antidote the Name Divine.
On the slab of content, with the hand of charity is it pounded. P. 1257
By daily consumption of this declines not the body.
At the last with this mayst thou kick off Yama. (1)
Ignorant man ! this medicine thou take,
Whereby may vanish thy evil tendencies. (I-Pause)
Royal authority, wealth, beauty of youth,[2] all are as shadows.
As moves chariot of the sun, appears the *naked* spot.
In the hereafter shall *strength of* the body, great name and *high* caste be not reckoned.
Know, this world is dark like night; in the next is it day.[3] (2)
Make of thy pleasures firewood, thy desires ghee and oil,
Thy lust and wrath put into *this* fire.
Let thy fire-sacrifice, offerings and recitation of Puranas
Be submission to the Lord's Will. (3)
On the sheet of austerity inscribe the decree of *devotion to* the Name—
Those having this inscribed have the *true* treasure.
As their true home they reach, wealthy they appear.
Saith Nanak : Blessed is the mother of such. (4) (3.8)

Bāgei kāpaṛ bolai baiṉ

Sister[4] ! white is thy wear, fine thy speech.
Sharp thy nose, black thy eyes :
With all this hast thou ever on the Spouse set eyes ? (1)
Lord almighty, by strength given by Thee
Can I fly and into the sky soar.

1. (That is, in grief and mourning.)
2. Joban is youth; implied meaning, beauty.
3. That is, the sight of God will be revealed there.
4. The description fits the crane or *Koonj*, flying high.

Sight of water, land, mountains and river-banks I have.
Brother ! in all spots is pervasive the Lord. (2)
He who creating the body granted it wings,[1]
And yearning and passion for flight,
By His glance of grace poise I may find;
And behold Him as my sight He directs. (3)
In the hereafter shall go neither this body nor these wings :
This body is an amalgam of air, water and fire.
Saith Nanak : Should Divine grace be aidant, may one by the
Master's guidance
Repeat *the Lord's Name.*
Then will this body in truth be absorbed. (4) (4.9)

In the Measure Malar—Composition of Sri Guru Amar Das
Quartets (Chaupade)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nirankāru ākār hai āpei āpei bharmi bhulāe

He is the Formless yet visible;[2] Himself casting *man*
into delusion;
Himself the Creator and Cherisher,
He inclines man in any direction it pleases Him :
His servant's exaltation in obedience to His Ordinance lies. (1)
His Will He knows Himself :
By the Master's grace is it realized :
Thus does inclination to Maya[3] turn to the Eternal,[4]
And man to the world dies. (I-Pause)
Some the Vedas study,
And therefrom make disputation about Brahma,
Vishnu and Shiva :
This Maya of the three qualities has deluded the world and the
fear of birth and death is prevalent.
Those that by the Master's grace know the Lord to be
one and sole,
Have their mind's illusion lifted. (2)

1. Symbolically, yearning for sight of the Lord.
2. Form.
3. Shaktī.
4. Shiva.

We that are humble, foolish, thoughtless creatures,
Be You our cherisher.[1]
In Your grace, make me slave of Your slaves,
To render service to You.
On me bestow Thy devotion's wealth,
That day and night I contemplate Thy Name. (3)
Saith Nanak : By the Master's grace may you have
this realization :
As foam and bubbles on water, is this world;
Merging with Him from whom it arose— P. 1258
Thus is its expanse ended. (4) (1)

Jinnhīṇ Hukamu pachhāṇiyā sei melei Haumai shabdi jalāe

Those realizing the Divine Ordinance,
Are *to God* united, their egoism consumed by the Word.
Day and night in sincere devotion engaged,
To truth constantly devoted;
Ever have they vision of the holy Lord.
Through the Master's Word spontaneously inspired. (1)
My self ! bow to the Ordinance—thus to thee will come joy :
The Lord with His own Ordinance is pleased—
Whoever this blessing is given, no impediment meets. (I-Pause)
In the Three Qualities lies restlessness—
Those in these involved have neither love nor devotion.
Never shall they attain the liberation state—
By Ordinance bound, shall they in action remain bound.
All happens as is the Lord's Will :
Man by consequence of his deeds in transmigration wanders. (2)
By the holy Preceptor's touch do mind's *inclinations* die,
And the Name Divine in it is lodged;
Inexpressible, beyond utterance is this state :
Then is man in the Fourth State[2] lodged,
And in truth absorbed. (3)
Inaccessible, nnknowable is the Lord;
Inexpressible His worth—
By the holy Preceptor's grace realized,
By the Word are actions guided.
Nanak ! Laud thou the Name,
Thus at the Portal Divine mayst tbou be exalted. (4) (2)

1. Take care of us.
2. The state of *turiyā* (super-consciousness).

Gurumukhi koī virlā būjhai jis noṇ nadari karei
Rare are such as by the Master's guidance realization find :
This by His grace comes.
None but the Master is true Bestower,
Should he show grace.
By the Master's guidance comes serenity.
And constant devotion to the Name. (1)
My self ! meditate thou on the Lord's ambrosial Name :
By touch of the holy Preceptor, perfectly-endowed,
is attained the Name.
And in it perpetual absorption. (I-Pause)
Egoists are eternally alienated, none with them to associate.
Egoism is a malady malignant;
Therein falls on the head Yama's chastizement.
By the Master's teaching, ever contemplating the Name,
Is one never from holy company sequestered. (2)
Thou the sole creator of all.
Ever cherishing Thy creation.
Some by the Master's guidance to Thee are united,
With treasure of devotion blessed.
All to Thee is known—to whom may man carry
his supplication ? (3)
The Name Divine is true ambrosia, by grace attained :
By perpetual utterance of the holy Name attained,
In the way of serene contemplation by the Master granted.
Saith Nanak : The Name is true wealth—
To it must thou be devoted. (4) (3)

Guru sālāhīṇ sadā sukhdātā Prabhu Nārāyaṉu soī
Ever laud I the Lord, the Supreme Master, Bestower of
joy everlasting;
By His grace is attained the Supreme State, the highest exaltation :
Those lauding perpetually the holy eternal,
In truth are absorbed. (1)
My self ! by the Master's guidance contemplate
God with devotion;[1]
False ties of family thou shed; poisonous egoism and
desire discard;

1. In heart.

Remember thou the departure hence. (I-Pause)
From the holy Preceptor comes boon of the Name Divine, from nowhere else. P. 1259
Those blessed with spirituality by him are fulfilled,
In the holy Name absorbed.
Everlasting in their hearts is the Lord pervasive,
In serene meditation their absorption. (2)
By the holy Preceptor's Word is the mind pierced;
The holy Word in the heart lodged.
The Lord, inaccessible, unknowable,
By the Master's guidance is known, inexpressible His secret.
By grace of the Bestower of bliss alone comes devotion to Him on whose palm rests the universe.[1] (3)
Cut is transmigration by serene contemplation under the Master's guidance :
By contemplation comes union of the self with the Lord.
In the Supreme Self is the self[2] absorbed.
By discarding egoism comes absorption in the holy Eternal. (4)
The One sole Lord in the self abides, none other.
His ambrosial Name alone is delectable,
That is the Sole truth in the universe.
Saith Nanak : By Divine grace is *devotion* to the Name obtained.
By those in Primal Time predestined. (5) (4)

Gaṉa gandharb Nāmei sabhi ūdharei Guru kā shabadu vīchāri

Demi-gods[3] by the Name are saved,
By contemplation of the Master's Word;
By discarding egoism and bearing ever in mind *the Name,*
And in the heart the Lord :
Whoever He so favours has realization;
Himself He grants union.
Those chanting evermore the Divine texts and the holy Word,
In truth are constantly absorbed. (1)
My self ! each instant the Name contemplate :
The holy Word is Divine blessing, bringer of joy everlasting,
That eternally with these shall last. (I-Pause)
The egoist from hypocrisy is never freed;
In duality caught, bears suffering;

1. *Sārang-pāni.*
2. (In this line *mana* is repeated under several shades of signification).
3. Gaṉa—Gandharva (Gandharb).

Forgetful of the Name, his mind in poison immersed,
His life a waste.
Never again this occasion[1] shall he find
Ever in regret shall he pine.
Dying again and again to traverse births
Bereft of realization, in filth shall he be absorbed. (2)
The God-directed, in the Name dyed, liberation have found
By contemplation of the Master's Word;
By meditation on the Name Divine,
The Lord in their heart they cherish :
Pure their mind and body; pure, exalted their understanding,
Ennobled their speech.
One sole Creator, one Lord they realize, no other. (3)
Himself is the Lord Creator, Himself the cherisher.
The devotee's mind and body in the Master's Word is dyed,
His thoughts in his service absorbed
Within is lodged the inaccessible, unknowable Lord,
That the God-directed alone realize.
Saith Nanak : Devotion He confers on whomsoever He pleases—
Such He guides as it pleases Him. (4) (5)
Couplets *(Do-tuke)*

Satiguru tei pāwai gharu daru mahalu sūthānu

The true abode, the Portal and holy resting-place
By the Master's *gift* are attained;
By the Master's Word is egoism lifted. (1)
Those on whose forehead has *devotion* to the Name been
recorded in Primal Time,
Ever and eternally on the Name meditate,
At the holy Portal exalted. (I-Pause)
From the holy Preceptor the way they learn to subdue the mind,
And ever and eternally in meditation on the Lord are engaged :
In the Master's Word dyed, P. 1260
Ever are they in a state of dispassion—
At the holy Divine Portal exalted. (2)
By Divine Ordinance is bound the mind engaged in its play;
In an instant in all ten directions running.
By grace of the holy Lord alone,
Is the mind by the Master's guidance in an instant subdued. (3)

1. Human life is meant.

The mind that by contemplation of the holy Word
attains realization,
Alone its own secrets may penetrate.
Saith Nanak : Contemplate ever the Name—
Thereby mayst thou cross ocean of the world. (4) (6)

Jio pindu prāṉ sabhi tis kei ghaṭi ghaṭi rahiyā samāī

Life, limbs, breath—all are His who each vessel pervades;
None other than the *Sole Supreme Being* do I worship[1]
This realization the holy Preceptor has granted. (1)
My self ! ever to the Name is attached.
By guidance of the Master's Word,
Meditate on Him—the invisible, unknowable,
trânscendent Creator. (I-Pause)
As is formed attachment to the sole Creator,
In supreme serenity is the self absorbed.
By attachment to the Sole Supreme Being,
By the Master's grace is lifted doubt and fear. (2)
As man by the Master's guidance acts on truth,
Comes realization of Divine truth.[2]
One among millions such realization has :
Such to the Name Divine are attached. (3)
Wherever I look, the One Supreme Being I *behold*—
This realization from the Master's teaching comes.
Saith Nanak : Discarding egoism,
Lay before Him mind, body, breath itself. (4) (7)

Merā Prabhu sāchā dūkh-nivāraṉu shabadei pāiyā jāī

The holy Lord, redeemer from suffering, by the holy
Word is realized.
Those dyed in devotion are eternally *from attachment* liberated,
At the holy Portal honoured. (1)
My self ! in *questing after* the mind be absorbed.
By the Master's guidance is the mind in the Name
Divine immersed,
And devotion to the Lord arises. (I-Pause)
My Lord is Inaccessible, Unknowable, but through the
Master's Word is realized.
We are engaged in truth, self-discipline and noble endeavour,
and to the Lord is our heart attached. (2)

---

1. Lit. Know.
His state and extent.

Himself the Word, Himself true teaching;
In His holy Light He absorbs light of the human self :
This body of clay, to breathing resounds—
By the Master's guidance *into it* is poured amrita. (3)
Himself the Creator; Himself has He set all to various tasks.
The holy Eternal all existence pervades.
Saith Nanak : Bereft of the Name, none has value;
From the Name *alone* comes exaltation. (4) (8)

Haumai bikhu manu mohiyā laddiyā ajgar bhārī

The mind to poison of egoism is attracted,
Under a heavy dragon-load placed :
By utterance of the holy Word, antidote *to such poison,*
Is the poison of egoism eliminated. (1)
My self ! terrible is the malady of egoism and attachment :
With these the ocean of the world becomes impassable—
By the Master's guidance is it crossed. (I-Pause)
The expanse of Three qualities, of Maya-illusion
In all creation[1] is pervasive;
In holy company is acquired the Supreme State of absorption,[2]
Wherein by Divine grace comes liberation. (2)
Widely pervasive is delectable fragrance of sandalwood;
Such are the noble deeds of the man of God— P. 1261
From him spreads over the world Divine laudation. (3)
Show Thy grace, Lord ! in my heart let God find lodgement.
Saith Nanak : As came guidance of the holy Master,
The self in contemplation of the Name Divine has
got engaged. (4) (9)

In the Measure Malar—Composition of Sri Guru Amar Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ehu manu girahī ki ehu manu udāsī

The mind is householder; so also it an anchorite;
The mind by castes is unbound, eternal, immortal. (1)
The mind is restless; so also with the world unconcerned;
Where from has clung to it acquisitiveness? (1)
Thou man of learning ! contemplate the mind's *nature*—

1. Forms.
2. Turīyā.

Why study other than this, that is a sheer burden ? (I-Pause)
Maya and acquisitiveness by the Creator are attached—
Such is the Ordinance governing creation
Brother ! by the Master's grace this may you realize;
Abide ever under shelter of God. (2)
The true Pandit[1] is one that casts off load of the Three
Qualities;[2]
Every passing day utters the sole holy Name,
From the holy Preceptor receives guidance,
Before the holy Preceptor bows his head,
Lives ever untouched by the world—
Such a Pandit at the Divine Portal finds acceptance. (3)
The true Pandit in all creation beholds manifestation of the
one Supreme Being;
Beholding thus, this he realizes.
The Lord unites to Himself those on whom His grace falls;
To such comes bliss here and in the hereafter. (4)
Saith Nanak : What devices avail man ?
For, liberation by His grace alone comes.
To such is comes as ever laud the Lord—
Scriptural learning[3] they transcend.[4] (5) (1.10)

Bhrami bhrami joni manmūkh bharmāī

Wandering through[5] births innumerable, are egoists deluded;
By Yama, agent of death in ignominy chastized.
By devotion to the holy Preceptor is servitude to Yama lifted;
In union with the Lord is found abode in the Divine
Mansion. (1)
Man ! under the Master's guidance contemplate the Name :
Thy valuable birth in duality is lost,
For *a cowrie* shell thrown away. (I-Pause)
Lord ! show Thy grace, that by the Master's guidance may
devotion he induce;
In the heart Inspire devotion to the Lord—

1. Pandit (Pundit) stands for the learned Brahmin, with implication of disputatious orthodox. Here there is a kind of figure of the words *pandit* and *pand* (load, bundle).
2. See Glossary.
3. Shāstra, Veda.
4. Listen not to its sound.
5. Passing through existence.

Devotion that by the holy Word grants liberation,[1]
And the devotees at the holy Portal is adjudged pure. (2)
One in numerous rituals involved receives not the holy
Preceptor's *instruction;*
Without the Preceptor's guidance are many by Maya deluded,
And caught in egoism and greed are in strong grip of attachment;
The egoist in duality involved gets terrible suffering. (3)
Inaccessible and unfathomable is the Creator;
His contemplation by the Master's Word is true gain.
The Lord, ever-present, ever manifest, all desire transcends,
Saith Nanak : By the Master's guidance comes absorption
in the Name. (4) (2.11)

Jīvat mūkat Gūumattī lāgei

Those in the Master's teaching absorbed, while living, P. 1262
find liberation;
In devotion to the Lord engaged, each day are they ever awake;
Discarding egoism, the holy Preceptor they serve;
Their holy feet I yearn to touch. (1)
I live as the Lord's praise I sing.
The supreme elixir, sweet beyond words, is the Master's
teaching :
From devotion to the Name Divine comes the state of
liberation. (I-Pause)
From Maya-attachment arises dust-storm of ignorance;
Egoists by it deluded are thoughtless, ignorant;
Ever in pursuit of wealth is their life passed;
They die and are born and reborn, ever chastized. (2)
The God-directed to the Name Divine are attached;
False greed thy shun.
All to them comes serene tranquillity,
Quaffing joy in God with ecstatic palate. (3)
One among millions realization finds;
On such He Himself confers exaltation.
Whoever in Primal Time is destined, never can be alienated.
Saith Nanak : *Those so blessed* in the Lord's Name find
absorption. (4) (3.12)

Rasnā Nāmu sabhu koī kahai

All by Word of mouth the Name utter—

1. Helps crossing the occean of the world.

The Name by service of the Master alone is attained.
He that has the Name, snapped asunder are his bonds;
In the abode of liberation he abides,
And by guidance of the Master's Word, in the house
immutable abides. (1)
My self ! why complain ?
In Kali-Yuga, the Name Divine is source of gain—
Ever from your heart on the Master's teaching meditate. (I-Pause)
The *chatrik* each moment wails;
Without sight of the beloved finds it not rest.[1]
Unbearable its pain of separation—
By touch of the holy Preceptor, spontaneously comes union. (2)
Whoever without the Name is, is destroyed, bears suffering;
By thirst parched, insatiable his hunger.
The Name without good fortune is not attained.
Any without the Name, from action[2] has no respite,
By his many-faced struggle exhausted. (3)
Those cogitating Vedic teaching in the Three Qualities[3]
remain bound;
In impurity of poison caught, poisonous their dealing;
In transmigration caught, into ignominy they fall.
The state of perfect absorption from the Master's guidance comes,
By lodging good qualities in heart. (4)
All are convinced of the merit of venerating the Master;
By accepting the Master's Word comes poise[4] to the mind.
To such comes noble repute in all Four Ages.
Saith Nanak: Rare are such as can be called *truly* God-
directed.[5] (5) (4.13.9.13.22)

In the Measure Malar—Composition of Sri Guru Ram Das
Quartets (Chaupade)
SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Andinu Hari Hari dhiyāiyo hirdai mati gurmati dūkh visārī

Day by day on the Lord have I meditated;

---

1. Sleep.
2. (Reference to philosophy, which affirms liberation consists in cessation of action arising from desire).
3. See Glossary.
4. Coolness of joy.
5. Gurmukh.

In the heart is lodged the Master's teaching
And forgotten is suffering.
Shattered are bonds of desires and the minds inclinations :
Such is the Lord's grace. (1)
My eyes in the Lord are fixed fast.
At sight of the holy Preceptor is my heart in bloom.
As the Lord's servant the Lord has met. (I-Pause)
Whoever of the Name is neglectful, under a curse P. 1263
is his whole family.
Lord ! bring not any to birth among such—
Their mothers make widows. (2)
Lord ! with the holy grant me contact,
In whose heart day and night is lodged the Lord.
At sight of the Master is the disciple in bloom of joy,
As a child at sight of its mother. (3)
The self that is the wife and the Divine Spouse together live,
Yet between them is erected the tough wall of egoism;
This wall of egoism by the Master, perfectly-endowed is shattered,
Whereby has Nanak with the Lord attained union. (4) (1)

Gangā Jamunā Godāvarī Sarsutī tei karehn uddamu dhūṛi sādhū kī tāīṇ

Ganga, Yamuna, Godavari and Saraswati[1] seek dust of feet
of the man of God.
Full of impurity of sins are we; our impurity by dust *of feet*
of the holy is shed. (1)
Bathing at sixty-eight sacred spots *avails little* :
As flying dust of the holy concourse into our eyes fell,
Shed is all our impurity of foul understanding. (I-Pause)
Ganga by the recluse Bhagirath was brought down;
Holy Kedar[2] by Shiva incarnated as the Buffalo is made.
Banaras[3] *and the spot* where Krishna tended kine,
By contact with the holy are exalted. (2)
All sacred spots sanctified by the gods,
Seek dust *of feet* of the holy.
Should God's devotee, the holy Preceptor be met,
Dust of *his feet* on my face would I rub. (3)

---

1. These are rivers reckoned holy.
2. Name of a peak in the Himalayas.
3. Original, Kāshī.

Lord ! all Your creation after dust *of feet* of the holy quests.
Saith Nanak : Whoever has this *good fortune* on
forhead inscribed.
By the Lord with dust of feet of the holy finds liberation. (4) (2)

Tisu jana kau Hari mīth lagānā jisu Hari Hari kirpā karai

One blessed with Divine grace shall find the Lord sweet.
One uttering Divine laudation of all hunger and suffering
shall be freed. (1)
The self by uttering the Lord's Name liberation shall find.
One listening to the Master's Word and meditating thereon
The ocean of existence shall cross. (I-Pause)
To one having Divine grace are we slaves purchased.
By contact with God's devotees find we joy;
And shed is impurity of foul understanding. (2)
God's devotee hungers after God; by contemplating Divine
laudation he feels fulfilled.
God's devotee is a fish in the river that is God—
In separation from God dying. (3)
He who this love inspired, alone knows of it,
Or one in whose heart is this lodged.
Nanak servant of God, by sight of the Lord finds joy,
All his body's hunger gone. (4) (3)

Jitnei jīya jant Prabhi kīnei titnei siri kār likhāwai

Over the heads of all creatures made by God is recorded
His Ordinance.
On His servant has the Lord conferred exaltation,
And to *a noble* task appointed him. (1)
The holy Preceptor the Name Divine confirms in *our mind.* P. 1264
Brethern, Master's disciples, utter the Lord's Name,
This across the ocean of existence shall carry you. (I-Pause)
The devotee that venerates and serves the Master,
to the Lord is pleasing.
Serve the Lord and venerate the holy Preceptor,
Who in his grace liberation shall grant. (2)
The ignorant, and the purblind lost in doubt, in their illusion
pluck flowers *for offerings* :
Lifeless objects they worship and at their tombs render service—
Wasted is all their endeavour, (3)
The *true* holy Preceptor is one that contemplates the
Supreme Being,

And on the Lord discourses.
To such a Master in reverence in various ways offer clothing.
food and silken robes—
Never shall you feel scarcity after such offering. (4)
The holy Preceptor, Divinely-inspired is the Lord's image,
Who of the ambrosial word discourses.
Saith Nanak : Fortunate is the devotee
Whose mind in the Lord's feet is fixed. (5) (4)

Jinh kai hīyarei badiyo merā Satiguru tei Sant bhalei bhal-bhānti

Noble and pure are the devotees of God in whose heart is
lodged the holy Preceptor.
At their sight is my heart in bloom; ever to them am
I a sacrifice. (1)
Enlightened ones ! days and night repeat the Lord's Name.
Gone is the thirst and hunger[1] of such as by the
Master's guidance,
Partake of joy in God. (I-Pause)
God's devotees, the holy, His servant are our friends,
By whose contact is removed doubt.
As the swan separates milk from water,
Even so the holy remove from the self the fire[2] of egoism. (2)
Those without love in heart are the fraudulent,
Ever practising fraud
None *from without* need feed their *evil*; themselves they sow
the seed and eat of the produce. (3)
That which is the Lord's characteristic is His servant's too—
Himself the Lord His *essence* in His servant places.
Blessed be Guru Nanak, of equable vision,
Who all praise and censure transcended. (4) (5)

Agamu agocharu Nāmu Hari ūttamu Hari kirpā tei japi laiyā

The noble, inaccessible, unknowable Name of God
By His grace have we repeated.
By great good fortune have we attained holy company;
In company of the holy have we attained liberation.[3] (1)
Day after day is my heart in joy :

---

1. Symbols for desire.
2. Also interpreted as 'essence'.
3. Lit. Gone across the ocean.

As by the Master's grace the Name Divine I uttered,
Removed is my doubt and fear. (I-Pause)
Lord ! in Your grace join me to company of such
As the Lord's *laudation* have sung, His *Name* repeated.
By their sight have we attained joy, and gone is the suffering
and malady of egoism. (2)
Those that day by day in heart lodge the Name,
Fruitful is their life.
Themselves are they liberated;[1] to the world brought liberation :
Liberated too their forebears. (3)
The world hast Thou created, and under Thy power placed it.
To Nanak, His servant has the Lord shown grace, P. 1265
And from drowning[2] rescued him. (4) (6)

Guru-parshādīṇ amritu nahīṇ piyā trishnā bhūkh na jāī

Those that by the Master's grace amrita have not quaffed,
Unassuaged is their thirst and hunger.[3]
Egoists thoughtless in their pride burn; in *their* egoism they suffer.
Caught in transmigration, of their life have they made waste,
Suffering and repenting
He who created them, they contemplate not—
Cursed is their life and what they consume.[4] (1)
Thou creature of God ! by the Master's guidance on the
Name meditate.
The Lord in His grace grants union with the Master,
Wherewith one in the Name is absorbed. (I-Pause)
Wasted is the egoist's birth; in transmigration is he covered
with shame.
Those pride-filled by lust and wrath are ruined;
In egoism burning.
Berefit of fulfilment and dim is their understanding;
Caught in wave of greed they suffer.
Without the Master's guidance have they got terrible suffering;
Gripped by Yama they wail. (2)
The Name Divine unknowable by the Master's guidance
Spontaneously have *we* attained.

---

1. (Figure of swimming across as in the above is employed).
2. Implies spiritual ruin.
3. Implies desire.
4. Implies the pleasure of life.

As treasure of the Name in the self is lodged,
Our tongue Divine laudation has sung.
The mind fixed on the Sole Word of God,
Day and night is in joy.
By the holy Preceptor's blessing
Boon of the Name spontaneously have we attained. (3)
By the holy Preceptor's guidance in mind is lodged the Lord—
To the holy Preceptor am I ever a sacrifice.
My mind and body all to him shall I dedicate,
And on the Master's feet fix my mind.
Master perfectly-endowed, pray show grace
And yourself grant union.
We are iron, the Master boat and ship :
Nanak shall he carry across. (4) (7)

In the Measure Malar—Composition of Sri Guru Ram Das
In variable rhythm (Paṛtāl)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Harijana bolat srī Rāma-Nāmā mili sādh sangati Hari tor
Lord ! God's devotees in unison with the company of Thy saints
To the Name Divine give utterance. (I-Pause)
Hold commerce in Divine wealth; the Divine wealth garner
That from thieving is immune. (1)
The chatrik and the peacock cry day and night
As sound of thundering clouds they hear. (2)
The deer, fishes and birds that cry
Give not utterance to other than God. (3)
Saith Nanak : God's servant by singing Divine laudation
From Yama's dreadful sound release has found. (4) (1.8)

Rāma Rāma boli boli khojatei bad bhāgī
Those endowed with good fortune uttering God's Name seek Him.
I touch the feet of one that the way to the Lord
to me reveals. (I-Pause)
The Lord is our friend and companion—
With the Lord are we fallen in love. P. 1266
The Lord's *laudation* alone we utter; the Lord's Name
alone utter—
Love for all else have we discarded. (1)

The beloved Lord is heart-charmer, eternally joyful, unattached.
Nanak by sight of the Lord finds life,
If even for an instant he may view Him. (2) (2.9.9.13.9.3)

In the Measure Malar—Composition of Sri Guru Arjan Dev
Quartets (Chaupade)
SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kyā tūṇ sochehṇ kyā tūṇ chitwehṇ kyā tūṇ karehṇ upāe

What point thy anxiety, thy thinking ? Why makest this effort ?
What recks he whose helper the Lord is ? (1)
My sister-friend[1] ! clouds *of grace* are raining, and saintly guests[2] in our home have arrived.
Lord, ocean of grace, in the Name, repository of Nine Treasures[3]
Absorb me, humble one. (1-Pause)
Viands of numerous kinds are prepared, with many dishes sweet-tasting.
Purified is the kitchen-Divine monarch, pray partake now of these. (2)
Destroyed are evil-doers,[4] joyful are friends,[5]
And this house of *the body* have they adopted as their own.
As the precious Beloved into this house has stepped,
All joys have I felt. (3)
In holy company have I found shelter with the Master perfectly-endowed—
This by the primal writ is granted.
Nanak, servant of God the playful Spouse has attained,
Whereafter no suffering touches him. (4) (1)

Khir adhāri bāriku jab hotā binu khirai rahanu na jāī

While the infant on milk is dependent,
Without milk can it not live.
As the mother cherishing it, puts it in its mouth,
The infant feels fulfilled. (1)
We are infants, the Lord the bountiful giver :
A million times the child may forget Him,

1. Symbol for fellow-devotee.
2. These are feelings of devotion.
3. See Glossary.
4. The sources of evil in the mind.
5. Noble qualities like truth and content.

Yet no other place has it to go. (I-Pause)
Unstable is the poor infant's understanding, touching with its
hand snakes and fire.
As mother and father clasp it to their bosom,
In spontaneous joy it disports. (2)
Lord ! what hunger may an infant feel whose father Thou art ?
The Name, repository of Nine Treasure in Thy home lies—
Thy servant obtains whatever his heart desires. (3)
The gracious Divine father has ordained, let the infant obtain
all it desires.
The infant Nanak for the Divine sight yearns—
May *His* feet ever in my heart abide. (4) (2)

Sagal bidhī juri āharu kariyā tajiyo sagal aṇdesā

All devices have I brought together, and made effort *towards liberation.*
All anxiety have I discarded :
All endeavour have I initiated, in the Lord reposing
all my trust. (1)
The delightful music of bliss am I hearing;
At sight of the Beloved's face is risen *light of* day,
And in my home is ringing pleasing sound of felicity. (I-Pause)
With zeal the spot of *the heart* have I purified. P. 1267
Querying the holy about *the way.*
After long quest is the Divine quest met—
Bending at His feet offer I devotion. (2)
As came the Beloved and on the cushiou iu my
home was settled,
Paeans of joy I sang,
As the Lord with the Master, perfectly-endowed
granted union,
My companions and friends were comforted. (3)
Were all my friends[1] with joy filled, as the Master
granted me fulfilment.
Saith Nanak : The Bridegroom, fount[2] of joy is met,
Who never shall desert me and go far off. (4) (3)

Note : In this hymn the symbolism of the self as the Bride and the Lord as Groom is maintained.

1. Symbol for fellow-seekers.
2. Original, giver.

Rāj tei kīṭ tei surpati kari dokh jaṭhar kau bhartei

The Lord who turns kings into worms, worms into kings of gods—
Discarding Him, men by evil-doing fill their bellies—
Discarding that ocean of grace other *than He* they worship;
Such are thieves, committing suicide. (1)
Those discarding the Lord in suffering die.
Innumerable times wandering in births,
nowhere finding rest. (I-Pause)
Those discarding the Lord and contemplating any other
Are thoughtless, stupid, foolish asses.
How may a paper-boat cross the ocean ?
Vain is their *boast*[1] that they swim. (2)
Shiva, Brahma, demons and deities,
All in the fire of death burn.
Lord-Creator ! cast not away Nanak, who shelter with *Your*
lotus feet has taken. (3) (4)

In the Measure Malar—Composition of Sri Guru Arjan Dev
Duos (Dupade)
Score 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Prabh merei ue bairāgī tiyāgī

Without my Master, indifferent to the world, recluse,
Not for a moment can I live :
With him am I in love. (I-Pause)
In his company contemplate I the Lord;
By grace of the holy am I *spiritually* awakened.
By listening to their teaching is my heart purified,
And immersed in joy, sing I Divine laudation. (1)
By giving away my heart have I made the holy my friends;
By great good fortune are they turned gracious.
Saith Nanak : Great, indescribable joy have I attained,
As in dust of feet of the holy I am immersed. (2) (1.5)

Māī mohe Pritamu dehu milāi

Mother mine ! With the Beloved grant me union.
All my sister-friends in whose homes lives the precious Beloved,
Find joyful sleep. (I-Pause)
The Lord to my faults is ever gracious—

---
1. Statement.

What clever plea can, I devoid of merit, make ?
To claim equality with those immersed in the Lord,
Is only stubbornness of egoism. (1)
Turning humble, sole shelter of the holy Preceptor, source of
joy have I sought :
Saith Nanak : In an instant has he annulled my suffering.
And in joy have I passed my night *of life.* (2) (2.6)

Barasu megh jī tilu bilamu na lāo P. 1268

Cloud so cherished, rain down ! delay not.
Cherished one, prop of heart, rain ! that thee heart may ever
be joyful. (I-Pause)
Lord ! in Thee lies our prop; why dost put us out of mind ?
I that am Thy wife, humble as bondwoman,
Without the Spouse feel not honoured. (1)
As the Lord to my supplication listened,
In grace came He quickly *to me.*
Saith Nanak : Now is my conjugal life blessed;
Exalted is my honour, reputed all my doing. (2) (3.7)

Prītam sāchā Nāmu dhiyāe

On the holy Name of the Beloved have I meditated :
Shattered are suffering and pain and entering the
ocean of existence,
As image of the Master in heart have I lodged. (I-Pause)
Destroyed are foes; evil designers in distress are caught,
As shelter with the Lord I have taken.
The Divine succourer by strength of His arm has succoured me,
And boon of the Name I have obtained. (1)
In His grace has the Lord annulled all my sins,
And the holy Name in heart lodged.
Saith Nanak : *The Lord*, treasure of merit in
my heart is lodged,
Whereafter suffering has not come. (2) (4.8)

Prabh merei Pritam prān piyārei

Beloved Lord ! dear as life !
Pray, out of grace grant loving devotion and
Love of Your Name. (I-Pause)

Note : The mystical symbolism of the conjugal life is woven into the above hymn.

Beloved may I contemplate Your *holy* feet, and in heart
cherish desire for You.
To the holy I make supplication, as my heart
for a sight *of the Lord* yearns.[1] (1)
Sequestration *from the Lord* is death, union *with Him* life :
Pray, to the devotee grant Your sight.
Saith Nanak : Prop of the Name is my life's wealth :
Lord *this* in grace *grant.* (2) (5.9)

Ab apnei Prītam siūṇ bani āyee

Now with the Beloved am I in accord.
By contemplation of the Divine Monarch have I obtained joy,
As has rained the joy-giving cloud of the
Master's teaching. (I-Pause)
As the Divine Ocean of joy not for an instant is forgotten,
The Name, source of Nine Treasures[2] have I obtained.
Awakened is perfect good fortune, as the holy
true helpers I have met. (1)
Aroused is joy, destroyed is all suffering, as the mind to
the Supreme Being is attuned.
As Nanak on the Divine feet has meditated.
Crossed is the impassable ocean of existence. (2) (6.10)

Ghanihar barasi sagal jagu chhāiyā

Rained down is the cloud *of the Master's teaching*
and over the whole world spread.
As the Divine Beloved grace has shown, bliss, felicity
and happiness have I obtained. (I-Pause)
Effaced are torments, assuared is thirst.[3]
As on the Supreme Being in my heart I have meditated.
Annulling transmigration in holy congregation,
In no other direction has my mind rushed. (1)
My mind and body in the Name immaculate dyed,
To the Divine lotus feet are attached.
The Lord has cherished him as Nanak shelter
with Him has taken. (2) (7.11)

Bichhurat kiun jīvei ue jīvan

How in separation *from the Lord* may *His devotees* find life.

1. Thirsts.
2. See Glossary.
3. Implies desire.

Their hearts full of yearning and passion for union,
And quaffing elixir of His lotus feet. (I-Pause) P. 1269
Beloved ! those thirsting after You no distance *from You* feel.
Those forgetful of the Beloved,
Are as dead, and die. (1)
Mind and body in the Lord[1] are absorbed,
And ever behold Him close.
Saith Nanak : In all beings is He immanent,
In all pervasive, (2) (8.12)

Hari kai bhajani kaun kaun na tārei

Vast numbers by devotion to the Lord are saved[2] ?
Those bearing bird's body, fish's body, deer's, boar's body[3]
In company of the holy are saved. (I-Pause)
Those of deities' lineage, demons' lineage, titans' lineage and
of the human race,
The ocean of existence have crossed.
Those that in the holy congregation devotion have practised,
Annulled is all their suffering. (1)
Such of lust, wrath and overmastering[4] pleasures of evil
are relieved.
Nanak contemplating the Lord compassionate to the humble,
gracious,
Ever to Him is a sacrifice. (2) (9.13)

Āju maiṇ baisiyo Hari hāṭ

Today at the Lord's shop[5] did I sit,
And sharing capital of the Name with His devotees,
To Yama's wharf would I not go. (I-Pause)
In His grace has the Supreme Being saved *me*,
And door panels of illusions are thrown open.
The Divine merchant-prince, of endless *wealth* have I attained,
And earned profit of treasure of *devotion* to His feet. (1)
With the Lord immutable, immortal have I taken shelter;
My sins has He picked up and cast out.
Effaced are the torments of His servant Nanak :
Nevermore shall the body's vessel enter transmigration. (2) (10.14)

1. Lord of the Universe.
2. Lit. How many....are not saved ?
3. Here there are mythological allusions to certain devotees who had assumed these forms.
4. Great.
5. Implies the holy congregation.

Bahu bidhi Māyā moha hirāno

In numerous way by Maya-attachment are we beguiled.[1]
Rare among millions is the Lord's perfect devotee,
Of lasting devotion. (I-Pause)
By rushing in various directions and with much effort is
wealth obtained,
Yet it becomes another's.
Man in concealment from the world practises robbery,[2]
And the Lord ever by his side has not realized. (1)
In torments of lowly birth of deer, bird and fish he whirls
Prayeth Nanak : Lord, save this stone,
That in the holy congregation joy I obtain. (2) (11.15)

Dūshṭ mūe bikhu khāī rī māī

Mother mine ! the evil-doers[3] have swallowed poison and died :
He whose creatures we are, in His grace has saved us. (I-Pause)
Brother ! the Lord to whom each heart is known, in all
is pervasive—
Why then have any fear ?
The Lord visible in all spots, ever is by our side,
Never shall He desert us. (1)
Cherisher of the helpless, shatterer of suffering of the meek,
To His sash has attached us.[4]
Saith Nanak : Lord ! under Thy shelter servants find life :
With the Lord have I taken shelter. (2) (12.16)

Mana merei Hari kei charan ravījai

My self ! The Lord's feet contemplate.
Yearning for His sight my heart has attracted :
Lord ! *fly on* wings to meet me. (I-Pause)
After long search have I found the way : Serve the holy.
Lord ! show grace, that the holy Supreme Divine elixir I quaff. (1) P. 1270
Seeking Your succour to Your shelter have we come :
To me, burning in fire show grace.
With Your arm grasp Your slave—
Make Nanak Your own. (2) (13.17)

---

1. Lit. Robbed.
2. Thuggee.
3. Implies the five sources of evil.
4. That is, granted His protection.

Prabh ko bhagati vacchhalu birdãiyo

The Lord's way is to cherish His devotees.
Traducers has He trampled under feet,
And His glory made manifest. (I-Pause)
Over the entire universe has resounded His victory :
Compassion *for me* in all beings has He infused.
His servant to His bosom has He clasped to save;
Not a whiff of hot air has touched Him. (1)
The Lord to His bosom has clasped me;
Effacing doubt and fear, joy has He granted.
Saith Nanak : Such of the serving of God as have faith in heart,
In supreme joy abide. (2) (14.18)

In the Measure Malar—Composition of Sri Guru Arjan Dev

Quartets (Chaupade)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gurmukhi disai Brahm pasãru

By the Master's guidance the world is seen as manifestation of the Divine.
By the Master's guidance is it seen as expanse of the Three Qualities.[1]
In the Master's guidance lies contemplation of the mystic Note and Scriptures.
Without the Master, perfectly-endowed all is pitch darkness. (1)
My self ! by uttering the Master's Name is attained eternal joy.
By the Master's teaching is the Lord in heart lodged :
With each breath and morsel on the Lord meditate. (I-Pause)
To the Master's feet am I a sacrifice.
Each day the Master extol.
In dust of the Master's *feet* take bath;
Then at the holy Portal may honour be obtained. (2)
The Master is the ship, carrying *beings* across the ocean of existence.
By contact with the Master is one not born in species.[2]
Those alone to serve the Master are destined
For whom such fortune in Primal Time is recorded. (3)

1. See Glossary.
2. That is escape transmigration.

The Master is my life and prop.
The Master is my *way of life* : the Master *alone* my family.
The Master is my overlord; with the holy Preceptor I seek shelter.
Saith Nanak : The Master is image of the Supreme Being,
beyond evaluation. (4) (1.19)

Guru kei charan hirdai wasāe

The Lord in His grace with the Master has granted union,
And his feet in our heart lodged.
His servant the Lord in His service engages :
Beyond expression is the value of such a one. (1)
Provider of joy to perfection, show grace :
By Your grace the mind You enter,
Whereafter day and night in Thy love we remain
absorbed. (I-Pause)
Singing Thy laudation, listening to it, all by Thy Will comes.
Whoever Thy Ordinance realizes, in truth is absorbed.
Such a one in uttering Thy Name finds life.
To me no place of shelter is other than Thee. (2)
Suffering and joy by the Creator's Ordinance and P. 1271
Will comes,
Be it His pleasure to grant pardon or to chastize—
Of both worlds[1] is He the Creator.
To Thy glory am I a sacrifice. (3)
To Thee alone is Thy worth known.
Thyself alone dost realize and Thyself dost expound it.
Such alone turn devotees as please Thee.
Nanak to such is ever a sacrifice. (4) (2.20)

Parmesaru hoā diālu

Merciful has been the Lord God,
Nectar unceasing rain the clouds,
Bringing content to all creation.
Wishes of all have come to fruition.
Name Divine must I secure in my mind,
Which I have attained cherishing the Perfect Guru.
And which will remain my support here and hereafter. (1)
The Eradicator of Fear has ended all suffering.
He takes care of all of His creation,

1. Ends.

Ever compassionate is our Protector.
Forever may I be a sacrifice to Him. (2)
The fear of death has the Creator Himself annulled.
May I forever be repeating His Name.
His eye of grace falls equally upon all, and all receive
His protection.
Sing daily the praise of the Lord Benevolent. (3)
The Sole Creator by Himself exists,
His devotees alone discern His glory.
He protects the honour of His Name.
Nanak makes the utterance as by His inspired. (4) (3) (21)

Guru sharṉāī sagal nidhānu

In *seeking* shelter with the Master lie all treasures.
Thereby is obtained honour at the holy Portal.
All doubts, fear and suffering too thereby goes :
Ever therefore, in the holy congregation sing Divine laudation. (1)
My self ! laud the Master, perfectly-endowed :
Contemplate day and night treasure of the Name;
And your heart's desire attain. (I-Pause)
None is great as the holy Preceptor.
The Master is *image of* the Supreme Being, the Lord.
From affliction of transmigration he saves.
Then does one nevermore taste Maya-poison. (2)
Beyond expression is the Master's praise :
By *devotion to* the holy Name is the Master the Lord's *image.*
Holy his self-discipline, holy all his doing :
Pure is the mind that to the Master is attached. (3)
By great good fortune is attained the Master, perfectly-endowed.
Then are cast off from the mind lust, wrath and avarice.
In Your grace at the Master's feet grant me resting-place :
Lord ! this is Nanak's ardent[1] prayer. (4) (4.22)

In the Measure Malar—Composition of Sri Guru Arjan Dev
(Paṛtāl) In variable rhythm

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru manāri Priya diyār siun kīyā

By propitiating the Master, with the Lord gracious had I joy.
Sister-friend ! all bedecked was I,

1. True.

And all evil inclinations discarded.
Poised was the unstable mind. (I-Pause) P. 1272
My self ! by discarding the ego, thus attain the Lord,
And with the holy keep company.
Then shall ring trumpets and play drums unstruck;
Koel *of the tongue* then shall utter the Name Divine,
In tones extremely sweet and pleasing. (1)
As is the beauty of Thy sight, limitless, loved and of
unfailing effect,
Such are the holy keeping Thee company.
By utterance of the Name is crossed the ocean of existence.
Those telling the rosary of God's Name,
In mind in unison with God's saints,[1]
Saith Nanak, have the Divine Spouse for Beloved. (2) (1.23)

Manu ghanai bhramai banai

The mind in thick forests[2] is wandering,
Moving with yearning for joy of union with Lord. (I-Pause)
Maya of three qualities[3] to delude *me* is coming :
To whom shall I relate my distress ? (1)
All other efforts have I made, yet this suffering they
cannot remove.
Nanak, seek shelter with the holy,
Which joining, Divine laudation thou sing. (2) (2.24)

Priya kī shobh sūhāwanī nīkī

Pleasing and noble is the Lord's laudation,
That is loud tones celestial choristers and fairies in joy and
bliss sing beautifully. (I-Pause)
Accomplished *singer* in innumerable styles.
In sweet tunes His noble beauty express. (1)
Noble repute of the Beloved over mountains, trees, on land
and water,
In each heart is pervasive and spread.
Saith Nanak : Whoever has purity of faith,
In the holy congregation joy in the Lord has attained. (2) (3.25)

Guru preeti piyārei charan kamal rid antari dhārei

By love for the cherished Master the *Divine* lotus feet
In heart have I cherished. (I-Pause)

1. Companions.
2. Used metaphorically for various devices of creeds.
3. See glossary.

The sight fulfiller of desires have I beheld,
Whereby are all sins vanished,
And purified and illumined is the mind. (1)
In wonder and marvel am I wrapped.
By utterance of the Name are millions of sins annulled.
My head at the Master's feet I placed and prostrated myself.
Lord ! Thou art sole and unique.
Thy devotees with Thee seek shelter,
Nanak, servant of God, at Thy Portal seeks shelter. (2) (4.26)

Barasu Sarasu āgiyā

Thou cloud *of grace* ! by Divine decree rain down :
That all who are fortunate get joy. (I-Pause)
In company of the holy is the mind in bloom,
As the earth in union with the cloud has conjugal bliss. (1)
The peacock loves thundering clouds;
The chatrik's heart to the drop *of rain* is turned—
Even such is the heart's love for the Lord.
Saith Nanak : *The heart* discarding Maya-illusion
In company of the holy is awakened. (2) (5.27)

Gūna Gopāl gāo neet

Ever sing Divine laudation,
And the Name Divine cherish in heart. (I-Pause)
Discard pride, leave notions of your own greatness,
And with the holy keep company.
Friend ! with a sincere heart contemplate the Lord,
Whereby may thy sins be effaced. (1)
The Supreme Being is gracious;
Snapped are snares of evil.
Saith Nanak, touching feet of the holy P. 1273
Should man ever Divine laudation sing. (2) (6.28)

Ghanu garjat Gobind rūp

The cloud of *the Master's* teaching, image of the Lord
Is thundering.
By singing Divine laudation come joy and peace. (I-Pause)
By taking shelter with the Divine feet is crossed the ocean
of existence;
And in His tones joy of unstruck mystic music received. (1)
The mind of the wayfarer athirst
On the spiritual pool is fixed

To have a *sip of* water.
To Nanak, servant of God, in His grace
The Lord grants His loving sight. (2) (7.29)

Hei Gobind hei Gopāl hei dayāl lāl

Lord, cherisher, gracious, so precious. (I-Pause)
Lord of life, cherisher of the helpless.
Annuller of suffering of the humble. (1)
Thou who art mighty, inaccessible, all-perfection.,
To me show grace. (2)
From the dark well, extremely terrible,
Extricate Nanak. (3) (8.30)

In the Measure Malar—Composition of Sri Guru Nanak Dev

Ashtpadiyān (Octets)

Score 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Chakvī nain neend nahiṇ chāhai binu Pir neend na pāī

The Chakwi's[1] eyes wish not for sleep;
Without the beloved finds it not rest.
With sunrise with her eyes she seeks the beloved to behold,
That bowing may low His feet she may touch. (1)
The Beloved, companion *of heart* she seeks :
Without Him for an hour finds she not life—
Such is her yearning and thirst. (I-Pause)
In the pool is the lotus, in the sky the *sun's* ray;
Yet spontaneously by its touch it blossoms,
Such is the love for the Beloved in heart,
Whereby light in light is merged. (2)
The chatrik[2] in absence of water cries Prio, Prio,[3]
Wailing piteously.
With thundering clouds in ten directions raining,
Yet without *the drop* of water goes not its thirst. (3)
The fish living in water from water is born—
By its former deeds its joy and sorrow determined;
For an instant, for the duration of a sesame grain without water not living,
In water its death and life. (4)

1. A bird, believed to love passionate the sun.
2. A tiny bird, symbol of yearning in love.
3. Lit. Beloved, Beloved.

The woman is forlorn with the spouse gone to alien lands;
In this state to the holy Master she makes supplication.
As merit she garners and lodges in heart the Lord,
Dyed in devotion finds she joy. (5)
All creation for the Beloved cries;
By the Master's grace is met the Beloved.
The Beloved ever is with *us*, ever in truth by *us*—
By the Master's grace is union brought about. (6)
He is the life in all, in all beings pervasive :
By the Master's grace in the self[1] casting illumination,
Whereby *the seeker* spontaneously in the equable state
gets absorbed. (7)
Lord, donor of joy ! fulfil yourself your objective.
By the Master's grace in the self is found the Beloved;
Thereby is assuaged Nanak's burning agony. (8) (1)

Jāgatu jāgi rahai Guru sevā binu Hari main ko nāhīṇ

By service to the Master is *the self* kept awake :
Other than the Lord none is mine.
Despite innumerable efforts lasts not the body; P. 1274
As glass before heat it melts. (1)
Say, why be proud of body and wealth ?
Madman ! in a short while are these shattered;
Yet involved in egoism is the world destroyed. (I-Pause)
Hail Lord, saviour, who dost cherish and judge.
All creation from Thee emanates; none Your equal. (2)
Creating beings, yet their device of life in His power has
He kept;
Himself by the Master grants collyrium *of illumination.*
He is immortal, without a master, supreme over all,
Destroyer of death, life, and doubt and fear. (3)
This poor world is a citadel of paper,
Cleverly painted and featured :
By a tiny drop or whiff of wind its fine look it loses,
And in an instant *enters* birth and death. (4)
Life is like a house or tree situated along a river bank;
With a she-serpent[2] living in the house.
As falls on it the river, where is the house and the tree ?
The she-serpent of duality in mind too then stings. (5)

---

1. Home.
2. Implies Māyā.

Illumination by the Master given, and meditation on the
Master's Word
Is the poison-healer;
By the Master's teaching is burnt away the poison *of duality.*
As is truth attained, mind and body become *cool like* snow—
Unique is devotion to the Lord. (6)
All creation to Thee makes supplication; Thou to all creation
showest grace.
Lord ! with Thee have we sought shelter, save our honour;
Holy truth may I attain. (7)
Creation gone blind to its purposes is tied and sees not aught
And murderously acts.
By contact with the Master it sees and has realization,
And truth and illumination is mind is absorbed. (8)
This meritless body, devoid of truth is frail;
Thus from the Master have I learnt.
Saith Nanak, the Master of the Lord grants vision;
Other than the holy Lord is the world all a dream. (9) (2)

Chātrik meen jal hi tei sukhu pāweh sāriṅg shabdi sūhāī

The Chatrik and fish from water derive joy; the deer
from sound. (1)
Mother mine ! at night cried to the papiha[1] *of the self
on the Lord.* (I-Pause)
Love that has Thy approval is noble; never from the Beloved
it turns away. (2)
Gone is sleep *of ignorance,* exhausted is egoism of the mind,[2]
And holy understanding in heart is absorbed. (3)
Among trees and plants as I fly, still remain hungry :
Only when then Name with love quaff, am I fulfilled. (4)
My eyes are fixed in gaze, my tongue wailing;
Only the sight of the Lord my thirst has assuaged. (5)
Decking myself in absence of the Spouse only burns the body;
Clothing brings not comfort to limbs. (6)
For a moment find I not rest without the Beloved;
Without union with Him find I not sleep. (7)
The helpless female[3] realizes not the Lord is near;
The holy Preceptor sight of Him has granted. (8)

1. The Chatrik.
2. Body.
3. Symbol for the human self.

As spontaneously He is met, joy have I attained.
And my thirst with the holy Word assuaged. (9)
Saith Nanak : Lord ! by Thy grace is my mind fixed in faith.
Beyond expression is *Thy* worth. (10) (3)

In the Measure Malar—Composition of Sri Guru Nanak Dev P. 1275
Ashtpadiyān (Octets)
Score 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace
akhlī ūndī jalu bhara nāli

The Stork[1] over the Sea is flying.
In the way is the lofty mountain, and a ditch deep as nether regions.
By contemplation of the Master's Word does the sea grow easy to cross.[2]
By suppression of egoism the path grows wide. (1)
To me, blind of eyes, the Name gives light.
By prop of the Name, inspired by fear of the Master,
The secret path indicated by him. I take. (I-Pause)
One by the Master's Word knowing the path;
By strength by the Master granted and the holy strength *traverses it.*
Such a one by help of the noble Word the Name contemplates.
Should it please Thee, Thy portal he realizes. (2)
Whether I fly or be settled, in one fixed absorption I remain—
By the Master's Word making the Name my prop.
For such are not *impediments* of water or mountain or its high peaks.
In their own home settled, for such is not left the worldly way or need to go along it. (3)
Thou alone knowest the devices whereby in anyone's self Thou takest lodging :
Another knows not of Thy mansion.
Without the holy Preceptor's *guidance* comes not this understanding;
The whole world under a thicket is buried.
Seeking to expiate for its sin, it wails;

1. Symbolizes the self.
2. Lit. Cool.

Without the Master's guidance comes not utterance for the Name.
The Name in the twinkling of an eye confers release, should
one the Master's Word realize. (4)
Some are foolish, blind, thoughtless barbarians;
Some standing in fear of the holy Preceptor prop of the
Name seek—
The holy Word is sweet like amrita-stream,
Which whoever quaffs, finds liberation's door. (5)
Those that in fear and love lodge in heart the Name,
And act upon the Master's holy Word,
For them rains the cloud *of grace.*
Beautified is the earth.
And in their heart is absorbed the Divine light,
The mark of one by the Master uninstructed is :
In foul thinking in alkaline soil[1] he casts seed.
Without the Master's guidance all is pitch darkness,
Such in ignominy die.[2] (6)
All happens by the Divine will.
In effaceable is what is recorded in Primal Time.
Man bound by the Divine Will engages in action.
By absorption in the sole holy Word in truth is he absorbed. (7)
Lord ! in all four directions is Thy Ordinance operative—
In all four directions and nether regions.
In all beings is operative the holy Divine Word;
By grace comes union with the Lord of immutable abode.
Birth, death, hunger, sleep and dissolution over *our* head
are seen standing.
Saith Nanak : By glance of grace of the Lord, abode of joy.
Is attained the Name end to the heart is pleasing. (8) (1.4)

Maraṉ mükati gati sār na jānai

Self-female ! thou knowest not the truth of death and liberation.
Sitting apart on the bank, by the Master's Word cannot
thou realize it. (1)
Female Stork ! how did thou get caught in the net ?
The inaccessible Lord thou realizest not,
Nor with thy heart dost remember Him. (I-Pause)

---

1. Implies a life of evil.
2. Lit. without water (idiomatic expression).

For *preserving* the sole life other lives dost thou consume :
Floating on water, yet in this very water art thou sunk.[1] (2)
All creatures hast thou subjected to torment.
When caught, must thou repent. (3)
As the heavy noose circles thy neck,
Despite spreading thy wings wouldst thou not be able to fly. (4)
The egoist fool, though are picking up the taste of joy,
When caught, by contemplation of the Master's teaching P. 1276
release wouldst thou find (5)
By service to the holy Preceptor is shattered *grip of* Yama,
agent of death.
In Thy heart the holy Word contemplate. (6)
The Master's holy teaching is the purest of words.
Those devoted in heart the Name Divine cherish. (7)
Those indulging in enjoyment of pleasures
In the hereafter must meet suffering.
Saith Nanak : Without *devotion to* the holy Name comes
not liberation. (8) (2.5)

In the Measure Malar—Composition of Sri Guru Amar Das
Ashtpadiyān (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Karamu hovai tāṇ Satiguru pāyīai viṇu karamai pāiyā na jāi

By good fortune[2] is the holy Preceptor met—
Without good fortune may he not be found.
The holy Preceptor's touch turns *base metals* into gold,
Should such be the Divine pleasure. (1)
My self ! cherish the Name Divine :
By the holy Preceptor's guidance is attained the holy Lord,
In whom is *then* the self absorbed. (I-Pause)
As from the holy Preceptor's teaching arises illumination,
Is doubt dispelled.
By the holy Preceptor's teaching is the Lord realized,
That emancipation from the birth-cycle brings. (2)
By the Master's grace does *the mortal* die to the world,[3]

1. That is, by being, forgetful of the Lord.
2. *Karam.* Good fortune made by good deeds of former births. This may also be interpreted as 'grace' (from the Arabic).
3. Lit. Die while living.

From such death he finds life again, to live the Word.
Such alone attain the Door of liberation,
As their egoism discard. (3)
By the Master's grace is *the mortal* in the abode of
Eternity[1] reborn,
Discarding influence of Shakti;[2]
Treads the path beyond mortal reach,
Attains discriminating wisdom,
And by guidance of the all-knowing Master
To the Supreme Being is united. (4)
Mankind berefit of wisdom, to the evanescent world is *attached.*
Departing after forfeiting even the capital :
In holy divine company lies gain—
This by grace comes. (5)
None *to such state* without the holy Preceptor's guidance
has attained—
In your mind ponder this.
By supreme good fortune is met the Master,
By whose guidance is crossed the ocean of the world. (6)
The Name Divine is our prop;
The Name our sole support.
Lord ! show Your grace; grant the Master's touch,
That the Door of liberation I attain. (7)
Ineffaceable is the Divine writ on our forehead, inscribed in
Primal Time.
Saith Nanak : Such to perfection have attained,
As in obeying the Divine Will feel joy. (8) (1)

Beid bāṇī jagu wartdā trai gūṇa karei bīchāru

The world following traditional texts[3] in thoughts of Three
Qualities[4] is involved;
Bereft of the Name, Yama's blows it bears,
And in transmigration remains involved;
By touch of the holy Preceptor comes release,
And the Door of liberation attained. (1)
My self ! In the Master's service be absorbed;
By supreme good fortune is the holy Master met.
Meditate thou on the Name Divine. (I-Pause)

---

1. *Shiva-ghar.*
2. Māyā.
3. Beid (Veda) Bāṇī.
4. See Glossary.

By His Will has the Lord created the universe;
Himself He sustains it.
By His Will has the Lord granted purity of mind,
And inspired devotion;
By Divine Will is the holy Preceptor met,
Who all *future* births purifies. (2)
Wonderful is the true Divine Word, P. 1277
That rarely one God-directed realizes.
In wondering ecstasy should the Lord be lauded,
Who is supreme over all :
Himself He grants liberation, Himself union—
This by His grace comes. (3)
Of the eternal Lord Supreme, the holy Preceptor has
granted vision,
Whereby has rained amrita, the heart found poise,
And fixed in devotion in the *holy* Pool abides.
By blessing of the Name Divine is life ever green,
Withering or dried never. (4)
Without the holy Preceptor's guidance none ever
found the Lord—
Test it whoever may.
By Divine grace is the holy Preceptor met,
In spontaneous lucky meeting.
The egoist in delusion lost,
Bereft of luck, finds not the wealth of *devotion* to the Lord. (5)
All that bears the Three qualities[1] is evanescent—
Some study and cogitate this.
Such find not release, nor ever reach the Door of Liberation.
Without guidance of the holy Preceptor are bonds not snapped,
Nor devotion to the Name inspired. (6)
Brahmin scholars and ascetics vowed to silence,
have studied Vedas to exhaustion :
Such cherish not the Lord's Name, nor find abode in their
true self;[2]
Yama, agent of death leaves not them alone—
By falsehood within are they destroyed. (7)
All yearn after *devotion to* the Name Divine—

1. See Glossary.
2. Home.

Without supreme good luck is it not attained.
Should by Divine grace the Master be found,
The Lord's Name in the self is lodged.
Saith Nanak : By *devotion to* the Name alone comes exaltation—
May I forever in the Lord remain absorbed. (8) (2)

In the Measure Malar—Composition of Guru Amar Das
Ashtpadi (Octet)
SCORE 2
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari Hari kirpā karei Guru kī kārai lāe

By grace the Lord appoints *man* to the Master's service;
Banishing suffering, in the Name Divine absorbs *him.*
By devotion to the holy Eternal is man's state ennobled,
As is absorbed the Master's teaching enshrined
in his Word. (1)
My self ! serve the Lord, wherein lies *true wealth* :
By the Master's grace is attained the wealth that is God,
And in everlasting serene meditation is the
self engaged. (I-Pause)
Should the woman[1] away from her Lord, deck herself,
Would she be reckoned a wanton, and into ignominy fall.
Vain is the egoist's way :
The Name he neglects and numerous ritual acts performs. (2)
Should the woman by the Master's guidance *blessed,*
deck herself,
By teaching of the holy Word
Is her Lord in the heart lodged.
Suppressing egoism, one Sole Master she honours[2] :
Such a one is called a woman of noble repute. (3)
None has *to the Lord* attained without guidance of the
benevolent Master;
The egoist to lure of duality is attracted.
Let the enlightened this realize;
Without the Master's touch comes not liberation. (4)
All indulge in various kinds of verbiage :
Till the mind be subdued, arises not devotion

1. Symbol for the seeker.
2. Lit. Knows, recognizes.

By illuminating wisdom blooms lotus of the heart :
In such heart is lodged solely the Name. (5)
Many that in egoism seek to perform devotion. P. 1278
Neither is their mind in it immersed, nor comes to them joy.
All their talk is display of ego :
Worthless their devotion; wasted their life. (6)
The devotees, of the Lord approved are such,
As constantly to the Name are devoted;
Ever they behold manifest to them the holy vision of God,[1]
That in the Master's Word is pervasive. (7)
The Lord Himself grants liberation and devotion,
In the world egoism is the great malady.
This malady by the Master's grace is cured;
Those cured of it are holy,
In the holy Eternal absorbed. (8) (1.3.5.8)

In the Measure Malar—Composition of Sri Guru Arjan Dev
Chhant (Lyric)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Prītam prem bhagati kei dātei

Beloved, donor of loving devotion,
Thy servants to Thyself hast Thou devoted :
To Thy self day and night Thy servants hast Thou devoted :
For an instant they put not Thee out of mind,
Thou who art preserver, treasure of merit,
Ever by our side, Lord repository of all merit.
With Thy feet is the heart charmed;
Thy servants with elixir of the Name intoxicated.
Saith Nanak : Of the Beloved ever gracious,
A rare one out of millions has realization. (1)

Prītam Terī gati agam apārei

Beloved ! unknowable, beyond limit is Thy grace.
Great sinners hast Thou saved,[2]
Lord, that art purifier of the fallen, beloved of devotees;
Ocean of grace.
Thou to whom is known the state of our heart,

1. Name.
2. Those fallen greatly hast thou ferried across.

In holy company spontaneously
May I ever lovingly contemplate Thee !
Those for millions of births in births wandering,
By contemplation of the Name hast Thou saved.
Nanak for Thy sight thirsts;
Pray cherish him. (2)

Hari charan kamal manu līnā

In the Divine lotus feet is the heart absorbed.
Lord who art water; Thy servants are *like* the fish.
Lord, I that am a fish in water, to another I turn[1] not.
By the arm grasp me; grant the Name.
By Thy grace comes exaltation.
In holy company with single-minded devotion lovingly contemplate
The Lord, gracious to the humble.
Nanak, helpless, low to His shelter has come;
By grace has He made him His own. (3)

Āpas kau āpu milāyā

To His essence has Himself
The Divine monarch, shatterer of doubt, united me.
Met is the wondrous Lord, knower of the heart,
treasure of merit beloved.
Arisen is great joy and happiness, as Divine merit have
I ever contemplated.
By union with Him are we exalted; by His sight charmed—
Thus is attained what is primally recorded.
States Nanak humbly : I seek shelter with such
As on the Lord have meditated. (4) (1)

---

1. Know.

Vār in the Measure Malar—Composed by Sri Guru Nanak Dev*
(To be sung in the tune Rana Kailash and Maldeo)**
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Amar Das)

Guru miliyai manu rahasīyai jiuṇ wūṭhai dharaṇi sīṇgāru

By the Master's contact is the heart delighted,
As is the earth decked when rain falls.
All around is verdure visible, and ponds and pools P. 1279
to the brim are filled.
The heart with deep red dye[1] of truth is saturated;
Abloom is lotus of the heart; in the mind is lodged truth,
That from the Master's Word is in bliss.
The egoist from this is away—this you behold with insight :
Like the deer in snare caught, death over his head
looms visible.
Hunger and thirst *for the world*; slander, lust and wrath—
These are evils of terrifying aspect,
Without contemplation of the holy Word.
These truths to the bodily eyes visible are not.
Should it please Thee Lord ! those *in Thee* contented,
From entanglements are freed.
In service of the Master is *devotion's* root made firm—
The Master is ladder as well as boat.
Saith Nanak : By devotion is found the Essence,
When the devotee's mind is sincere. (1)

Sloka (Guru Nanak Dev)

Heko pādharu heku daru Gūr paurī nij thānu

One is the Way, one the Door :
The Master is the ladder leading the *seeker* to his true home.
Saith Nanak : Supremely beautiful is the Lord—
In devotion to the holy Name lies all bliss. (2)

---

* In this Vār the Paurīs (Stanzas) are of Guru Nanak Dev's composition. The slokas interspersed are of the composition of Guru Nanak Dev, Guru Angad Dev, Guru Amar Das and Guru Arjan Dev, as indicated in the text.

** The directions for the choric signing of Vārs occurs elsewhere also in the text of the holy Granth Sahib. Certain popular tunes, suited to the metres were so indicated.

1. *Majith* (madder) symbol of fervent devotion.

Pauri (Stanza)*

Āpīnai āpu sāji āpu pachhāṉiyā

His self He created and Himself realized;
Separating sky and earth, the canopy He spread.
Unpropped by pillars He holds the sky, by His manifest Ordinance.[1]
Then created He sun and moon, whose light is pervasive;
Then by a wondrous miracle made He night and day.
Then were instituted holy bathing-spots,
For ritual bath and discourses *dharma* on sacred days.
None Thy equal—what can one say in description of Thee ?
He on the throne eternal is seated—
The rest all is evanescent. (1)

Sloka (Guru Nanak Dev)

Nānak sāvaṉi jei wassai chahu omāhā hoe

Nanak, by the shower of Savan[2] these four get delight :
Serpents, deer, fishes and the wealthy to pleasure inclined. (1)

Sloka (Guru Nanak Dev)

Nanak, by the shower of Savan these four suffer agony of separation :
Cow-calves, the poor, wayfarers and those serving others. (2)

Pauri (Stanza)

Tūṇ sachā sachyiāru jini sachu vartāiyā

Thou art true and holy;
Righteousness hast Thou established.
In Thy ecstasy of meditation, the origin hast Thou concealed,
Brahma, supreme *among gods,* has not yet Thy extent known.
Neither hast Thou father no mother, who might have born Thee.
Neither has He form or feature or any hue out of the universe.
Of hunger and thirst has He no feeling, eternally fulfilled,
In the Preceptor has He merged His self—
His Ordinance[3] in the universe is in operation.
By true devotion is He pleased,
In truth absorbed. (2)

---

* All *Pauris* in the Vār are of the composition of Guru Nanak Dev.
1. Shabda=Word.
2. The rainy month-July-August.
3. Shabda.

Sloka (Guru Nanak Dev)

Vaidu bülāiyā vaidagī pakaṛi ḍhanḍolei bāṇh

They called in the physician who felt my pulse :
The simple physician not knowing, the pang from the heart arises.[1] (1)

Sloka (Guru Angad Dev)

Vaidā vaidu swaidu tūṇ pahilān rogu Pachhāaṉu

Thou wise physician, diagnose first the malady;
Prescribe then the remedy that all maladies may cure—
Such a medicine as all maladies may remove and to the body bring comfort.
Saith Nanak : Heal thyself first—then mayst thou be called a true physician. (2)

Pauri (Stanza)

Brahmā Bishanu Maheshu Dev üpāiyā

Then did the Lord create the gods Brahma, Vishnu and Shiva.
On Brahma did He confer the Vedas, and worship to him assigned.
Among the ten Incarnations[2] was manifested Rama the King,
Who by Divine will the demons destroyed.
After created Shiva, called Ishvara and Mahesh, who the extent has not found.
On holy principles is His throne established. P. 1280
Setting creation to various tasks, has He concealed His Self.
His Primal Ordinance for righteous action has given direction. (3)

Sloka (Guru Angad Dev)

Sāvaṉu āiyā he sakhī kaṇtai chitti karehu

My sister-friend[3] ! Savan has come; contemplate the Beloved.
Saith Nanak : In sorrow pine the abandoned wives,
That to others are inclined. (1)

Sloka (Guru Angad Dev)

My sister-friend[3] ! Savan has come; rain-clouds are looming.
Saith Nanak : In joyful sleep lie the blessed wives that their lords truly love. (2)

---

1. This sloka is associated with an episode with an episode in Guru Nanak Dev's life.
2. These are incarnations of Vishnu, the principal ones being Rama and Krishna.
3. Symbol for the seeker

Pauri (Stanza)

Āpei chhinjh pawāi mallān khārā rachchiyā

Himself has He made the arena and contest of champions
arranged;
In tumult have they in the arena descended;
God's devotees *there at* are delighted.
Egoists thoughtless and raw, are overthrown !
Himself the contender, Himself the victor.
Himself Master of the contest.
One sole Lord is over all—by the Master's guidance realized.
Without pen and ink has His writ
By Ordinance for all been recorded.
Holy company and congregation is
Where the Lord's praises are the theme of discourse.
Saith Nanak : By the holy Word and Divine laudation
Is truth realized. (4)

Sloka (Guru Amar Das)

Ūṇnavi ūṇnavi āiyā awari karendā wann

Come the rain-clouds, flying low, with changing hues :
How may I know what hue my love for the Lord will assume ?
Joyful[1] will grow the woman[2] that in her heart
bears fear and love.
Saith Nanak : The woman without fear and love
Never shall find happiness. (1)

Sloka (Guru Amar Das)

Low clouds have come,
Raining showers of pure water :
Saith Nanak : unhappy is the woman[3] whose love for her
Lord is snapped. (2)

Pauri (Stanza)

Dowaiṇ tarfāṇ ūpāi iku vartiy

He made the two sides—the *worldly* and the *unworldly*—
And Himself is manifest among both;
By Scriptural scholasticism[3] is introduced disputation.
In the worldly way and the way of renunciation

---

1. In these slokas *rang* stands for 'hue' as well as for the implied sense of 'joy'.
2. 'Woman' as elsewhere, is symbol for the seeker.
3. *Veda-bānī*.

Dharma is guide along the path.
Egoists unprincipled[1] and false.
At the Divine Portal are found lacking in faith.
Those by the Master's Word guided are the true heroes,
Subduing lust and wrath.
In the Eternal Mansion by the holy Word are they exalted.
Thy devotees, attached to the holy Name, with thee find favour :
The holy Preceptor they serve—
May I be a sacrifice to such ! (5)

Sloka (Guru Amar Das)

Ūṇnavī ūṇnavi āiyā varsai lāe jhaṛī

Low are the rain-clouds flying,
In continuous shower raining.
Saith Nanak : The woman that to her Lord's Will is obedient,
Shall find joy everlasting. (1)

Sloka (Guru Amar Das)

Why behold this poor cloud ? Nothing in its power lies.
Bear ever in your thoughts Him who this cloud has sent down.
Him in mind will keep whoever has Divine grace.
Saith Nanak : All without grace fall into moaning
and wailing. (2)

Pauri (Stanza)

So Hari sadā sarevīyai jisu karat na lāgai vār

Be devoted ever to the Lord who in an instant raises creation;
Who the firmament has spread,
And in an instant unmakes and makes.
Himself has He created the universe,
And His might contemplates.
Egoists in the Hereafter are called to reckoning, P. 1281
And are grievously chastized.
The God-directed honourably render their account,
And with wealth of noble qualities are rewarded.
There none can reach, none to hear their wailing and shrieking.
There the holy Preceptor alone is the true friend,
And at the end brings succour.
These creatures no other help have :
The holy Preceptor, God-appointed, is their helper. (6)

1. Raw.

Sloka (Guru Amar Das)

Bābīhā jis noṇ tūṇ pūkārdā tis noṇ lochai sabhu koi

Chatrik ! All seek Him for whom thou dost cry.
By grace shall He send the shower,
Turning all to verdure.
By the Master's grace is He attained—
Thus the rare spirits realize.
In all states must He be meditated on—
Thus shall come joy everlasting :
Saith Nanak : Perpetually is raining *amrita* in showers :
On those by the Master guided, does the Lord confer it. (1)

Sloka (Guru Amar Das)

Kalmali hoi medanī ardāsi karei liv lāi

The creation that is in distress,
With mind concentrated makes supplication.
The Lord, attentively listening spontaneously[1] sends comfort.
He commanded Indra[2] who sent down ample showers,
Whereby shall grow good and wealth plentiful.
Beyond reckoning His favour.
Nanak, laud thou the Name—
The Lord to all sends down sustenance :
Such is His blessing—its consumption brings joy,
Banishing forever suffering. (2)

Pauri (Stanza)

Hari jīo sachā sachu tūṇ sachei laihi milāe

The Lord pure and holy, to Himself unites the pure *in heart* :
Those *given to* duality are on the other side :
For such no union may be.
Himself He unites and casts asunder;
Himself by His might becomes manifest.
In worldly attachment lies sorrow and sequestration—
Each, what is recorded for him, earns.
May I be a sacrifice to such as to the Lord's holy feet
are devoted;
As the lotus in water, so are they situated.
Such are truly blessed as their egoism have cast off.

1. Sahj-Subhāi.
2. The god of rain.

Never comes sorrow or sequestration to such,
As to Lord's person cling. (7)
Sloka (Guru Amar Das)

Nānak so sālāhīyai jisu wasi sabhu kichhu hoe

Saith Nanak : Praise is due to Him who is Almighty :
All you that live, worship Him; nothing else is *real*.
As by the Master's guidance is the Lord in the self lodged,
Comes joy everlasting;
Doubt is dispelled and all anxiety relieved.
All bliss *then* spontaneously comes;
Indescribable is this state.
As the holy Master in the self is lodged,
Are all desires[1] fulfilled.
Saith Nanak : To those in His reckoning approved,
With cherished care[2] He listens. (1)
Sloka (Guru Amar Das)
Amrita perpetually is in shower—only to the enlightened
comes this realization.
Those that by the Master's guidance get realization,
In their hearts is lodged amrita.
Such, banishing egoism and desire,
In ecstasy quaff amrita perpetually.
The Lord's Name that is *true* amrita,
By His grace descends in showers.
Saith Nanak : By the Master's guidance becomes manifest
The Lord, the Supreme Self, the Supreme Might.[3] (2)

Atulu kiun tolīyai vinu tolei pāiyā na jāe P. 1282

How weigh Him who beyond computation is ?
Without comprehension may He not be attained.
By the Master's Word contemplate Him,
And in His qualities be absorbed;
Himself shall He compute,
Himself grant union.
Beyond computation, beyond expression He abides.
May I be a sacrifice to the Master,

1. (The world of reference herein spiritual).
2. From a close distance.
3. Murāri.

From whom has true realization come.
The world is tricked : amrita in abundance[1] lies about.
Of this the egoist no awareness has.
Nothing but the Name shall go *with man* in the Hereafter—
The egoist shall depart, his life made waste.
Those by the Master's teaching awakened, guard their home—
Minions of evil prevail not against such. (8)

Sloka (Guru Amar Das)

Bābīhā nāṇ billāī nāṇ tarsāi ehu manu khasam kā hūkamu manni

Chatrik ! wail not nor let thy heart yearn—
To the Lord's Will submit.
Saith Nanak : By submission to the Divine Will is desire banished,
And the face with joy ruddied. (1)

Sloka (Guru Amar Das)

Chatrik ! By water dost thou survive; in *search of* water
dost wander;
Ignorant of the true sustaining water of devotion
Art thou wailing.
In all four directions is this water flooding—
No place of it is deprived.
With this extent of water, those that still thirst,
Are truly unfortunate.
Saith Nanak : By the Master's guidance has
realization come to such,
As in their selves the Lord have lodged. (2)

Pauri (Stanza)

Nāth jatī sidh pīr kinai antu na pāiyā

Supreme Yogic, celibates, sidhas, pirs[2]
None *God's* extent has discovered;
The God-directed, meditating on the Name,
In Thee have been absorbed.
To spread darkness over thirty-six Yugas was His pleasure;
Then was manifest nothing but the territory expanse of waters;
The Creator, great in extent, immeasurable, inaccessible,
Alone then existed.
Then created He fire, air and hunger and thirst.

---

1. Lit. Amrita is there to carry away in loot.
2. Siddha is an accomplished Yogī : Pīr a Muslim mendicant or Sūfī.

Over the world appointed He death and duality;
Such alone are by the Creator saved
As realization of the Word are granted. (9)

Sloka (Guru Amar Das)

Ihu jalu sabhtai varasdā varsai bhāi subhāi

Everywhere falls rain-water,
By the benevolent Divine Will.
In this rain such are fresh and green
As in the Master's teaching are absorbed.
Saith Nanak : By Divine grace comes joy,
And all creation of suffering is relieved. (1)

Sloka (Guru Amar Das)

In the dew-drenched hours of night did the lightning flash,
And in showers fell the rain;
By this rain, as is the Lord's Will,
Grows wealth of grain in abundance
Which consumed, satisfies hunger,
In this water lies the secret of life.
Worldly wealth is a form of Divine play,
Coming and going by turns.
The enlightened find their wealth in the Name—
Therein are the ever absorbed.
Saith Nanak : To such alone is granted this wealth,
As by Divine grace are favoured. (2)

Pauri (Stanza)

Āpi karāi karei āpi hauṇ kai siuṇ karīṇ pukār

Himself the chief cause of all, Himself is He doer,
To whom may man carry supplication ?
Himself the reckoner and prompter to action.
All happens as He Wills—only ignorant fools *think*
their will prevails.
From Him comes liberation and absolution.
All is within His sight and hearing—
Of all creation to He prop.
Solely He pervades all creation, and each one judges.
By self-search with the Master's guidance,
arises love for truth. P. 1283
Saith Nanak : Whom else may we supplicate for anything ?
He is the Supreme Bestower. (10)

Sloka (Guru Amar Das)

Bābīhā ehu jagatu hai mat ko bharami bhulāi

The whole world is turned chatrik—on this be not in any illusion :
The Chatrik is of the animal creation, bereft of thought :
It known not, the true Amrita is the Name Divine
That all thirst removes.
Saith Nanak : Whoever by the Master's guidance quaffs this,
Never again feels thirst. (1)

Sloka (Guru Amar Das)

Soothing[1] is the measure Malar[2] :
Meditation on God by *this* brings serenity.
This to the whole world comes by Divine grace.
As falls rain, all creation finds the way of life,
And the earth is decked.
Saith Nanak : Water is the source of all life—
From water all find sustenance.
Rare are such as by the Master's guidance find realization—
Liberation everlasting to these comes. (2)

Pauri (Stanza)

Sachā vepārwāhu ikko tūṇ dhaṇī

Holy, above desire—Thou the true Master.
All in Thy power lies—who else may count ?
Man with false pride is filled—
Thou the true jewel,[3]
In transmigration has Thou cast creation.
Those serving the holy Preceptor alone for anything count.
Should egoism be cast out, of no account would man hold himself.
The egoist in the dust of attachment is involved,
as one in jungle lost,
One particle of the Name, of countless sins is annuller. (11)

Sloka (Guru Amar Das)

Bābīhā khasma kā mahalu na jāṇahī mahalu dekhi ardāsi pāi

Chatrik ! thou knowest not the Master's mansion :
On beholding it, make supplication.
On thy own prompting speakest thou much;
of little avail is thy wailing.

---

1. Cooling.
2. Name of the measure of this composition.
3. (*Mani* there is a possible ambiguity. It may imply value, greatness).

Mighty bestower is the Lord—all wishes He grants :
Not the Chatrik's only, the whole world's thirst He quenches. (1)

Sloka (Guru Amar Das)

In the dew-drenched night cried the chatrik,
In serene truth of heart;
In water lies my life; without it may I not live.
This water from the Master's Word comes, as is egoism discarded.
Saith Nanak : He without whom for an instant may one not live,
By the Master is union with Him granted. (2)

Pauri (Stanza)

Khanḍ patāl asankh mai gaṇat na hoī

Innumerable, beyond count are the continents and nether worlds.
Of these art Thou Creator and Preserver—
From Thee their creation; from Thee their destruction.
The creation into eighty-four lakh species divided,
From Thee has originated.
Some are made kings, nobles and lords arrogant in their titles;
Others are bankers[1] with loaded wealth—
In duality caught, have they missed true honour.
Some are donors, some beggars—
Of all He is Master.
Those bereft of the Name are vulgar,
Destined to face *Yama's* terror.
Saith Nanak, Falsehood shall be destroyed;
What is made true by Him shall last. (12)

Sloka (Guru Amar Das)

Bābīhā guṇvantī mahalu pāiyā auguṇvantī dūri

Listen, thou chatrik ! The woman that has merit the Lord's mansion has attained;
One with demerits is cast off :
The Lord within thee abides,
Ever made manifest by the Master's teaching.
Those beholding Him wail not nor cry,
Saith Nanak : Those dyed in the Name find union spontaneous. P. 1284
Through endeavour *to live* Master's Word. (1)

---

1. Shāh : This is the usual style to designate a Hindu banker or money-lender.

Sloka (Guru Amar Das)
Supplicates the chatrik : By grace grant me the boon of
spiritual life;
Of me bereft of water, is not quenched the thirst :
Life out of me is ebbing.
Thou art bestower of endless bliss,
Giver of hoards of merit.
Saith Nanak : By the Master's guidance the Lord
grants liberation,
And at the end is the succourer. (2)
Pauri (Stanza)
Āpei jagatu ūpāi kai guṉa auguṉ karei bīchāru
The world has He created, and *each one's* merits and
demerits judges.
The Three qualities are a terrible snare,
Keeping away the self from devotion to the Name.
Those discarding good and doing evil,
At the Divine Portal find ignominy;
Their life, forfeited as at gambler's throw.
What good their sojourn on earth ?
Merit is in those that by guidance of the holy Word their
ego subdue,
That day and night to the Name are attached;
And in the heart have lodged the holy Lord inaccessible,
without extent.
Thou art bestower of the store of merit, we sinners.
Those by His grace blessed,
Contemplation of the Master's Word obtain. (13)
Sloka (Guru Arjan Dev)
Rāti na wihāvī sākatāṇ jinnhāṇ wisrai nāuṇ
Heavy on the misbelievers, bereft of the Name, falls the night.
Saith Nanak : For those singing the Lord's praise, happy are
nights and days. (1)
Sloka (Guru Arjan Dev)
Saith Nanak : Those that please the Lord, Shine at the
Portal in splendour :
On their foreheads shine rubies, diamonds, pearls and all
precious stones.[1] (2)

1. Used symbolically.

Pauri (Stanza)

Sachā satiguru sevi sachu samāliyā

By service of the holy Preceptor truth have I contemplated.
Deeds by the Master's teaching done,
At the end stand by *man*.
Yama, agent of death, dare not touch
One by the holy Eternal protected.
By light of the Master's teaching my lamp have lighted.
Egoists false, bereft of the Name,
Wander about like goblins :
Animals in human form, wrapped around with skins,
Black their hearts.
By light the holy Word have I beheld
Truth operating everywhere.
Saith Nanak : The Name is true wealth,
As by the holy Master revealed. (14)

Sloka (Guru Amar Das)

Bābīhai hūkamu pachhāṉiyā Guru kai sahji sūbhāi

By the Master's teaching spontaneously inspired,
Has the chatrik realized the Divine Ordinance :
The cloud rains by Divine grace, in thick showers.
Then is the chatrik's wailing stopped,
And joy in his heart lodged.
Saith Nanak : Laud Him who to all creation sustenance
provides. (1)

Sloka (Guru Amar Das)

Chatrik ! Thou knowest not for what really thou dost thirst,
And by what may this be quenched.
In involvement in duality, holy amrita may not he obtained.
Should He show grace, without search is the holy Preceptor found.
Saith Nanak : From the holy Preceptor is obtained amrita,
Whereby comes absorption in serenity. (2)

Pauri (Stanza)

Iki vaṉkhandi baisahi jāi saddu na devahīṉ

Some to forests repair, and send not back an echo;
Others bear cold frost, frozen water and ice;
Still others smear ashes over the body, washing not their filth.
Some these are that bear matted locks, fearful of aspect,
And ruin their homes.

Others wander about nude day and night, P. 1285
And sleep not a wink.
Some expose their limbs to burning flames, tormenting themselves :
Without devotion, with ashes on the limbs—
What good all their wailing ?
Only by serving the holy Preceptor
Would they shine in splendour at the Portal Divine. (15)
Sloka (Guru Amar Das)

Bābīhā amrit velai boliyā tāṇ dari sūṇī pukār

As rose the chatrik's cry in the morning's ambrosial hours,
To the Divine Portal it penetrated;
Came to command to the cloud to rain by Divine grace.
May I be a sacrifice to such as in their hearts
Truth have cherished.
Saith Nanak : From devotion to the Name, from contemplation
of the Master's Word,
All *life* is verdant *joy*. (1)
Sloka (Guru Amar Das)
Listen thou chatrik ! By wailing how so long,
Shall thy thirst not be quenched;
By Divine grace is the holy Preceptor met;
By grace is inspired devotion.
Saith Nanak : With the Lord in the self lodged,
The mind from evil is freed. (2)
Pauri (Stanza)

Iki Jainī ūjhaṛ pāi dhuruhṇ khuāiyā

Jains are thrown astray, by Primal Writ misled—
They utter not the Name :
With their hands they pluck their hair cutting not these.
In filth they remain involved night and day,
To devotion to the holy Word indifferent.
Neither perform they cast obligations nor have decencies,
Their life a waste.
Impure their minds, unused to caste codes,
Impure[1] the food they consume.
None without submitting to the holy Word
Has found way to true conduct.
The God-directed into the holy Supreme Being are absorbed. (16)

1. Jūthā=that which has been foulded by touch.

Sloka (Guru Amar Das)

Sāvaṉi sarasī kāmaṉī Guru-shabdīṉ vīchāri

In Savan[1] is the woman joyful, contemplating the Master's Word.
Saith Nanak : One that to the Master is devoted,
Is of eternally blessed matrimony. (1)

Sloka (Guru Amar Das)

In Savan[1] burns his sorrow the woman without merit,
That to duality is attached.
Saith Nanak : One that to her Lord is not attached,[2]
With all her decking in ignominy must fall. (2)

Pauri (Stanza)

Sachā alakh abheo haṭhi na patījaī

The holy Lord, inaccessible, of deep mystery,
By forced penance is not won over.
Some *sing to Him* in measure and tunes;
By music is He not pleased.
Some to rhythm perform dances—
Such is not the way to devotion.
Some that are unwise starve themselves—
What good are these ?
With their inordinate desires, noway are they satisfied.
Many in ritual actions bound,
In distraction exhaust themselves.
In *devotion* to the Name lies true gain—
Those so devoted quaff amrita.
Only the God-directed derive *joy* of loving devotion. (17)

Sloka (Guru Amar Das)

Gurmukhi malār rāgu jo karehṉ tin manu tanu sītalu hoi

Those that by the Master's inspiration sing the measure Malar,
Joyful[3] are they in mind and body;
By guidance of the Master's Word realize they the sole Lord,
The holy One without a second.
Pure their mind and body, pure their repute by *devotion* to
the holy Lord,
With devotion in their heart, exaltation to them
spontaneously comes.

---

1. The months of rains (July-August); 'woman' is symbol for the seeker.
2. The original word would imply, 'understands not the way of her Lord'.
3. Cool.

In Kali Yuga is spread pitch darkness;
Egoists in it are strayed from the way.
Saith Nanak : Truly fortunate are those,
That by the Master's guidance see the Lord manifest. (1)
Sloka (Guru Amar Das)
As by grace Indra sends rain,
Is mankind joy-filled.
He by whose command Indra sends showers,
To Him may I be a sacrifice a hundred times !
By the Master's guidance contemplate the holy Word, P. 1286
And chant the holy Lord's praise.
Saith Nanak : Those in the Name dyed are pure—
In serenity in truth absorbed. (2)
Pauri (Stanza)

Pūrā satiguru sevi pūrā pāiyā

By devotion to the holy Preceptor, perfect in realization,
Is the Lord all-perfection attained.
By supreme good fortune, through meditation,
Is the holy Word perfect, in the self lodged.
By means of perfect illumination and meditation
Is impurity *of mind* banished.
Realizing the Lord to be the true holy bathing-spot,
Has the mind therein taken the dip.
Blessed is their birth from the mother's womb,
That subdue the ego and in the holy Word die.
Such, in holiness *wrapped*
To the holy Portal come.
One that the Master has pleased,
From all scrutiny is exempt.
Saith Nanak : Those to laudation of holy truth given,
Receive what for them is recorded. (18)
Sloka (Guru Nanak Dev)

Kūlahāṇ deṇde bāwalei laiṇde waḍei nilajj

Ignorant fools confer caps *of distinction.*
That those without shame receive :
Like to the rat are they that may not find entrance to the hole
Yet may tie a winnower on its back to drag within.
They die when confer blessing and those that they bless also die.
Saith Nanak : *To them* is not visible the Divine Ordinance,
To that its operation may lead.

My rabi[1] harvest is God's sole Name; my kharif the holy Name :
At the Lord's Portal is recorded the rental due from me.
Many are the entrances and exists to the world—
Innumerable are those that enter here and depart.
Many are the supplicants; many more beg *blessings of God*
and depart. (1)

Sloka (Guru Nanak Dev)

A hundred pounds[2] of ghee and molasses is the elephant's food,
And five hundred pounds[3] of grain;
After this it grunts, blows and raises dust,
And in regrets yields breath.
The purblind world by arrogance is rendered mad.
Only when to the Lord it submits, it wins favour.
Half a grain is the sparrow's ration, yet in the sky it flies and
utters its yearning.
Such a woman alone wins the Lord's favour
As utters God's Name.[3]
As the powerful tiger kills a hundred deer,
Others after him feed on these :
On that in *arrogance* of power exceeds limits,
In regrets yields breath.
Blinded by power, at whom does the tiger roar ?
Of the Lord is his growling unapproved.
The hopping insect that loves the bitter akk,[4]
On the akk[4] branch settled, on it feeds.
Him the Lord may favour, should he repeat God's Name.
Saith Nanak : Four days is life's[5] duration—
Quest for pleasure in it leads only to suffering.
Many boast of removing it, yet few practise *what they claim,*
Caught in sweets dies the fly :
Those under Thy protection feel not death's approach :
Such the world's ocean cross. (2)

Pauri (Stanza)

Agam agochar tūṇ dhaṉī sachā alakh apāru

Inaccessible, unknowable—Thou art the holder of all bliss—

---

1. *Rabī* is the spring harvest, of wheat, gram, barley etc. *Kharīf* is the autumn harvest of rice, sugarcane, maize : The imagery here is from farming.
2. *Man,* a weight now equivalent to 880 lb., is old days a pound or half seer.
3. Khudāi, khudāi.
4. A bitter plant, yielding small oval fruit.
5. World.

Holy, beyond reach, of extent unknowable.
Thou the Donor, all beggars *at thy Door*—
Thou the sole Giver.
Those serving Thee find joy,
In contemplation of the Master's teaching.
Some it pleased Thee that to Maya they be attached.
Man, following the Master's Word,
Should laud the Lord and the heart bear love and devotion.
Without love no devotion can be,
Without the holy Preceptor's guidance is not inspired love.
Thou the Lord; Thee all are serving—
I a minstrel at Thy gate raise supplication.
Confer on me blessing of contentment,
And prop of Thy holy Name. (19)

Sloka (Guru Nanak Dev)

Rātīṇ kālu ghaṭai dini kālu P. 1287

At night and in the day is life's span[1] reducing;
The body disintegrating, straw-like is becoming
All worldly entanglements being then over,
Even the practice of austerity is forgotten.
Man, purblind, in worldly involvement exhausts himself.
When dead, the survivors wail and wish him back alive :
Without realization no insight comes.
Wailing for the dead, people themselves *in the end die,*
Saith Nanak : Such is the Lord's Will.
Those neglectful of the Lord are truly dead. (1)

Sloka (Guru Nanak Dev)

Everything dies—affection and love, as also hostility and strife.
Gone is the fine hue, tarnished is beauty of form;
The frame cast in suffering neglected lies.
Whence came he, where to gone ?
What was he, what not[2] ?
The egoist passed life in loose talking,
In pleasure and self-gratification indulged.
Saith Nanak : Without attachment to the Name,
Man is like one to shame exposed, with clothing from head
too foot torn. (2)

1. Time.
2. (Such are the philosophical issues raised after death).

Pauri (Stanza)

Amrit Nāmu sadā sūkhdātā antei hoi sakhāī

The Name, giver of life,[1] brings joy everlasting,
And at the end is our succourer.
Without the Master's *guidance* is the world as mad,
In the Name uninstructed.
Those serving the holy Preceptor are approved of God—
With the holy Light is their light merged.
He is the Master : His true servitor is one
That His Will in his heart cherishes.
Who by his own will guided has found joy ?
Blind himself, blind his acts.
Maya-poison satisfies not hunger,
The unenlightened never are rid of desire.[2]
All involved in duality are lost—
From the holy Preceptor alone comes realization.
Those serving the holy Preceptor *alone* find bliss—
This by the grace of the Lord of the Will[3] comes. (20)

Sloka (Guru Nanak Dev)

Saramu dharamu due Nānakā jei dhanu pallai pāi

Nanak ! decency and righteousness are both *with man,*
Should *God* endow him with the wealth *of devotion.*
Not such wealth is our friend as brings chastizement.[4]
Those that have worldly pelf, are truly the destitute.
Those in whose heart Thou art lodged, are store-houses
of merit. (1)

Sloka (Guru Nanak Dev)

Painfully is worldly wealth garnered;
Falling away, suffering it causes,
Saith Nanak : Except by devotion to the holy Name,
none fulfilled feels.[5]
Beholding of *human* beauty satisfies not hunger—
Its sight each time stimulates desire for it.
Indulgence in bodily pleasures brings only more suffering. (2)

---

1. Amrita.
2. Their hunger is not satisfied.
3. (The meaning is, one whose will is absolute).
4. By which blows fall on the head.
5. Gets rid of hunger.

Sloka (Guru Nanak Dev)

In performing thoughtless[1] acts the mind grows blind;
Blindness of mind makes blind the physical faculties.
How may mud secure a bank when even stone embankments
give way ?
As breaks the embankment,
Neither boat nor raft avails in the immeasurable depth.
Saith Nanak : Bereft of succour of the holy Name,
Are numerous banks sunk. (3)

Sloka (Guru Nanak Dev)

A man may be master of lakhs of weights of gold and silver,
And may be wealthiest among millions of the wealthy;
He may be lord of vast hosts, of bands and lance-bearers,
And rule over lakhs of mounted soldiers.
There is a spot where the ocean is to cross,
That is full of water and fire to immeasurable deaths;
Its shore not visible with cries and wails unending heads.
Saith Nanak : There will it be tested who is the true king. (4)

Pauri (Stanza)

Iknāṇ galīṇ zanjīr bandi rabbāṉīyai

Some are bound in chains of devotion to God;
Such by realization of truth are from bonds freed.
Whatever is recorded is by man received—of this you
be certain.[2]
By the Ordinance is made the judgement—this after P. 1288
departure *from life* is known.
Realize that by the holy Word is the ocean of the world crossed.
Thieves, philanderers, gamblers—
All in the press are crushed.
Slanderers and traducers of others in manacles are bound.
Those that by the Master's guidance in truth are absorbed,
At the Divine Portal find honour. (21)

Sloka (Guru Angad Dev)

Nāuṇ fakīrai pātissāhu mūrakh panditu nāuṇ

A mendicant is given the title *patishah*; a fool called *pandit;*
A blind man is called evaluator—such is nature of the
usual parlance.

1. Blind.
2. Know to be true.

A mischief-monger becomes chief, and a bad woman is seated
at the head.
Saith Nanak : By the wisdom granted by the Master,
Know such to be the way of Kali-Yuga. (1)
Sloka (Guru Nanak Dev)
Dear, falcons and state officials are given training,
That in snares spread around, their follows they get entangled—
In the Hereafter shall they find no rest.
Such are truly learned, well-taught and wise,
As live in accordance with holy piety.[1]
Only that which has roots to grow from, can cast a shade
from above.
Rulers are turned beasts of prey,[2] their officers hounds;
None do they allow in peace to rest.
The subordinates wound *the people* with their claws :
You dogs ! lick on the blood and marrow of *the poor.*
Know, that there, where creation will be judged,
All such will be disgraced[3] and branded as false. (2)
Pauri (Stanza)

Āpi ūpāe medanī āpei kardā sār

Himself creation He raise, and cherishes,
Without fear of God is not snapped illusion,
Nor love for the Name in the *heart* instilled.
By the holy Preceptor's teaching arises fear,
And the Door of liberation attained.
From fear comes the serene state,
And merging of none's light with the endless effulgence.
By fear is crossed the ocean of the world
Through contemplation of the Master's teaching.
Through entertaining fear is attained the Lord without fear,
Endless, of extent unknowable.
Egoists know not the secret of such fear;
Burning in desire, they wail.
Saith Nanak : Through devotion to the Name[4] is attained bliss,
As in the heart is cherished the Master's teaching. (22)

---

1. Nām.
2. Tigers.
3. Their noses shall be chopped off.
4. Nām.

Sloka (Guru Nanak Dev)

Rūpai kāmai dostī bhūkkhai sādai gaṇḍhu

Beauty and lust in bond *of attraction* are tied;
Appetite whets taste.[1]
Greed and wealth inextricably are tied.
To the drowsy and narrow strip is a luxurious bed.
In wrath one barks, gets ignominy
And blindly does senseless chattering.
Saith Nanak : Silence best;
Bereft of the holy Name, the mouth fills with foul stench. (1)

Sloka (Guru Nanak Dev)

Empery, wealth, beauty, pride of caste and youthfulness—
All these five are robbers[2] of *goodness* :
By these five marauders is the world robbed—
None caught by these preserves decency.
Those that the Master's feet worship,
May these robbers themselves rob.
Saith Nanak : Those that are unfortunate,
Everywhere are robbed. (2)

Pauri (Stanza)

Paṛhiyā lekhedāru lekhā mangīyai

One that education has received, is liable to accounting—
His reckoning must be called.
One bereft of the Name is false and into hardships must fall :
In difficult paths and roads blocked,
Lanes barricaded, *is he caught.*
To the contented comes the Word of the holy Lord,
above desire.
He is unfathomable, deep,
Immeasurable His depth.
None without the Master's teaching liberation shall find—
Several chastizement to him must come.
By devotion to the Name does one in honour depart for the
true abode.
Know that breath and sustenance by His Ordinance to *each*
comes. (23)

---

1. Lit. There is a tie between appetite and taste.
2. *Thug*, a robber. The current meaning of 'cheat' is a later addition.

Sloka (Guru Nanak Dev)

Pauṇai pāṇī agnī jīo

From air, water and fire are living objects made, P. 1289
Subject now to pleasure, now to pain.
On the earth, in the nether regions and the sky,
At His Portal are all objects His servitors.
Some are long-lived; others die of wasting diseases.
Some have more than can by spending end;
Others ever remain beggars.
By His Ordinance He makes and unmakes millions each instant:
All by His nose-string[1] are controlled—
To some He grants liberation and their restraints[2] removes.
Without hue and feature, incalculable, inaccessible—
How Him to expound, how His greatness express ?
All-holy, true is His aspect.
All doing, all exposition is by His power—
Yet inexpressible He remains.
One that to the exposition of the Inexpressible listens,
To him come esoteric powers, enlightenment,
Realization and joy everlasting. (1)

Sloka (Guru Nanak Dev)

One that the holy ecstasy contains,[3]
Over the nine sources of sense-experience gains control.
Should he with each breath worship the Lord,
Everlasting shall his life[4] be.
Whence has man come, whither shall he go ?
Should he die while living, with God shall he find approval,
One that of the Ordinance has knowledge,
And the Essence realizes—
Such awareness by the Master's grace comes.
Egoism, says Nanak, leads to bondage.
By discarding egoism is transmigration annulled. (2)

Pauri (Stanza)

Paṛhīyai nāmu sālāh hori büddhīṇ mithiyā

True learning in lauding the holy Name lies—

1. Bullocks etc. by this are subdued.
2 Nose-string (of animals).
3. Lit. Bears the unbearable (a mystical expression).
4 Wall (used as symbol).

All other kind of knowledge is false.
Away from holy commerce *with God,*
Life is going waste,
Without limit or extent,
None has found His *reality.*
The whole world, to truth indifferent,
In a dark dust-storm is involved.
Those indifferent to the Name, in burning cauldrons shall roast—
On blazing fire they throw the oil of duality.
Such into the world arrive,
Then is their play up—
All their life in straying passed.
Saith Nanak : One in truth dyed, to holy truth is united. (24)

Sloka (Guru Nanak Dev)

Pahilāṇ māsuhṇ nimmiyā māsai aṇdari vāsu

Born out flesh, in flesh does *man* live.
With life comes love of flesh, bones, skin, limbs[1]—
All are flesh.
As from flesh the living body issues, the breast that is flesh,
It grasps in mouth.
Of flesh is the mouth, of flesh the tongue,
Through flesh is breath *drawn.*
As is man grown up, matrimony he enters,
And brings home flesh.
Of flesh is born flesh,
With flesh are all relationships established.
By touch of the holy Preceptor is the Divine Ordinance realized,
Whereby comes fulfilment.
Not by man's own effort comes liberation :
Saith Nanak : Such talk only to perdition leads. (1)

Sloka (Guru Nanak Dev)

Over the fetish of flesh[2] dispute blind fools,
Of enlightenment and contemplation ignorant.
Which is flesh, which vegetation ?
Which to sin leads ?
After the tradition of the gods, was the rhinoceros slaughtered,
And *of its flesh* burnt sacrifice offered.

---

1. Body.
2. Crying 'flesh, flesh'.

Those that at night-time gobble up flesh,[1]
Pose to discard flesh and stop their noses.
A great show of piety they make before others—
Of enlightenment and contemplation ignorant.
Saith Nanak : What avail arguing with the purblind.
Neither would they say anything sensible,
Nor follow whatever is told them.
Truly blind is one whose actions are blind—
The mind's eye he lacks
From mother's and father's blood are they born,
Yet flesh and flesh they abjure.
As at night come woman and man together,
Foul is their conduct.
Of flesh are we begotten, from flesh born; P. 1290
Of flesh are we vessels.
Brahmin ! ignorant of enlightenment and contemplation,
Thou art yet reputed to be wise.
Revered sir ! the flesh that is brought from outside dost thou discard,
But those in thy home, of flesh made, thou thinkst good.
From flesh are all living objects made.
In flesh is life lodged.
Those by the false[2] protector *instructed;*
Consume what is forbidden[3] and discard what is lawful to each;
Know, that of flesh are we begotten, from flesh born;
Of flesh are we vessels.
Brahmin ! ignorant of enlightenment and contemplation,
Thou art yet reputed to be wise.[4]
In Puranas and in Muslim books is *consuming* flesh commended;
In all Four Ages is flesh in general use.
In sacrifices and in fine wedding ceremonials
Is *use* of flesh in vogue.
Women and men, of flesh are born,
As also kings and great potentates.
Shouldst thou feel to hell are they wending their way,
Receive thou not their charity.

---

1. (Refers to cruelty, exploitation).
2. Blind.
3. Implies meat slaughtered according to Muslim rites, forbidden to a Hindu. Implies unlawful gains.
4. The point is that the orthodox Brahmins' stock-in-trade is forbidding flesh food and such other articles of orthodoxy

What absurdity that the donor to hell may go,
While the recepient to enter heaven is *believed.*
Brahmin ! ignorant thyself, others thou dost instruct—
Strange that thou art declared wise !
Brahmin ! thou knowest not where from is flesh born :
From water grows grain, sugarcane and cotton;
From water is the world reckoned born.
Water claims to be pure, yet from water comes much that
arouses evil.[1]
Saith Nanak after contemplation :
Shouldst thou discard all such delectable objects,
Mayst thou claim to have exercised true renunciation. (2)

Pauri (Stanza)

Hauṇ kyā ākhāṇ ik jībh terā aṇtu na kinahī pāiyā

How may I express Thee with my one tongue ?
None has Thy extent known.
Those the holy Word contemplating,
In Thee are absorbed.
Some in ochre robes wander along—
None without the holy Preceptor's guidance has
the Lord attained.
Over many lands they wander to exhaustion;
Thou from sight[2] art concealed.
A *shining* jewel is the Master's Word,
That by its light reveals the Divine sight.
One by the Master's teaching realizing the self,
Into truth is absorbed.
Showmen of piety that make exhibition of themselves,
Are vulgar exhibitionists and into transmigration *fall.*
Those that to the holy Eternal are devoted,
Laud Him in constancy. (25)

Sloka (Guru Nanak Dev)

Nānak māyā karam birakhu phal amrit phal visu

Saith Nanak : Actions in the world performed, are the tree;
Its fruit amrita or poison.
All is as the Creator disposes—
Some are made to partake of one, some of the other. (1)

---

1. i. e. Liquors, flesh etc.
2. Inside.

Sloka (Guru Angad Dev)
Saith Nanak : Burn into flames worldly honours :
These accursed ones have caused neglect of the Name,
And at departure go not with man. (2)
Pauri (Stanza)

Siri siri hoi niberu hükami chalāiyā

By Divine Ordinance each for *his* actions shall be judged.
Judgement in Thy hand lies : Thou to the heart art pleasing;
When death leads our being away in bonds, none can
then save it;
Old age in its might, riding our shoulders
Shall its dance enact.
The holy Preceptor, who is the ship, the boat, *alone*
may *then* save.
Raging fire shall ever blaze.
Like a bird, our being shall pick grains in bondage—
By Divine grace[1] may it find release.
All shall happen as the Creator may Will :
Falsehood shall be destroyed. (26)
Sloka (Guru Nanak Dev)

Ghar mehn gharu dekhāi dei so satiguru pürakhu sujānu

He that in our self may reveal vision of our true abode
Is the enlightened holy Preceptor.
Then shall play the mystic music of five P. 1291
esoteric instruments,
And the drum of the holy Word resound.
In that state shall be revealed wondrous continents,
Regions, lands and zones.
Loud wire instruments there play;
On the righteous throne sits there the King *of Universe.*
In the state of serene enlightenment[2] shall the melody be heard,
And in unbroken ecstasy shall consciousness be fixed.
There shall the inexpressible discourse on the Lord
be contemplated,
And all desire annulled.[33]
The lotus of the mind turned upwards, with amrita shall be filled.
And the mind from wandering shall cease.

---

1. Command.
2. Sukhmanā.
3. Desire into the mind shall be absorbed.

Utterance *of the holy Name* without sound, neglected shall
never be,
And the self in eternity be absorbed.
All sister-damsels of the senses with the five noble scions[1]
shall find union,
And by the Master's guidance shall the self in its true
home task abode.
Nanak is slave to such as in the Word searching,
This state attain, (1)
Sloka (Guru Nanak Dev)
The glamorous world is all mortal;
Yet my senses astray, see not the inevitable grave.[2]
Lord ! lowly and humble am I,
Thou a mighty river.
Grant me one sole boon :
The *world's* poison attracts me not.
In Thy wisdom hast Thou filled this unbaked pitcher of
clay with water.
Whatever my strength, from Thy might comes.
Nanak the dog, with Thy court is infatuated—
Ever-increasing is this infatuation.
A *blazing* fire is the world;
To it God's Name brings soothing coolness. (2)
*Pauri Navīn Mahalla V (*New Stanza contributed by Guru Arjan Dev)*
Sabho vartai chalatu chalatu vakhāṉiyā
All is His wonder-play; a wonder-play is it to be called.
The transcendent Being, Supreme Lord,
By the Master's guidance is realized.
By resounding of the kettle-drum, are all evils fled;
In holy company are we saved,
And all desire annulled.
In contemplation of the bountiful Lord
Have we all joys experienced;
The whole world has been revealed as a canopy spread of grace.

---

1. (The five qualities of truth, contentment, compassion, righteousness and forbearance).
2. (Here the terminology points to these lines being addressed to Muslim listeners. There are some sentences and phrases in Persian).

*This Pauri is of Guru Arjan Dev's composition, the others being by Guru Nanak Dev.

Himself He grants liberation and union—
May I be a sacrifice a hundred times to Him !
Saith Nanak : Those pleasing the Master are to Him united. (2)
Sloka (Guru Nanak Dev)

Dhannu su kāgadu kalam dhannu dhannu bhāṇḍā dhannu massu

Blessed is the paper, blessed the pen, the inkpot and the ink;
Blessed the scribe, saith Nanak,
Who the holy Name has inscribed. (1)
Sloka (Guru Nanak Dev)

Āpei pattī kalam āpi ūpari lekhu bhī tūṇ

Thou the sole Doer; all existence is of Thy making.[1]
Pauri (Stanza)

Tūn āpei āpi vartadā āpi baṇāt baṇāī

None besides Thee is real—in *all creation* art Thou pervasive.
Thou alone dost know Thy state and Thy extent;
Thine to evaluate Thyself.
Inaccessible, unknowable, beyond reach art Thou,
By the Master's teaching manifested.
In *our* mind is filled ignorance, suffering and doubt—
By enlightenment from the Master emanating
Are these eliminated.
On whomsoever falls His grace, He grants union—
Such a one in meditation on the Name is absorbed.
Thou art the Creator-Being inaccessible,
Everywhere pervasive.
Few are such as to Thy Will are obedient—
Such Nanak lauds. (28)

(Found correct)*

In the Measure Malar—Composition of the venerable Bhakta Namdev P. 1292

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sevīlei Gopāl Rāi akūl niranjan

God's devotees seek to serve the Divine Lord, unborn, immaculate,
Begging *of Him* devotion in charity. (I-Pause)
He in whose house the directions are seen as tents,
Whose home is the painted paradise,

1. Lit. Thou art solely the tablet the pen and writ thereon.

* Note in the original text. 'Shuddha'/ ('Shuddhu' ?)

And who fills all the seven worlds;
In His home abides Lakshmi[1] ever virgin;
He with whom moon and sun are lamps;
With whom time that enacts marvels is the citadel-keeper,
appointed over heads of all—
Such is the Divine puissant[2] monarch. (1)
He in whose house four-faced Brahma is potter, vessel-fashioner,
Who the world has made;
He in whose house is crazed Shiva,
World-teacher, enunciating the essence of enlightenment;
He at whose portal sin and merit are mace-bearers,
And whose reckoning Chitra and Gupta[3] record;
By whose decree Dharamraja makes dissolution
And is His door-keeper—
Such a monarch is the Divine Lord. (2)
He in whose house the celestial cherishers and the poor rishis
Are singing lays;
He for Him all the Shastras put on guises like mimics in this
small theatre,
Singing in chorus;
He for whom the wind waves the fly-whisk;
He whose handmaid is Maya, conqueror of all the worlds;
He whose hearth is this egg-shell, the earth—
Such is the monarch, Lord of the three worlds. (3)
He in whose home the Tortoise[4] is the bed, Basak[5] of a
thousand hoods the bed-string;
He for whom the eighteen lords of vegetation are flower-girls
And ninety-six crore[6] cloud-strings water-carriers;
He whose perspiration of toes is Ganga;
Whose pitcher stand are the seven seas;
Whose household effects are all creatures—
Such is the Divine monarch, master of the three world. (4)
He whose close associates are Arjuna, Dhruva, Prahlada,
Siddhas, the Buddha,
And whose players are the celestial charisters;

1. The goddess of prosperity.
2. Nar-Harī (man-lion).
3. The celestial recorders of men's deeds.
4. An incarnation of Vishnū.
5. The King of Serpents, Shesh-nāga.
6. Ten million..

He in whose home abide ever so many creatures;
The Lord all-pervasive :
His shelter Namdev seeks,
Whose flags all the devotees wave. (5) (1)

Mo kau tūṇ na bisāri tūṇ na bisāri

*Lord ! put me not out of mind; out of mind
put me not. (I-Pause)
The temples' inmates under illusion of my *low caste*
With me were offended.
Calling me Shudra they pushed me off—
Father Vithal,[1] what shall I do ? (1)
Should you grant me liberation after death, none of its
shall know.
This manikin of a Brahmin calls me untouchable—
Thereby does Thy glory recede. (2)
Thou art known as compassionate, gracious, long are Thy arms.
The Lord turned the temple-door towards Nama,[2]
And the petty Brahims stood repudiated. (3) (2)

In the Measure Malar—Composition of the Venerable Bhakta Ravidas P. 1293

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nāgar janāṇ merī jāti bikhiyāt chmāram

You distinguished folk ! well-known is my cobbler's caste.
Yet in my heart laudation of the Lord I cherish. (I-Pause)
Should wine even in Ganga-water be mixed, God's devotees
of it shall not drink.
Wine or any other substance that is impure, mixing with
Ganga water
Remains not different from it. (1)
The *tār* tree is considered impure,
So also is paper *made from it* considered such.
But when words of the Lord's devotion over it are inscribed,
Is it worshipped and bowed to. (2)
People of my caste are hide-beaters and binders
Carrying carcases of cattle around Banaras.[3]

Note : This hymn recounts a well-known incident in Namdev's career.

1. One of the names of the Vishnū.
2. Short for Namdev.
3. The popular name of Vārānasī.

Yet distinguished Brahmins *to me* make obeisance,
As Ravidas, Thy servant with Thy Name has taken shelter. (3) (1)

Hari japat teū janāṇ padam kawlāspati tās samastūl nhīṇ ān koū

Those that contemplate the Lord's lotus feet none can equal.
None equals those that to the Lord's feet are devoted.
Him who being sole is spread in innumerable *forms,*
Put in thy mind that all-pervaise *Reality.* (Pause)
He in whose *home* is inscribed the Lord's word,
Is of the untouchable dyer's caste[1]
The Lord alone viewing, nothing else.
View it in the *writings* of Vyas or Sanak,[2]
Over seven continents is spread glory of the Name. (1)
He in whose family were kept Id and the goat-slaughter-Id;[3]
He whose people slaughtered cows,
And venerated Sheikhs, Muslim martyrs and Pirs[4] :
His father did that, yet Kabir who became famous the world over,
Differently acted. (2)
Ravidas, untouchable members of whose tribe
Still around Banaras[5] carry carcases,
Orthodox Brahmins to him make obeisance :
To God's devotees is he slave. (3) (2)

In the Measure Malar—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Milat piyāro prān-nāthu kavan bhagati tei

By what manner of devotion comes union with the Beloved
Lord of life !
By *joining* holy company is attained the supreme state. (Pause)
How long shall I wash soiled clothes[6] ?
How long slumber in sleep of ignorance[7] ? (1)
What I gathered *of sins* is all torn off,
And the shop of false merchandize closed. (2)
Saith Ravidas, as was the reckoning made,
All my deeds were to me made visible. (3) (1.3)

1. Reference to Namdev.
2. Names of two rishis.
3. Id is the Muslim festival following the Ramadán fasts; Bakar-Id (goat-slaughter Id) comes in another month.
4. Muslim holy men or saints
5. (See note to preceding hymn).
6. Symbol for slander of others
7. (That is, these must soon end).

RAGA KANARA

In the Measure Kanara—Composition of Sri Guru Ram Das P. 1294
Quartets (Chaupade)

SCORE 1

In the Name of the Sole Supreme Being, Reality
Eternal, Creator, Immanent, Above Fear, Above Rancour;
Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace.

Merā manu sādh janāṇ mili hariyā

By contact with the holy is my heart abloom.
To the holy am I a sacrifice :
By joining the holy am I liberated.[1] (I-Pause)
Lord ! show grace, that fallen at the feet of the holy
I abide.
Blessed be the holy who the Lord have realized—
In contact with the holy are the fallen saved. (1)
The mind in various ways strays; by contact with the holy is it
brought under control.
As by the fisherman who the net in the water has spread,
Like the fish is it caught. (2)
Good and noble are God's devotees; by contact with the holy
is impurity shed.
Cast off are egoism and evil, as cloth by soap treated. (3)
By the writ on the forehead inscribed by the Lord in Primal Time,
The holy Preceptor's feet in *my* heart are lodged.
Then is attained the Lord, shatterer of penury and suffering;
And Nanak, servant of God by *devotion to* the
Name is saved. (4) (1)

Merā manu sant janāṇ pag rein

My heart is turned dust of feet of the holy
By listening to Divine discourse in the holy congregation
By blank heart in God's dye is drenched. (I-Pause)

1. Have crossed the water.

We thoughtless, witless ones that know not of the exalted state
and God's measure,
By the Master are made wise.
The Lord, compassionate to the humble has made us His own,
Whereby our mind the Lord has contemplated. (1)
Should God's devotees, beloved of my heart meet me,
For them my heart would I cut off *in bits* and P. 1295
make offering.
Should God's devotees meet me, comes union with the Lord,
Whereby are we fallen ones purified. (2)
God's servants may be called pre-eminent in the world.
By whose touch are even stones penetrated.[1]
Praise of God's servant is beyond expression by me—
By the Lord are they exalted. (3)
Lord ! merchant-prince are You; to us traders prays grant
the commodity[2]
Lord ! to Your servant Nanak show compassion,
That merchandise of God he may load. (4) (2)

Japi mana Rāma-nām pargās

My self ! the illuminating Name Divine contemplate.
God's devotees, who enter upon devotion, engaged in
household duties yet are anchorites. (I-Pause)
From our hearts the puissant[3] Name of the Lord have
we contemplated,
By grace of the gracious Lord.
Each day was I joyful, abloom was the heart;
Fruitful is our endeavour with hope of union. (1)
With each breath and morsel to the Divine Lord have devoted.
In an instant are sins burnt away; snapped are Maya's bonds. (2)
What are we worms ? What acts of *piety* can we perform ?
The Lord has saved us thoughtless, witless ones.
Full of demerits, heavy stones are we : in holy company
saved. (3)
The entire creation of the Lord is noble;[4] we low, full of evil.
In constant with the Master are effaced our demerits,
Who to the Lord has united Nanak, His servant. (4) (3)

1. (That is, with devotion).
2. (Devotion is meant).
3. Nar-Harī (man-lion) an incarnation of Vishnū
4. High, exalted.

Merai mani Rāma-nāmu japiyo Guru-vāk

My mind the Name Divine by the Master's Word has uttered.
As the Lord, master of the Universe has shown grace,
Gone are foul understanding, duality and expectation
from others. (I-Pause)
Various are the Lord's forms and hues; in each being is the
Lord pervasive invisibly.
By contact with God's devotees is the Lord manifested,
And thrown open are doors of evil. (1)
Great is the repute of God's devotees who in heart the Lord,
Fount of joy have cherished.
By contact with God's devotees is met the Lord,
Joyously as the calf at sight of the mother-cow ! (2)
In the Lord's devotees abides the Lord;
Such are the most exalted among men.
In their hearts abides God's fragrance;
Gone is the *world's* foul stench. (3)
Lord ! Yours are these creatures, created by You;
Save them as Your own.
The brethren-in-God are Nanak's friends,
Mother, father, companions and relations. (4) (4)

Mere mana Hari Hari Rāma-nāmu japi chīti

My self ! contemplate in mind the Lord's Name Divine.
The Divine substance by Maya's citadel is enclosed;
By the Master's Lord is this citadel conquered. (I-Pause)
Caught in false delusions much have I wandered;
Attracted by love for progeny and wife.
Frail like tree-shadow is the body's wall,
Collapsing in an instant. (1)
By whose touch arises faith in the mind. P. 1296
Whoever by the Master's teaching in heart the Lord has
contemplated,
In him in abiding joy of love is the Lord pervasive. (2)
Noble are God's devotees, by whose contact is the heart
Dyed in *devotion.*
God's dye never fades or is washed off;
Those with it in devotion find union with the Lord. (3)
We sinners of numerous sins are guilty :
The Master these has snapped.
As in *our* mouth medicine of the Name Divine he has put.

Saith Nanak, servant of God,
Are the fallen purified. (4) (5)

Japi mana Rāma-nām jagannāth

Myself ! repeat the name of the Lord, master of the universe.
While in whirlpool of poisonous evil were we fallen,
The holy Preceptor by strength of his arms rescued us. (I-Pause)
Lord above fear, immaculate, mighty,[1]
Save us sinners, stones,
We that are attracted by lust, wrath, evil and avarice,
With You saved as iron swimming with wood. (1)
You the great immanent being, inaccessible, unknowable;
For Thee have we searched, yet found not Thy depth.
Thou art the farthest, transcendent;
Thy greatness, Lord of Universe, to Thee alone known. (2)
The Name in visible, unknowable joining the way of the holy
have we contemplated.
To the Lord's discourse in holy company have we listened;
And contemplated the Lord of discourse inexpressible. (3)
Lord master, Lord of the Universe, save me.
Nanak, servant of God is slave of Your slaves :
Lord ! in Your grace keep this servant close to Yourself. (4) (6)

In the measure Kanara—Composition of Sri Guru Ram Das
Partāl (In variable rhythm)
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana jāpuh Rāma-Gopāl

My self ! contemplate the Lord, Preserver of the earth,
The Lord *precious as* diamonds, jewels, rubies.
The Lord's *Name* in the mint of the God-directed is minted.[2]
Thereby shall the Lord be gracious. (I-Pause)
Inaccessible, unknowable are Your merits :
What may my *sole* tongue , so poor, utter of these ?
Supremely precious[3] is the Lord.
Inexpressible is Your discourse, known alone to You—
By repeating the Lord's Name am I thrice blessed. (1)

1. Nar-Harī=man-lion, an avatār.
2. (That is, acquired).
3. A ruby.

The Lord is companion of my life, master;
The Lord is my friend; my mind, body and tongue *repeat*
the Lord's Name :
The Name Divine my wealth and substance,
Those so destined,[1] have wedded bliss with Him—
Such by the Master's teaching the Lord's merits sing :
To such am I a sacrifice.
By utterance of the Lord's Name am I thrice blessed. (2) (1.7)

Hari gūna gāwuh jagadīsh

Sing laudation of the Lord, master of the Universe,
Multiplying the sole tongue into twenty lakhs.
Repeat *the Name* of the Lord, worthy of remembrance,
The Lord gracious. (I-Pause)
The Lord in His grace in service to Himself engaged us, P. 1297
And in repeating the Lord's *Name* did we engaged ourselves.
Your servants that repeat the Lord's *Name* are exalted :
To them am I a sacrifice, peregrinating them. (1)
Lord ! You are great, high, doing what pleases You.
Nanak, servant of God, by the Master's teaching amrita
has quaffed—
Praised and blessed be the Master ! (2) (2.8)

Bhaju Rāmo mani Rāma

My self ! to the Lord be devoted,
Who is without form or feature, and is supreme.
In holy company to the Lord be devoted,
That on thy forehead great good fortune be inscribed. (I-Pause)
The home and abode wherein is lauded the Lord.
is full of joy
By devotion to the Lord.
Sing laudation of the Name Divine, the beloved Lord;
To the holy Preceptor's teaching listen,
By devotion to the Lord comes joy. (1)
Lord-Creator ! in Your grace, the whole creation You cherish;
All existence by You[2] is *pervaded.*
Nanak, *Your* servant to Your shelter has come :
Grant him the Master's teaching,
Whereby to the Lord he be devoted. (2) (3.9)

---

1. (Implying the devotee symbolized the loving wife).
2. Thee.

Satiguru chāṭoun pag chāṭ

The holy Preceptor's feet I kiss,
By whose touch the way to God is made easy.
Quaff gleefully the Divine elixir :
Devotion to the Lord comes from the writ on the forehead
inscribed. (I-Pause)
In great measure are performed the six ritual acts,
By siddhas, yoga-practitioners and Yogis
With hair enmeshed in tufts.
By assuming ritual guises is not attained
Union with the Supreme Being :
The Lord in holy company is attained,
By teachings of the Master and God's devotees,
Whereby are thrown open doors of *illumination.* (1)
Thou art the Lord above all extent immeasurable,
All-pervasive over water and land;
Sole and unique His aspect.
Lord of Nanak, servant of God,
All states to Thee are known and realized,
In each being pervasive. (2) (4.10)

Japi mana Gobind Mādho

My self ! repeat Name of the Lord of Felicity,
Inaccessible, unfathomable.
By the wisdom granted by the Master is attained the Lord,
Which in Primal Time on our forehead is inscribed. (I-Pause)
By garnering of Maya-poison manifold evils the mind enter :
To the Lord be devoted in company of the holy,
Of the holy Preceptor's devotees.
As by the philosopher's stone's touch iron turns gold,
Even so the fallen in holy company, by absorbing the
Master's teaching
Are purified (1)
As with wood abundantly swims iron,
Even so are saved sinners in holy company
Of the holy Preceptor's devotees.
Four are the castes, four the stages of life[1]—
Whoever out of these, saith Nanak, has contact with the Master
Is himself saved and saves all his Forebears. (2) (5.11)

1. These are the stage of the celibate student, the householder, the recluse and the world-renouncer (*sannyāsī*).

Hari jasu gāwuh Bhagavān

Sing praise of the Lord, Master of Felicity;
By singing His praise are shed off sins.
With understanding the Master's teaching acquire,
And with your ears to laudation of the Lord listen,
That the Lord *to you* be gracious. (I-Pause)
Thy servants who on Thee with single mind meditate—
Such of the holy by repeating the Lord's Name
Treasure of the Name obtain.
Devotees meeting the holy Preceptor, master of felicity,
Thy laudation chant. (1)
Lord ! those in whose heart abidest Thou,
Obtain fruit of joy :
These cross the ocean of existence,
And are known as Thy devotees.
Lord ! in service of such engage me :
Lord ! Thou art saviour of Nanak, Thy servant. (2) (6.12)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gāīyai gūṉa Gopāl Kripānidhi

Sing praise of the Lord, treasure-house of grace,
Shatterer of suffering, provider of joy, the holy Enlightener
By whose contact are all powers[1] attained. (I-Pause)
By contemplation of the Name is the mind propped.
Thereby are millions of sinners in an instant saved. (1)
Whoever his Master to mind brings,
Feels not a bit of[2] suffering even in dream. (2)
Whomsoever the holy Preceptor saves as his own,
By his palate[3] of joy in the Lord has taste. (3)
Saith Nanak : By the Master's grace,
In this world and the next is our face made radiant. (4) (1)

Ārādhouṇ Tūjheh Swāmī apnei

Lord ! to Thee I make supplication.
Rising and sitting, in sleep and wakefulness,

1. (Miraculous powers are implied).
2. As much as a sesame grain.
3. Tongue.

With each breath the Lord's Name I utter. (I-Pause)
Such in heart have the Name lodged,
As this boon by the Lord are granted. (1)
In the heart of such enters peace,
And by the Master's Word with the Lord they have union. (2)
He alone has all powers and wisdom,
On whomsoever incantation of the Name
By the Master is conferred. (3)
Saith Nanak : To such am I a sacrifice,
As in Kali-Yuga *devotion to* the Name have attained. (4) (2)

Kīrati Prabh kī gāo merī rasnāṇ

My tongue ! sing praise of the Lord.
Innumerable times to the holy make obeisance—
With them abide the Lord's holy feet. (I-Pause)
Despite numerous devices the *Divine* Portal have I not attained.
Should He be gracious, the Lord's Name may I repeat. (1)
Despite millions of ritual acts is the body not made pure;
In company of the holy is the mind enlightened. (2)
By Maya of numerous varieties[1] is thirst *for it* not assuaged :
By repetition of the Lord's Name is all joy attained. (3)
As the Supreme Being became gracious,
Saith Nanak, were *Maya's* entangled snares snapped. (4) (3)

Aisī māṇgu Gobind tei

Beg this boon of the Lord :
Service of God's devotees, company of the holy,
And attainment of the supreme state by repetition of the Name Divine. (I-Pause) P. 1299
At the Lord's feet worship, and their shelter seek,
Weal comes as by the Lord granted. (1)
This body hard to attain *of such* fruitful be,
As have the holy Preceptor's grace. (2)
Whoever in heart the Master's feet has lodged,
Shattered is his ignorance, doubt and abode of suffering. (3)
Those that in holy company with joy on the Lord have meditated,
Saith Nanak, the Lord, perfection incarnate
Have attained. (4) (4)

1. Hues.

Bhagati bhagatan hūṇ bani āyī

Practice of devotion befits the devotees :
As *their* body and mind in the Lord are absorbed,
To Himself has He united them. (I-Pause)
The world in singing lays is absorbed :
Such alone are saved, as in heart have lodged *the Lord.* (1)
Many have we seen that serve *delicious* viands :
Such alone are filled as God's *lays* have chanted. (2)
The mimic puts on numerous disguises,
Yet *at the end* in his true aspect is he beheld. (3)
All discoursing is mighty snares.
Saith Nanak, servant of God : Truthful doing alone
is pure. (4) (5)

Tero janu Hari jasu sūnat ūmāhiyo

Thy servant on listening to Divine laudation
is joy-filled. (I-Pause)
At sight of the Lord's beauty is the mind illuminated
Wherever is then cast a glance, is He present. (1)
Beyond all objects highest of all,
Is He immensely profound, immeasurable. (2)
Completely to His devotees is He united;
From before His servant has He lifted the veil. (3)
By the Master's grace Nanak sings Divine laudation;
And in equable absorption is merged. (4) (6)

Sanatan peh āpi ūdhāran āiyo

To save His devotees has He Himself arrived. (I-Pause)
At *the Master's* sight is man purified,
As spell of the Lord's Name in *the devotee's mind*
he confirms. (1)
As is taken medicine of God's *Name,*
Are maladies *ended,* and the mind rendered pure. (2)
Then are we made immutable, and in abode of joy lodged,
Nevermore anywhere to stray. (3)
Saith Nanak : By grace of the holy
Are saved those related to them,
And noway by Maya soiled. (4) (7)

Bisari gaī sabha tati parāī

Put away from my mind is envy of others,
As company of the holy I have attained. (I-Pause)

None now is our foe not a stranger—
With all are we in accord. (1)
All that the Lord does have we found good—
From the holy is such wisdom received. (2)
The sole Lord in all creation is pervasive :
At this sight in Nanak in bloom of joy. (3) (8)

Thākur jīo Tuhāro parnā

Lord ! under Your shelter I rest.
In Your support lies my honour and exaltation;
Under Your shelter and refuge I lie. (I-Pause)
In You is reposed my hope and trust;
Your Name in my heart have I lodged.
Yours is *my* strength, with You find I joy;
As You command we act. (1)
By Your compassion and grace joy we find;
By Your grace is crossed the ocean of existence.
The boon of fearlessness from the Name Divine is attained, P. 1300
As Nanak his head on the feet of the holy has rested. (2) (9)

Sādh sarani charan chittu lāiyā

Under shelter of the holy to the Divine feet is *my* heart attached.
The world had we heard of as dream, that we have beheld too as dream,
As the holy Preceptor spell of the Name is *us* has confirmed. (I-Pause)
Man with royal authority, beauty or wealth is not satiated,
And again and again *after these* rushes.
By singing Divine laudation is attained joy;
Assuaged is thrist[1] and peace is attained. (1)
Man without realization is as a beast;
Maya's illusion and attachment clinging to him.
Saith Nanak : In holy company is snapped Yama's noose,
And the self in poise absorbed. (2) (10)

Hari kei charan hirdai gāi

From *depth* of heart sing *laudation of* the Divine feet,
That are joy-cooling, image of peace :
Ever contemplate and meditate on these. (I-Pause)

1. Used metaphorically for desire.

Thereby shall all desires[1] be fulfilled,
And suffering of millions of births go. (1)
Absorption in holy company equals holy charity,
And innumerable ritual acts.
Saith Nanak : Thereby is ended agony of death;
Nevermore does death destroy thereafter. (2) (11)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kathīyai sant-sangi Prabh giānu

In the holy congregation of Divine illumination discourse—
The Supreme Lord, supreme inefrangible effulgence,
By whose contemplation comes exaltation. (I-Pause)
By Divine contemplation in holy company
Is annulled transmigration and all struggle flees.
By love of the Supreme Being, in an instant
Are the fallen purified. (1)
Whoever recites the Divine lays, whoever listens to these,
His foul understanding is destroyed.
Of such a one saith Nanak, are all objectives fulfilled;
All his hopes realized.[2] (2) (1.12)

Sādh-sangati nidhi Hari ko Nām

In holy company *is found* treasure of the Name Divine,
That is our companion and helper, valuable to the self. (I-Pause)
By bathing ever in dust *of feet* of the holy,
Are sins of several births removed. (1)
Exalted is utterance of the holy :
Saith Nanak : By its contemplation all creatures find
liberation. (2) (2.13)

Sādhū Hari Hare guna gāi

In company of the holy sing Divine laudation :
Our mind, body, life all is the Lord's,
By whose contemplation is suffering annulled. (I-Pause)
Why to this spot and that be attracted ?
To the sole Lord attach your heart. (1)

---

1. Implies liberation.
2. (These *hopes* and *objectives* are spiritual in nature).

Supremely pure is the abode of the holy :
Joining their company on the Lord meditate. (2)
Nanak all else has renounced, and to *the Lord's* shelter come :
Pray grant him union with Thyself. (3) (3.14)

Pekhi pekhi bigasāuṇ sājan Prabhu āpanā ekānt

At sight of the Lord unique, *true* Friend P. 1301
Am I in bloom of joy. (I-Pause)
Nothing else is like unto the Lord,
Image of bliss and equable joy. (1)
By contemplation of the Lord even once,
Are millions of sins annulled. (2)
By contemplation of His merits flees suffering
And the heart grows peaceful. (3)
Saith Nanak : My tongue ! by contemplation of *Divine* merits,
Dyeing in joy of the Lord, quaff amrita elixir. (4) (4.15)

Sājanā sant āo merai

Devotees of God ! true friends, step into my house. (I-Pause)
By singing of blissful merits of the Lord,
Are sins effaced and move far off. (1)
As *my* forehead on feet of the holy I place,
In *my* dark house enters light. (2)
By grace of the holy is lotus of the heart abloom,
And beholding the Lord close, to Him am I devoted. (3)
By grace of the Lord have I met the holy-----
Nanak to that moment is a sacrifice. (4) (5.16)

Charan saran Gopāl terī

Lord ! at Thy feet I seek shelter :
From attachment, pride, fraud and doubt save me,
And my fetters snap. (I-Pause)
We that were sinking in the ocean of existence,
By contemplation of the Lord, mine of jewels are saved. (1)
Lord ! Thy Name is joy-cooling.
The Lord is the Master, perfection incarnate. (2)
The Lord is annuller of suffering of the humble,
Treasure of grace, saviour of the fallen. (3)
For millions of births suffering have I undergone :
Saith Nanak, by repetition of the Name by the
Master's guidance,
Joy have I attained. (4) (6.17)

Dhanni uh preeti charan sangi lāgī

Blessed is love fixed in the *Divine* feet.
As by good fortune are met the holy,
Joy of millions of recitations of holy texts,
Austerities *have we attained.* (I-Pause)
I, helpless slave am Thy servant—
All other shelter have I discarded.
All manner of doubts by contemplation of the Lord are snapped,
And by application of collyrium of enlightenment
Is the sleeping understanding awakened. (1)
Thou art fathomless, supreme Lord, ocean of grace,
Great[1] mine of jewels.
The mendicant Nanak the Name Divine begs,
And his forehead at the feet of the Lord placed. (2) (7.18)

Kuchil kathor kapat kāmī

Foul, hard-hearted, deceitful and lustful that I am,
Save me Lord ! in whatever manner may please Thee. (I-Pause)
Thou that art almighty, puissant to grant shelter,
Save me by force of Thy might. (1)
Release comes not by repetition of texts, austerities,
Keeping vows, ritual purity and self-restraint.
Lord ! From deep dark cavern pray succour Nanak,
By casting on him Your glance of grace. (2) (8.19)

In the measure Kanara—Composition of Sri Guru Arjan Dev
SCORE 4
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nārāyan narpati namaskārai

To the Master, who to the Lord, Divine monarch makes obeisance
Am I a sacrifice : Saving himself, me too he saves. (I-Pause)
What of His merits may I express, Without end or limit that are ? P. 1302
Millions upon millions are these—
Who may do the reckoning ? (1)
Thou of deepest dazzling hue,
At Thy thought is my understanding struck with marvels.

1. Perfect.

Saith Nanak : God's devotees taste of joy *in God,*
Like the dumb that only smile at tasting delight. (2) (1.20)

Na jānī santan prabh binu ān

God's devotees know not other than the Lord.
High and low they reckon alike:
By their mouth giving expression to Him, in their minds
cherishing faith. (I-Pause)
The Lord that is my very life, ocean of joy,
Shatterer of fear, in each being is pervasive.
As the Master breathed the spell into my ear,
Was my mind illumined and fled were fears. (1)
The Lord, almighty, gracious controller of the inner self
Illumination grants :
Day and night Divine laudation sings
To seek His bounty. (2) (2.21)

Kahan kahāwan kau kaī ketai

Many are such as are so reputed :
Rare are God's servants that the essence of Yoga
realize. (I-Pause)
No suffering touches such as keep the sole Lord ever
before their eyes—
Pure joy they experience.
To such none is evil; all are good—
No discomfiture they know, all for them is triumph. (1)
Never knowing mourning, in perpetual joy they abide :
Not abandoning this, nothing else they seek.
Saith Nanak : God's servants are God's own *image,*
Transmigrating never. (2) (3.22)

Hīyeiko prītamu bisari na jāe

May the Divine Beloved never out of my heart be put.
My body and mind in Him are absorbed, mother mine !
Even though the charming Maya is enticing me. (I-Pause)
All those to whom my state I relate,
Are themselves *by her* caught.
One snare many forms has taken,
From whose bonds no escape may be found. (1)
After much wandering Nanak, servant of God
To seek shelter with the holy has come.
Ignorance, doubt and Maya-attachment have they snapped,
And to their bosom clashed him. (2) (4.23)

Ānand rang binod hamārai

Amid bliss, joy and pleasing spectacles we abide,
As the Name we sing, on the Name meditate;
The Name is prop of our life. (I-Pause)
Devotion to the Name is our illumination, the Name our holy bath;
The Name Divine of our objectives is fulfiller.
The Name Divine our noble repute, the Name our source of exaltation.
Across the ocean of existence hard to cross
The Name Divine carries us. (1)
The boon inaccessible, priceless jewel
By *touch of* the Master's feet is attained.
Saith Nanak : The Lord has shown grace,
And in the Divine sight cherished in heart
Are we absorbed. (2) (5.24)

Sājan mit swāmī nero

The Divine friend, companion, Lord is close to us.
By the side of all abiding
Everything He views and to all listens—
Why for achieving life's petty purposes,[1]
In evil doing engage ? (I-Pause)
Other than the Name, all in which thou art involved.
With these shall not last,
In the hereafter all shall become visible and manifest;
Here in darkness of illusion art thou caught. (1)
In *attachment to* progeny, wife and worldly pelf art thou caught, P. 1303
And the Divine Provider hast forgotten,
Saith Nanak : In the sole Lord my trust have I reposed—
The Master my bonds shall snap. (2) (6.25)

Bikhai dalu santani tūmrai gāhiyo

The hords of evil by Your devotees is trampled under foot.
Lord ! Your prop, trust in You, Your shelter have I sought. (I-Pause)
Great sins of multiple births by Your sight are effaced.
Illumination, bliss and light of realization have come
And in equable absorption are we involved. (1)

1. Purpose, objective.

Who dares say nothing by Your power happens—
You that art immeasurably mighty ?
Saith Nanak : Thou ocean of grace !
In *devotion to* Thy Name have I obtained
B'essings such as joy and pleasures of beauty would bring. (2) (7.26)

Būḍat prānī Hari japi dhīrai

The sinking[1] creature by contemplation of the Lord gains poise,
And shattered are his attachment, doubt, suffering
and pain. (I-Pause)
Day and night the Master's feet I contemplate.
Wherever my glance I cast, your shelter I behold. (1)
By grace of the holy the Lord's laudation have I sung.
Saith Nanak : By *obtaining* sight of the Master
Joy have I attained. (2) (8.27)

Simrat nāmu maneh sūkhu pāīyai

By contemplation of the Name obtain joy of heart.
In unison with the holy sing Divine laudation. (I-Pause)
By grace the Lord in *our* heart takes lodgement.
May my forehead on feet of the holy rest. (1)
My self ! contemplate the Supreme Being.
By the Master's guidance, saith Nanak, to Divine laudation
may I listen. (2) (9.28)

Merei mana preeti charan Prabh parsan

My heart for touch of the Divine feet yearns.
My tongue[2] with Divine victuals *alone* is satisfied.
My eyes in the Divine sight find fulfilment. (I-Pause)
The ears with laudation of the Beloved are full,
Whereby is filth of sins and evil cast off.
My feet must run along the Lord's joyful path;
My limbs by serving person of the holy are overjoyed. (1)
With the Lord perfection incarnate, immortal have I taken shelter;
In performing no other devices exhaust I myself.
Saith Nanak : His servants by the arm has He grasped;
Not *left to* perish in the terrible, dark ocean. (2) (10.29)

Kuhkat kapaṭ khapaṭ khal garjat marjat mīchu anik barīyā

Those within whom sound destructive fraud, and thunder
Brutes *of evil,*

1. Said metaphorically for one involved in sin.
2. Palate is implied.

Innumerable times encounter death. (I-Pause)
Behold Beloved, full of egoistic thinking, attached to
other *than God,*
Following foul understanding
In millions lanes[2] I wander. (1)
Immoral my conduct, my doing unprincipled;
Intoxicated by pride in wrath am I burning.
Compassionate, gracious lord, friend of the humble,
Pray save Nanak, who Your shelter has sought. (2) (11.30)

Jīya prān mān dātā

A great loss it is to be unmindful of the Lord,
Conferer of life, breath and honour. (I-Pause)
Those that discarding the Lord to other *than Him* are attached,
Are such as casting off amrita winnow dust.
Thoughtless man ! from pleasures of evil P. 1304
How mayst hope to get joy ? (1)
Lust, wrath and greed that cling *to thee*
Of transmigration are sources.
Nanak, know thou such a one to be saved
As to seek shelter with the *Lord* purifier of the fallen,
has arrived. (2) (12.31)

Avilokouṇ Rāma ko mūkhārbind

The Lord's lotus countenance I behold :
After long search this jewel have I obtained,
Whereby is cast off[3] all *my* anxiety. (I-Pause)
By cherishing *God's* lotus feet in *my* heart,
Is shed foul suffering. (1)
The Lord is my royal authority, wealth and family.
Saith Nanak : In company with the help have I earned the gain,
Whereafter comes not death. (2) (13.32)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Prabh pūjaho nāmu arādhi

By devoted contemplation of the Name,
And touching feet of the holy Preceptor,

1. For the sake of.
2. Symbol for worldly concerns.
3. Forgotten

Worship the Lord.
In the mind find I the Lord illimitable,
And by grace of the Lord conquer the world.[1] (I-Pause)
Various kinds of worship, by various devices have I
sought *to perform* :
True worship is that which pleases the Lord.
This marionette of clay put together,
What acts *of piety* can it perform ?
Lord ! the creature whom grasping by the arm You set
on the way,
With You finds union. (1)
No other shelter behold I;
In the Lord's shelter alone my hope I repose.
What supplication may be offered by this humble one,
When the Lord in each being[2] abides ?
My heart for the Divine feet thirsts.
Nanak, Thy servant is known as Thy slave :
Ever to Thee is he a sacrifice. (2) (1.33)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jagat üdhāran nām prīya terai

Beloved ! Thy Name is the world's saviour.
With the Lord lies treasure of the Name, source of the
Nine Treasures[3]
Beyond compare is joy in the Lord;
Then my mind ! why in *worldly* attachment art absorbed ?
Sight of the holy behold the eyes of such
As on forehead have this *blessing* recorded. (I-Pause)
At the feet of the holy I offer obeisance.
Dust of *their feet* I seek that purifies,
And equals bathing at the sixty-eight sacred spots that
holiness confers.
With each breath, without turning *my* face away,
On the Lord I meditate.

1. Cf. Japuji 28.
2. Vessel.
3. See Glossary.

Wealth counted by the million accompanies not man !
The Name Divine alone at the end is the succourer. (1)
In the Sole Supreme Being fix your desires and pursuit
of honour.
And all feelings of duality discard.
Beloved ! what of Thy merits can I relate ?
Not one of Thy merits can I express. P. 1305
My heart for Thy sight excessively yearns.
Lord Enlightener of the world ! to Nanak grant union, (2) (1.34)

Aisī kaun bidhei darshan parsanā

By what device may the Lord's sight and
touch be obtained ? (I-Pause)
The Lord, of sight fulfilling desires I seek and thirst for;
For Him my heart yearns and pines. (1)
In humility am I absorbed and like the fish
For God's devotee thirst—
Thirst for dust *of their feet.*
To them I seek my heart to dedicate.
The Lord to me is gracious;
So pride and attachment have I discarded;
Thus Nanak with the Lord finds union. (2) (2.35)

Rangā rang rangan ke rangā

Various are the Lord's manifestation[1] :
In all, from the ant to the elephant is He pervasive. (I-Pause)
Some keep fasts and vows, bathe at holy
spots including the Ganga;
Bathe in currents of water and remain hungry and naked.
Folding together their limbs, worship they perform.
Circles on the body[2] they draw, and on their six
limbs[3] put paste-mark.
Without the holy congregation the Divine sight *comes not.* (1)
One may observe hatha restraints and stand without legs,[4]
Yet by malady of egoism one such gripped
And their impediment is not lifted.
Such in lust, wrath and desire burn.

---

1. Hues, varied doings.
2. (These are drawn at Dwārkā and Hinglaj).
3. (These are legs, arms, head and the middle portion of the body).
4. (That is, on one's head as in a yogic pose).

Saith Nanak : Such alone find liberations as
have a noble preceptor. (2) (3.36)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tikh būjhi gaī gaī mili sādh janāṇ

As company of the holy I joined, assuaged is my thirst.[1]
Fled are the five thieves;[2]
In joyful poise Divine merit I *constantly* sing,
Imbued with love for the Divine sight. (I-Pause)
How can I return the *benefaction* the Lord to me has done.[3]
To You is my heart ever and again a sacrifice. (1)
At first falling at the feet of the holy,
In love on You have I meditated.
Lord ! of what nature is Thy abode where the creation
Thou dost contemplate ?
Innumerable of Thy servants Thy laudation sing.
Such alone *With Thee* find union as please Thee.
Nanak, servant of God, in the Lord is absorbed.
Thou solely art real, solely Thou. (2) (1.37)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 8

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tyāgīyai gumānu mānu pekhtā dyāl lāl hāṇ hāṇ mana charan rein

Arrogance and Pride discard;
The gracious Beloved[4] is beholding all;
My mind ! be dust of feet *of the holy.* (I-Pause)
By teaching of God's devotees *is attained* illumination
on the Lord and meditation. (1)
With your heart sing the Lord's laudation;
Form love to the lotus feet of the Lord,
Compassionate to the humble, the charmer.
Gracious Lord ! show compassion and grace.

---

1. That is, desire.
2. The five sources of evil are meant.
3. Lit. How can I do what the Lord to me has done ?
4. Lāl=Lit. a ruby; implied meaning valued, loved.

Nanak seeks boon of the Name.
All attachment, doubt and pride discard. (2) (1.38)

Prabh kahan malan dahan lahan Guru milei ān nahīṇ upāo

Repetition of the Lord's Name impurities destroys. P. 1306
By touch of the Master is He attained,
By no other device. (I-Pause)
Bathing at river-banks, performance of the six ritual deeds,
Keeping long matted hair, performing fire sacrifices,
Carrying the hermit's staff—these avail not. (1)
Various devices, austerities, wandering;
Innumerable discourses, *reveal* not His depth or abode.[1]
All means have we studied :
Saith Nanak, joy from devotion to the Name comes. (2) (2.39)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Patit-pāvanu bhagati-bacchhalu bhay haran tāran taran

The Lord is purifier of the fallen, beloved of devotees,
Annuller of fear, liberator.[2] (I-Pause)
By *His* sight are *my* eyes fulfilled;
The ears by listening to *His* laudation
Satisfaction-filled. (1)
Divine Provider to the helpless, lord of life;
Lord, refuge of the humble;
Fulfiller of hopes, destroyer of suffering
Nanak at the Lord's feet has sought shelter. (2) (1.40)

Charan saran dayāl ṭhākur ān nā hīṇ jāi

At the feet of the gracious Lord have I sought shelter;
No other place *of refuge* is for me.
To purify the faller is the Lord's law of grace;
All by meditating on the Lord are saved. (I-Pause)
The world is a marsh, an ocean of evil;
Man in attachment and pride is fallen and blinded,
And in Maya involvement is distracted.
Divine monarch, by the strength of Your arm extricate me,
Save me. (1)

1. Implies the Divine Essence.
2. One who ferries across water.

Cherisher of the helpless, succourer of the holy.
Annuller of millions of sins—
My heart yearns
For sight of the Lord perfection incarnate, repository of merits.
Lord who art compassionate, gracious !
May Nanak's tongue *ever* Divine laudation sing ! (2) (2.41)

Vāri vāroun anik ḍāroun

Over joy with the Beloved lasting even for the twinkling
of an eye
Of a night,
Innumerable objects would I sacrifice. (I-Pause)
Sister-friend ![1] for gold, mansion, silken beds feel I not
attraction. (1)
Pearls, rubies and innumerable joys,
Saith Nanak, without the Name are perishable.
With dry *crusts* of food and sleeping on bare ground,
Sister-friend ![1] in company of the Lord find I joy. (2) (3.42)

Aham tero mukhu joroṇ

Shattering egoism, with God's saints I *consort.*
My heart, invoking the Master, seeks *the Lord.*
The Beloved to my heart is dear. (I-Pause)
In the house of the self is *spread* the delightful couch;
In the open yard of the heart is peace :
Now with the five agents of evil snap ties. (1)
Now does *the mind* not wander and in its place is settled;
And the heart turned away *from God* is abloom.
Ended is egoism's turmoil.[2]
Nanak has sung laudation of the Lord, repository
of merit. (2) (4.43)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace P. 1307

Tāṇ te jāpi manāṇ hari jāpi

Hard is the way that the holy and the scriptures[3] mention,
In attachment involved, from fever of egoism art thou suffering.
To escape these, my self ! repeat the Lord's Name. (I-Pause)

1. Image for fellow-seeker.
2. Noise.
3. Vedas.

Those that to wretched Maya are attached, and with
her intoxicated,
By this attachment are in torment. (1)
Such alone by repetition of the Name are saved,
As by the Lord Himself are succoured.
Saith Nanak : By blessing of the holy
Is shattered attachment, fear and doubt. (2) (5.44)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 10

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Aiso dānu dehu jī santahu jāt jīo balihāri

Holy ones ! grant me the boon to which my heart may
be a sacrifice.[1]
Pride my understanding has attracted, and the five evils
are assertive,
In these am I involved, living close to them.
With the holy have I sought shelter :
From company of the evil rescue me. (I-Pause)
For millions of births in species have I wandered :
Helpless, at Thy portal am I fallen. (1)
By grace of the Lord have I obtained prop of the Name.
Saith Nanak : Thus is the *human* birth, hard to attain, fruitful,
And across the ocean of existence am I carried. (2) (1.45)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 11

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sahaj subhāye āpan āye

Spontaneously has *the Lord* come Himself.
Nothing know I, nor have practised[2] *any device.*
In my innocence has the Lord granted me union
and joy. (I-Pause)
By good fortune to the holy has He united me :
Now the mind wanders not, and in its own abode is settled.
The Lord, treasure-house of merit in the vesture
of the body is manifested. (1)

1. (That is, the born of devotion).
2. Shown.

All else is discarded by love of His feet,
Who in all spots is pervasive.
Now in great joy Nanak His laudation expresses. (2) (1.46)

Gobind Thākur milan durāiṇ

Hard is union with the Divine Lord.
Beyond measure is His form, inaccessible, unknowable,
In all creation pervasive. (I-Pause)
Neither by discoursing nor by wandering over
sacred spots is He attained,
Nor by skill in argument or clever devices. (1)
Various kinds of endeavour have we made—
By grace alone is He met.
Lord compassionate, gracious, ocean of grace,
To Nanak, Thy servant, pray grant dust
of feet of the holy. (2) (2.47)

Māī simrat Rāma Rāma Rāma

Mother mine ! Solely the Lord's Name I repeat—
None other than He is real.
Night and day His lotus feet with each breath
I contemplate. (I-Pause)
By love has He made us His own; this union now snaps not.
The Lord, treasure of merit,
Is my life, mind, wealth and all else. (1)
In all directions is the Lord pervasive—
This in depth of the heart have I beheld.
In shelter of the holy is Nanak saved,[1]
And his terrible suffering shattered. (2) (3.48)

Jana ko Prabhu saṇgei asnehu

The Lord's servant with Him is in love. P. 1308
Divine friend ! Thou my *true* companion art—everything
in Thy house lies. (I-Pause)
Honour I beg and strength;
Wealth, prosperity and progeny grant me; (1)
The Lord is donor of liberation, way of life's enjoyment,
Perfecting bliss, and enjoyment, supreme repository
of all treasures.
By fear[2] and loving devotion dost Thou confer joy :
Nanak ever *to Thee* is a sacrifice. (2) (4.49)

1. Has swum across.
2. (Fear of God is implied).

Karat karat charach charach charcharī

Yogis and those engaging in meditation, scholars
Hold endless discourses and over the earth wander. (I-Pause)
Many in egoism are involved :
Many stupid persons are *as* mad.
Wherever these go, death *grips* them. (1)
Discard, discard pride; death to thee is ever close.
To the Lord in love be devoted.
Saith Nanak : Listen thou thoughtless one;
Without devotion is life all gone waste. (2) (5.50. 12.62)

In the measure Kanara—Composition of Sri Guru Ram Das
Ashtpadiyān (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Rāma-nāmu sukhu pāwaigo

My self ! the Name Divine repeat : Thereby joy shalt
thou obtain.
As *the Name* thou shalt repeat, joy shalt thou obtain,
And by service to the holy Preceptor *in the Lord*
be absorbed. (I-Pause)
God's devotees each moment *for the Name* yearn :
By repetition of the Name shalt thou too obtain joy.
All other pleasures leave *the mind;*
Other than the Name nothing shall delight thee. (1)
By the Master's teaching shall the Lord's *Name* taste sweet,
And the Master with utterance of sweet words shall
inspire thee.
The holy Preceptor's utterance is utterance of the
Supreme Being;
To the *Master's* utterance shouldst thou be devoted. (2)
By listening to the Master's Word is my heart grown tender,
The mind drenched in feeling, and to its true home
in God returned.
There plays evermore the mystic music, and the constant
stream *of joy* drips. (3)
As each instant is the Name Divine sung,
By the Master's teaching shalt thou in the Name be absorbed.
Then shall *the mind* listen to the Name, love the Name
And by the Name be fulfilled. (4)

Man may wear numerous armlets made from gold,
And dresses of various kinds :
Without the Name are all these insipid—
Involved in these shall man be born and die again and again. (5)
Heavy is Maya's veil; *therein caught* shall the mind in
whirlpool be revolved.
Sin and evil are heavy as iron;
With sin shall swimming across[1] be impossible. (6)
God's fear and non-attachment *to the world* is the ship;
The Master who is pilot by the holy word shall ferry you across.
By the Name Divine is encountered the Lord; P. 1309
By the Name shall *the self* in the Lord be absorbed. (7)
In ignorance is *the self* asleep; by the enlightenment given
by the Master shall it be awakened.
Saith Nanak : As be His Will, beings, He guides along. (8) (1)

Japi mana Hari Hari nāmu tarāwaigo

My self ! the Name Divine repeat—this shall ferry thee across.
Whoever repeats it, the Supreme state attains,
And like Dhruva and Prahlad[2] in the Lord is absorbed. (I-Pause)
By grace abounding[3] the Lord to repetition of the Name inspires.
In His grace with the holy Preceptor union He grants;
By union with the holy Preceptor is the Name meditated on. (1)
Impurity of egoism of multiple births to the self sticks;
In the holy congregation is this impurity shed.
Even as iron in company with wood swims, by attachment to
the Master's word
Is attained the Lord. (2)
Join company of the holy; in company of the holy
Shall be obtained joy in the Lord.
One pride-filled acting *contrary to* holy company,
Is as one drawing water and fouling[4] it with mud. (3)
The Lord is His devotees' guardian;
To God's servant joy in God tastes sweet.
Those each instant exalted by the Name,
By the holy Preceptor's teaching *in the Lord* are absorbed. (4)
Ever to God's devotees show humility;

1. Liberation is implied.
2. Dhruva and Prahlād are child-rishis.
3. *Kripā* (grace) is repeated several times.
4. Mixing.

One so showing humility shall obtain fruit of merit.
The evil-doer that the devotees calumniates,
Shall like Harnaksh[1] be destroyed. (5)
Brahma[2] who is born of the lotus and Vyas son of the fish,
By their austerity are worshipped.
Venerate all devotees : thereby shall wandering in
transmigration be annulled. (6)
Be not deluded by considerations of high and low caste :
Sukdev *Brahman* touching feet of Janak the *Kashtriya*
meditated on God.
Even though leavings of food fell over him, for an instant
Was his mind not shaken even a bit. (7)
Janak who the throne of the primal Janak occupied,
Dust *of feet of* nine sages[3] to his face applied.
Saith Nanak : Lord ! grant in Thy grace
That Thy servants' servant I become. (8) (2)

Manu Gurmati rasi gūna gāwaigo

My self ! by the Master's teaching in joy sing
Divine laudation
One sole tongue increasing million-fold should the
Lord supplicate. (1-Pause)
Sheshnaga[4] with his thousands hoods the *Lord's Name* uttered,
Yet found not His extent.
Unfathomable, unknowable art Thou—
The Master's teaching alone to the mind shall bring poise. (1)
Those repeating Thy Name are alone distinguished—
Those repeating God's Name alone joy shall obtain.
Bidur,[5] maid's son, untouchable youth,
By Krishna was embraced and to his bosom clasped. (2)
From water is grown wood; yet wood it makes float over itself.
The Lord Himself exalts His servants,
And fulfils His law of grace[6] (3)
We are stones, iron, large blocks of stones—
In the Master's company as in boat are made to float.

---

1. Hrinyakashyapu, the demon-king, destroyed by the Lord.
2. (These stories come from the Purānic lore).
3. These were Mrīchi, Atre, Angirās, Pulasyu, Puleh, Kritu, Bhrigu, Vashisht and Atharvana.
4. In legend the king of serpents.
5. A devotee of Krishna.
6. Bird=wird (Ar.).

The weaver Kabir in company of the holy was saved; P. 1310
And to the heart of the holy was pleasing. (4)
In all states of standing, sitting, rising, the path
of the Lord we contemplate.
The holy Preceptor in his word is enshrined, the
word is the holy Preceptor,[1]
Pointing the way of liberation. (5)
By the Master's instruction, *repeating the Name* with each
breath have we obtained strength;
Now on the Name *liberator from Yama's* penalty we meditate.
Should egoism by the Master's grace be extinguished,
By the Master's instruction in the Name
shall we be absorbed. (6)
The holy Preceptor, donor of life to beings, to the
unfortunate is not pleasing.
Never again shall this occasion be grasped;
In torment shall man fall into regret. (7)
Whoever seeks his own good, before the Master must bow low.
Lord ! to Nanak show compassion;
Grant that I rub on *forehead* dust of *feet of* the holy. (8) (3)

Manu Hari rangi rātā gāwaigo

The mind, dyed in God *His laudation* will sing.
By fear *of God* are we turned pure; *now* the Master's chemical
dye in it shall settle. (I-Pause)
One dyed in God is eternally a recluse;
The home[2] of such shall the Lord approach.
By dust of feet of such find I life—this the Lord in
His grace shall grant. (1)
Beings gripped by duality in avarice are caught;
Their minds untreated, *God's* dye shall not catch.
As by the Master's Word their life takes a new turn,
And the Master, noble being meets them, does the dye catch. (2)
All ten organs of sensation are ever restless;
And the mind, subject to Three Qualities,[3] finds not poise.
By the Master's instruction is it subdued, and thereby
liberation attains. (3)

1. (This is a well-known doctrine in Sikh theology).
2. Symbol for the self.
3. See Glossary.

The Creator solely in all beings is pervasive;
All beings in the Sole Lord shall be absorbed.
Sole His form, yet various His manifestations;
All under His Sole Ordinance He directs. (4)
By the Master's guidance is realized the sole Lord;
By Godward-facing is He beheld.
The Godward-facing devotee in the Divine Mansion
with Him finds union,
And the mystic music makes. (5)
All creatures has the Lord raised : those that are Godward-
turned exaltation shall obtain;
Without contact with the Master non to the Divine
Mansion attains;
Such in transmigration shall suffer. (6)
Beloved ! for innumerable births have we been separated—
In Your grace with the Master grant us union.
By contact with the holy Preceptor supreme bliss have
we attained,
And even foul understanding blooms forth. (7)
Lord, Life of the Universe ! in me faith in the Name induce.
The Divine Enlightener with the holy Preceptor is one in essence,
Pray with the holy Preceptor grant me shelter. (8) (4)

Mana Gurmati chāl chalāwaigo

My self ! follow the way of the Master's teaching.
As a mad elephant by the goad is subdued, the Master the goad of
the holy Word shall repeatedly apply. (I-Pause)
The mind in ten directions rushes—the Master by inducing
love for God saves it.
The holy Preceptor by introducing in heart the holy Word,
In the seeker's mouth amrita of the Name pours in drips. (1)
Venomous snakes *of evil* with poison are filled; P. 1311
The Master, snake-healer[1], in *the seeker* mouth pours
the Word.
Maya the serpent approaches not such :
The Master, casting off poison in such a one
induces devotion. (2)
The hound of greed is assertive in the city of *the self*—
The Master in an instant shall drive him away.

1. (The snake-healer is a man believed to apply drugs and incantations to drive out snake-venom).

Truth, content and dharma has he settled therein—
Thereby in God's city shall *the seeker* Divine laudation sing. (3)
The creature in mire of attachment sinks—
The Master this sinking creature pulls out.
Crying for his shelter creatures to seek refuge come—
By *strength of* his arm he saves them. (4)
The world dream-like, is a play : this play will all scatter.
By the Master's guidance carry away profit of the Name :
Thereby at the Divine Portal shall you be invested
with honour. (5)
Man acts in pride, collecting cinders of sin.
When death arrives is he in suffering :
What man sows shall he consume. (6)
Devotees of God ! garner wealth of the Name Divine—
As this you spend shall you be honoured.
Consume and spend of it in plenty; the Divine Provider
no scarcity feels. (7)
In the heart is wealth of the Name Divine—
This wealth by seeking shelter with the Master
shall you discover.
Saith Nanak : The Lord compassion has shown,
Shattered are suffering and penury[1], and the creature
absorbed in God. (8) (5)

Manu satigur sharani dhiyāwaigo

The self that to take shelter with the holy Preceptor meditates,
Even though iron, with *touch of* the philosopher's stone
shall turn gold,
And its properties acquire. (I-Pause)
The holy Preceptor, exalted being is philosopher's stone :
Whoever touches him, this reward obtains.
As was Prahlad[2] saved by the Preceptor's teaching,
The Master his servant's honour shall guard. (1)
Noble is the holy Preceptor's Word—by the Master's Word
is obtained amrita.
One that on the holy Preceptor's Word by *utterance of* his
tongue meditates,
Like *the rishi* Ambrik the immortal state attains. (2)

1. Implies spiritual poverty.
2. Name of a rishī.

The holy Preceptor's shelter to *my* heart is pleasing—
On *the Master,* storehouse of amrita shall I meditate.
The holy Preceptor to the humble is compassionate,
And the way of the Lord indicate. (3)
Those seeking shelter with the holy Preceptor are exalted—
The Lord to save them shall come.
Whoever on God's servant aims an arrow,
On *the assailant* will it turn back and strike. (4)
Whoever to the Lord, holy Pool renders service,
This at the Divine Portal shall get him exaltation.
Whoever by the Master's teaching on the Lord meditates,
By the Lord is embraced, and in this state to others
provides union. (5)
The Master's teaching is the holy sound[1] and the true
scripture[2]—
By the Master's teaching on tbe Name meditate.
Such a one become the Lord's own image :
The Lord such a one makes worthy of reverence. (6)
The misbeliever[3] in the holy Preceptor has not put faith—
Such God-denier by the Lord are deluded.
Such in company with hound of passion of greed
To the carcase of pelf shall cling. (7)
The Name Divine is Saviour of the whole world— P. 1312
In the holy congregation on the Name meditate.
Saith Nauak : Lord, save me :
Those kept in the holy congregation *in the Lord* shall be
absorbed. (8) (6)

(One set of six-hymns)

In the measure Kanara—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sei udhrei jin Rāma dhiyāe

Such are saved as on the Lord have meditated.
Endeavour after Maya is to no purpose :
Those meditating on the Lord all reward obtain—
Blessed are such fortunate ones.

1. Nād.
2. Bed (Veda).
3. Sākta.

In the holy congregation are these awakened, and in the
Name absorbed :
To the Sole Lord is their heart's passion attached.
Discarding pride, attachment and evil passions,
To the feet of the holy attach thyself :
Thus shalt thou be saved.
States Nanak in humility : with the Lord I seek shelter,
By great good fortune is obtained His sight. (1)

Mili sādhū nit bhajah Nārāyaṇ

In company of the holy may we ever to the Lord be devoted,
And in great joy the Lord's praise sing :
In singing the Lord's praise find we life, and quaff amrita,
Whereafter may birth and death be annulled.
May we attain holy company and on the Lord meditate,
Whereafter may suffering not afflict us.
Benevolent Lord Creator, show grace,
That the holy we serve.
States Nanak in humility : Dust of *feet of* the holy we seek,
Whereby spontaneously in Divine sight we be absorbed. (2)

Saglei jaṇt bhajahu Gopālai

All you creatures, on the Lord lovingly meditate.
Thereby shall all your repetition of texts, austerity and
self-restraint be rewarded.
Ever on the Lord, controller of the inner self lovingly meditate,
Whereby may your entire life be made fruitful.
Whoever the Lord's praise chants, and ever on Him meditates,
Is of approved life.
Repetition of texts, austerity and self-restraint *to attain* the
immaculate Lord practise—
This Divine wealth alone shall accompany you.
Prays Nanak in humility : In Your grant me jewel of
Divine *devotion,*
That in my *pouch*[2] I may carry. (3)

Mangalāchār choj ānandā

Should the Lord, source of eternal joy in His grace great union,
Will come joy, frolic and bliss,
Should the Lord, provider of joy be met,

1. Fruit.
2. (The origin implies cloth folded to carry something).

Shall heart's desires be fulfilled.
Then shall sound concert of joy, and in noise we be absorbed,
Nevermore in suffering to wail.
The Lord to His bosom[1] has clasped us, granted joy,
And shattered are foul evils.
States Nanak in humility; The Lord, Being eternally joyous
To us has granted union. (4) (1)

Var in the measure Kanara—Composition of Sri Guru Ram Das
To be sung in the tune of Mūsa's Var
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Ram Das)

Rāma-nāmu nidhānu Hari gurmati rakhu urdhāri

By the Master's teaching keep in heart
Treasure of the Name Divine.
Annulling evil of egoism, turn *the Lord's* humble slave.[2]
Thereby shall be won the boon of this life,[3] P. 1313
discomfiture never coming.
Saith Nanak : Greatly fortunate are such as
By the Master's guidance joy in God have obtained. (1)

Sloka (Guru Ram Das)

Treasure of merit is the Lord.
By meditating on the Lord by the Master's teaching
Is attained honour at the Divine Portal.
By repetition of God's Name the face turns radiant
and one is exalted.
Saith Nanak : The Master is *image* of the Lord,
By whose union is attained the Name Divine. (2)

Pauri (Stanza)

Tūṇ āpei hī sidh sādhiko tūṇ āpei hī jūg jogīyā

Thou Thyself art the Yoga-practitioner,
Thou Thyself seeking union with Thy Essence.
Thou art Thyself the essence of joy, Thyself its enjoyer.
Thyself solely operative, all by Thy Will happens.

---

1. Neck.
2. Slave of slaves.
3. Liberation is implied.
Note : All Pauṛīs (Stanzas) in this Vār are of the composition of Sri Guru Ram Das.

Blessed is holy company and the holy Preceptor,
By joining which comes utterance of God's Word.
All in unison repeat the Lord's Name,
Whereby are all sins cast off. (1)

Sloka (Guru Ram Das)

Hari Hari Hari Hari nāmu hai gurmukhi pāwai koe

The Name Divine a rare one by the Master's guidance attains.
By this are egoism and avarice destroyed,
And foul thinking washed off.
Saith Nanak : Those that from Primal Time are so destined,
Each day to the Lord's praise give utterance. (1)

Sloka (Guru Ram Das)

Himself is the Lord gracious, almighty His Will.
Himself operative, none His equal.
All happens as He pleases; all that He Wills happens.
Limitless is the Lord, none His worth has found.
Saith Nanak : As by the Master's teaching is the Lord lauded,
Are body and mind joy-cooled. (2)

Pauri (Stanza)

Sabh joti terī jagjīvanā tūṇ ghaṭi ghaṭi Hari rang ranganā

Life of the world ! all that exists is Thy effulgence;
Each being Thou in God's dye dost universe.
Holy immaculate Being, beloved !
All on Thee meditate.
One Sole Provider is there, all others are beggars,
All from the Lord seek charity;
Thou art servitor and Lord; by the Master's teaching is
one exalted higher and higher.
All utter Name of the Lord, Controller of impulses,
Wherefrom are obtained all desires[1] (2)

Sloka (Guru Ram Das)

Hari Hari Nāmu dhiyāe mana Hari dargah pāwahi mānu

My self ! on the Name Divine meditate, whereby
at the Divine Portal
Mayst thou obtain honour.
Should thy mind in the Master's Word is fixed,
Shall all thy desires be fulfilled.

1. Fruit.

Annulled shall be all sin and evil,
And egoism and pride be cast off.
By the Master's teaching shall the heart's lotus bloom,
And all existence realized as the self and *image*
of the Supreme Being.
Lord ! show the grace that Nanak the Name Divine may repeat. (1)
Sloka (Guru Ram Das)
The Name Divine is holy, by whose repetition is
suffering cast off.
This in the mind of such lodges as from Primal
Time are so destined.
Of those following the Master's will are penury
and suffering cast off.
This no one by following his own will has attained ; P. 1314
Folks ! in your heart determine this.
Nanak, servant of God, is humble slave of such
As the holy Preceptor's feet offer reverence. (2)
Pauri (Stanza)
Tūṇ thān thanantari bharpūru hehṇ Kartei sabh teri baṉat baṉāwaṉī
Lord-Creator ! all spots dost Thou fill.
All by Thee is made.
Creation made in multiple hues and aspects
All by Thee created in many ways.
All in Thy light operate,
Thou with the Master's teaching dost inspire all.
Those having Thy grace to the holy Preceptor are united,
And by the Master's teaching about the Lord are thus enlightened :
All utter the Lord's Name, the Lord contemplate,
Whereby is cast off suffering and desire.[1] (3)
Sloka (Guru Ram Das)
Hari Hari amritu nām-rasu Hari amritu Hari ūrdhāri
Joy of the Lord's ambrosial Name in your heart cherish.
In the holy congregation is pervasive the Lord—this by
contemplation of the holy Word realize.
In the mind is contemplated the Name Divine,
Whereby is egoism's poison cast off.
Those not contemplating the Name Divine

1. Hunger.

On a gambler's throw have forfeited their *human birth.*
By the Master's grace is the Lord contemplated, and the
Name Divine in heart cherished.
Saith Nanak, servant of God : Such in that holy court
radiant faces bear. (1)

Sloka (Guru Ram Das)

Praise of the Lord and *repetition* of the Name
In Kali Yuga is noble and holy practice.
Inspiration to Divine praise by the Master's teaching comes;
The Name Divine is round the neck a string of pearls.
Supremely fortunate are those on the Lord meditating;
To such has the Lord entrusted *His* treasure.
Actions without *contemplation* of the Name bring *man* ever to
ignominy through egoism.
The elephant with water may be washed and rubbed,
Still must he throw dust over himself.
Lord ! in Your grace to the holy Preceptor unite *me,*
Whereby may the Supreme Being in my mind be lodged,
Saith Nanak, servant of God : Hail such
As listening to the Master's teaching in the Lord have
put faith. (2)

Pauri (Stanza)

Rāma-Nāmu vakharu hai ūttam Hari nāiku pūrakhu hamārā

The Name Divine is precious merchandise,
The Lord our leading Master.
The Lord has a play enacted, Himself operating—
The whole world merchants.
Lord-Creator, in all creation operates Thy light; holy
is Thy expanse.
Formless Supreme Being ! fulfilled are all those meditating on You,
And by the Master's teaching chanting Your praise.
All with your tongue utter *Name of* Lord of the Universe,
Life of the Universe, who ferries across the ocean of existence. (4)

Sloka (Guru Ram Das)

Hamrī jihbā ek Prabh Hari kei gūṇa agam athāh

Lord ! one sole tongue have I; unknowable, fathomless the
Lord's merits.
How many we children express Your merits, You who are
unknowable, limitless ?

Lord ! grant us the noble wisdom at the holy Preceptor's
feet to fall.
Lord ! to the holy congregation join us, wherewith may we
sinners be saved.
Lord ! save Nanak, Your servant, and in Your grace grant
him union.
Lord ! in Your grace to our supplication listen,
That we sinful worms be saved. (1)

Sloka (Guru Ram Das)

Lord, Life of the Universe, show grace
And with the holy Preceptor gracious grant union.
As is the Lord gracious, service to the Master to our heart has become pleasing. P. 1315
Forgotten is all desire and motives, and cast off from the
mind are worldly entanglements.
The Master in his grace the Name in *our mind* has confirmed,
And by the Lord granted us bliss.
Nanak, servant of God, the endless wealth has attained—
Wealth of the Name Divine. (2)

Pauri (Stanza)

Hari tūm waḍ waḍei waḍei waḍ ūṇchei sabh ūpari waḍei waḍaunā

Lord ! higher and greater than all else are You.
Lord ! those meditating on the Lord beyond limits,
Thine own become.
Lord ! of those chanting, listening to Your laudation
Are annulled all sins.
By great good fortune on our forehead recorded,
Guided by the Master's teaching,
Have we known Your devotees to be like to You.
Saith Nanak, God's servant's servant :
Meditate all on the Lord ever holy, holy since Primal Time,
His holiness in all time manifest. (5)

Sloka (Guru Ram Das)

Hamrei Hari jagjīvanā Hari japiyo Hari gūrmant

Lord, Life of the universe, as the Master's Word have we
repeated,
The Lord inaccessible, unknowable, spontaneously has
granted union.
The Lord in each being is pervasive;

Limitless too is the Lord.
The Lord of all delights partakes, and is consort of Maya.
To all created beings charity the Lord grants.
Lord gracious ! grant me charity *of the Name*
That God's devotees and the holy seek.
Lord of Nanak, grant union that paean of Thy laudation
we sing. (1)

Sloka (Guru Ram Das)

The Name of the Lord, true friend, in my mind and body
is pervasive.
By the Master's teaching are all desires fulfilled,
Listening to which has Nanak, servant of God
Attained poise. (2)

Pauri (Stanza)

Hari ūttamu hariyā nāmu hai Hari pūrakhu niranjanu maulā

The exalted Lord's Name is bringer of bliss,
In all creation is the Supreme Being, immaculate pervasive.
Of those repeating day and night the Name Divine
Maya kisses the feet.
Ever all beings He cherishes : the Lord is near and yet far.
Such realize Him as by Him are so inspired;
Such as have approval of the holy Preceptor, noble being.
Chant all praise of the Lord,
Whereby in His merits may you be absorbed. (6)

Sloka (Guru Ram Das)

Sūttiyān Hari Prabhu cheti mani Hari sahaji samādhi samāe

My self ! even in sleep the Lord contemplate,
And spontaneously in the Lord be absorbed.
Mother mine ! Nanak servant of God, for the Lord yearns,
With whom the Lord in His grace grants union. (1)

Sloka (Guru Ram Das)

With the Lord solely am I in love;
The Lord solely in my mind abides,
Saith Nanak, servant of God : The Lord solely is my prop;
From Him solely comes liberation and exaltation. (2)

Pauri (Stanza)

Panchei shabda wajei mati gūrmati waḍbhāgīṇ anhadu wajjiyā

By the Master's guidance in my understanding has rung

The concert of five instruments,[1]
And by great good fortune has sounded the mystical music.
The Lord, source of all bliss have I beheld;
By the Master's teaching is the Lord manifested.
Since Primal Time is the Lord of immutable aspect,
Whom by the Master's teaching have we contemplated in love.
Lord gracious, grant this in charity, that Your servant's
honour You save. P. 1316
All in unison on the holy Preceptor call hail,
In union with whom are our blemishes shielded. (7)

Sloka (Guru Ram Das)

Bhagati sarovaru ücchhalai sübbhar bharei wahaṇni

As has risen in flood the lake of devotion,
Thereby are God's devotees flowing full to the brim.
Saith Nanak, servant of God : By great fortune are met those
putting faith in the holy Preceptor. (1)

Sloka (Guru Ram Das)

Beyond count is the Lord's Name :
Beyond expression the Lord's merits.
Inaccessible, fathomless the Lord and the Lord's devotee—
By what device my union with these be found ?
God's devotees to the Lord's merits give utterance—
Yet not an iota[2] of His worth can they realize.
Prayeth Nanak, servant of God : Lord who art inaccessible,
By attaching us to Thy lappet grant us union. (2)

Pauri (Stanza)

Hari agamu agocharu agamu Hari kiuṇkari Hari darshanu pikhā

How may I obtain sight of the Lord, inaccessible, unknowable ?
Were He a material object could He be described—
Without form and feature is He.
Such alone can have sight of Him, as by Him realization
are granted.
The holy congregation is the holy Preceptor's school,
Wherethrough may be learnt the Lord's merits.
Blessed the tongue, blessed the hand and the teacher
In union with whom is writ the Divine account. (8)

---

1. These are the various kinds of musical instruments—those that are stringed, blown into, struck etc. etc.
2. As much as a sesame grain.

Sloka (Guru Ram Das)

Hari Hari Nāmu amritu hai Hari japīyai satiguru bhāe

The Name Divine is amrita, repeated through devotion to
the holy Preceptor.
The Name Divine is holy—
By repeating the Name Divine, by listening to it is suffering
annulled.
Such to the Name Divine are devoted as have this on
forehead inscribed
Since Primal Time.
Such at the Divine Portal in honour are invested,
In whose mind is the Lord lodged.
Saith Nanak : Radiant are faces of such,
As praise of the Lord with heart's love has listened. (1)

Sloka (Guru Ram Das)

The Name Divine is a treasure, that by the Master's
guidance is obtained.
Those on whose forehead this since Primal Time is inscribed,
Union with the holy Preceptor have attained.
Body and mind of such are joy-cooled,
And peace in their mind is settled.
Saith Nanak : By repetition of the Lord's Name
Is cast off all penury and suffering. (2)

Pauri (Stanza)

Hauṇ vāriyā tin kau sadā jinhāṇ Satiguru merā piyārā dekhiyā

To such am I a sacrifice eternally
As the cherished holy Preceptor have beheld.
To such the holy Preceptor has granted union
As this since Primal Time on forehead have got inscribed.
By the Master's teaching is the Lord inaccessible meditated on
Who is without form or feature.
Those by following the Master's teaching meditating on the
Lord inaccessible,
With the Lord become identified.
Repeat all with your tongue the Name of the puissant Lord[1] :
Great is the gain from devotion to the Lord. (9)

1. Nar-Harī (Man-lion).

Sloka (Guru Ram Das)

Rāma-Nāmu ramu ravi rahei ramu Rāmo Rāmu ramīti

The Name Divine we repeat, and in the Lord
All-pervasive are absorbed.
In each being is pervasive the Divine self;
Immersed in joy has the Lord enacted this play.
The Lord, Life of the Universe close to us abides; P. 1317
The Master, true friend has this revealed.
The Lord to such grants union,
As in Primal Time have love for Him got recorded.
Nanak, servant of God on the Name has meditated;
And by the Master's teaching in mind has contemplated Him. (1)

Sloka (Guru Ram Das)

Seek the Lord, true Friend, that by great good fortune alone
Comes in *the mind to* abide.
Saith Nanak : To such as have devotion,
Has the Master, perfectly-endowed revealed Him. (2)

Pauri (Stanza)

Dhannu dhannu sūhāvī saphal gharī jitu Hari sevā mani bhāṇī

Blessed is the happy, fruitful hour
Wherein service to the Lord to the mind has become pleasing.
Disciples of the Master, narrate to me the discourse of the Lord,
His endless tale.
How to attain, to behold the Lord sapient, wise ?
As the self by the Master's teaching in the Name gets absorbed,
The Lord grants union and His Essence reveals.
Nanak to such is a sacrifice
As repeat the Name of the Lord beyond Maya's taint. (10)

Sloka (Guru Ram Das)

Hari Prabh rattei loiṇāṇ giān-anjanu Guru dei

With the Lord's *vision* are my eyes dyed,
As to these collyrium of enlightenment the Master has applied.
The Lord, true friend have I attained—
Spontaneously to Nanak, His servant has He granted union. (1)

Sloka (Guru Ram Das)

In the hearts of God's devotees abides peace,
Their mind and body in the Name absorbed.
Such the Name contemplate, the Name study,
In the Name remain absorbed.

As is attained boon of the Name,
Is anxiety cast off.
By union with the holy Preceptor arises *devotion to* the Name,
And banished all hunger and thirst.[1]
Saith Nanak : By immersion in the Name,
Is the Divine Reality attained. (2)
Pauri (Stanza)

Tūdhu āpei jagatu ūpāi kai tūdhu āpei wasgati kītā

The world hast Thou created and under Thy sway placed.
Some are made egoists and are losers;
Others in union with the Master are victors.
Exalted is the Name Divine, that by good fortune
By the Master's teaching is attained.
Gone is all suffering and penury,
As the Name Divine by the Master is imparted.
Serve you all the Divine heart-charmer, the world-charmer
Who creating the world, under His sway has placed it. (11)
Sloka (Guru Ram Das)

Mana antari haumai rogu hai bhrami bhūlei manmūkh durjanāṇ

Egoists evil of nature in heart bearing malady of egoism,
In doubt are deluded.
Saith Nanak : This malady by association with the holy
Preceptor, sincere friend, is cured. (1)
Sloka (Guru Ram Das)
My mind and body then shall be decked
As the Lord with my eyes I behold.
Saith Nanak : Union with the Lord have I attained,
On hearing whose Word I find life. (2)
Pauri (Stanza)

Jagannāth jagadīshar kartei aprampār purakhu atolu

Disciples of the Master ! on the Name Divine meditate,
Name of the Lord, exalted, priceless :
Meditate on the Name of the Lord of Universe,
Lord of the world, Creator, beyond limit, the Supreme
Being immeasurable.[2]
Those meditating on Him day and night with Him have
found union—

---

1. Implies desire and want.
2. (Lines transposed in rendering).

Of this is there no doubt.
By great good fortune is found association with the
holy Preceptor,
Of the irrefrangible[1] Word.
All on the puissant Lord[2] meditate,
By whose grace is ended Yama's contention. (2)

Sloka (Guru Ram Das)

Harijana Hari Hari chaundiyāṇ saru sandhiyā gāwār

As was devotee God's Name repeating,
A brute at him aimed an arrow.[3]
Saith Nanak : God's devotees by devotion to God are saved—
The arrow[3] has hit him who aimed it. (1)

Sloka (Guru Ram Das) P. 1318

My eyes with love are intoxicated,
And the Lord's truth[4] behold.
Saith Nanak : Pluck these out, should they behold other than
the Lord. (2)

Pauri (Stanza)

Jali thali mahīyali pūrano apramparu soī

The Lord is pervasive over land and water, beyond farthest limit.
All creation He cherishes; supreme is His Will.
Other than He have no mother, father, brother,
progeny and friend.
In each being pervasive, He saves any contemplating Him.
Repeat you all, merits of the Lord, manifest over
the whole world. (13)

Sloka (Guru Ram Das)

Gurmukhi milei si sajjaṉā Hari-Prabh pāiyā rangu

Those that the holy God-facing ones have contacted,
Love of the Lord have attained.
Saith Nanak, servant of God : Laud the Name
And in frolic to the Divine Portal go. (1)

Sloka (Guru Ram Das)

Lord ! Thou art Provider of all, Thine all creation,
Beloved ! all to Thee make supplication; grant them charity.

1. Perfect.
2. Nara-Nārāyaṉa.
3. Symbolizes malice and evil intentions.
4. Nām.

As the Lord, supreme Provider extended His band,
Rain[1] fall over the earth.
As was sown crop of devotion, grew crop of contemplation
of the Name.
Nanak, servant of God, seeks in charity prop of
the Name Divine. (2)

Pauri (Stanza)

Icchāṇ mana kī pūrīyai japīyai sukh sāgaru

By contemplation of the Lord, ocean of bliss
Are all heart's desires fulfilled.
By *means of* the Master's Word, mine of jewels
At the Lord's feet make supplication.
By association with the holy comes liberation,
And torn is Yama's scroll.
By repeating *Name of* the Lord above Maya-taint
Win life's blessing.
Seek you all shelter with the holy Preceptor,
Whereby may be erased scars of suffering. (14)

Sloka (Guru Ram Das)

Hauṇ ḍhūnḍhendī sajjaṇā sajjaṇu maiṇḍai nāli

The Divine Friend I seek, yet is He by my side.
Saith Nanak, servant of God : The inaccessible is
beyond attainment;
The Master, exalted being can grant sight of Him. (1)

Sloka (Guru Ram Das)

Nanak to the holy Eternal is devoted in love—
Without Him may life not be lived.
By contact with the holy Preceptor is attained the Lord,
perfection incarnate,
And the tongue by *repetition* of the Lord's *Name* joy-suffused. (2)

Pauri (Stanza)

Koī gāwai ko suṇai ko ūchari sūnāwai

Whoever chants the Lord's Name, listens to it or to
others relates it
Shed off is his impurity of multiple births,
And fulfilled his heart's desires;
Annulled his transmigration, and the Lord's laudation he sings;

1. Symbolizes grace.

Saved himself, saved are his associates and his whole family.
Saith Nanak, servant of God : A sacrifice am I to any
That the Lord's approval has won. (15) (1)

(Found correct)[1]

In the measure Kanara—Composition of the Venerable Namdev

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Aiso Rāmrāi antarjāmī

The Divine Monarch, searcher of hearts is manifest
As the face in the mirror. (I-Pause)
In each being abiding, yet free from touch or taint of Maya;
Free from bonds, not ever seen to die. (1)
As the face visible in water
Is Nama's[2] lord Bithal[3] visible. (2) (1)

1. Note in original, *Shuddha.*
2. Short for Namdev.
3. One of the names of Vishnū current with Namdev, here symbolizing God.

RAGA KALYAN

In the measure Kalyan—Composition of Sri Guru Ram Das P. 1319
In the Name of the Sole Supreme Being, Creator—
Immanent Reality; Above Fear, Above Rancour;
Form Eternal; Unincarnated ; Self-created;
Realized by the holy Preceptor's grace.

Rāmā ram Rāmai antu na pāiyā

None to extent of the Lord all-pervasive has realized.
Children are we, cherished by You;
You the Supreme Being, my Father and Mother. (I-Pause)
Countless are the Lord's Names;
Inaccessible, inaccessible the Divine Monarch.
Much reflection have those endowed with enlightenment done;
Yet an iota[1] of *His* worth have they not found. (1)
Beings always sing laudation of the Lord's merits,
Yet of these have they not found the extent.
Thou art inencompassable, immeasurable, Lord beyond limit;
Despite repeating Your Name to fullness
Is Thy depth not found. (2)
Lord ! human beings laud Thee;
Divine Monarch, Thy praise they sing,
You the Ocean, we the fish *inside* You;
Noway is Your extent found. (3)
Lord ! to Your servant show grace;
Grant him the boon Your Name to repeat.
To me, thoughtless one, blind[2] *of eyes* the Name is the prop,
That Nanak, servant of God from the Master
has acquired. (4) (1)

Hari-janu gūna gāwat hassiyā

The Lord's devotee, with singing the Lord's laudation is
in bloom of joy.

1. As much as a sesame grain.
2. Said metaphorically, signifying ignorance.

By the Master's teaching have we practised devotion to the Lord—
This blessing in Primal Time on our forehead is recorded. (I-Pause)
Day and Night the Master's feet I contemplate,
Whereby in my mind is lodged the Lord.
Over the whole world is the Lord's praise pervasive,
As fragrance of sandalwood when rubbed. (1)
As in the Lord is my mind fixed, all misbelievers[1]
have set after me.
The traducer in consequence of his deeds
Has his foot stinged by touch of the she-serpent Maya. (2)
Lord ! Your servant's protector are You—
In each age Your servant have You succoured.
What matters that the demon[2] *against him* has exercised malice—
All thereby are ruined. (3)
All God's creatures in death's jaws are caught.
The Lord His servants has succoured—
So has Nanak, servant of God, sought His shelter. (4) (2)

Merei mana japu japi jagannāthei P. 1320

Myself ! the Lord of the Universe contemplate.
As by the Master's teaching on the Name Divine have I meditated,
Are all sins and suffering shed. (I-Pause)
My tongue even one of Your merits has not the power to sing :
Pray grant me a multiple of tongues.
All creation over and over each instant, each moment
Your laudation sings,
Yet has not the power to express it. (1)
Lord ! deeply in love with You am I,
And for Your sight yearn.
You the Supreme Provider of all creation,
To You my state of mind known. (2)
Should any show me way to the Lord,
What may I offer him ?
Body and mind, myself would I offer to one,
Who to the Lord nnites me. (3)
Great are the Lord's merits and repute—
A bit out of that alone can we express.
In Your power lies my understanding,
Lord almighty of Nanak, Your servant. (4) (3)

1. Sākta.
2. May imply Prahlād's father Harnākash or malicious persons in general.

Merei mana japi Hari-güna akath sünathaī

My self ! contemplate the Lord's attributes, stated to be inexpressible.
Righteousness, prosperity, fulfilment of desires and liberation[1]
Follow after God's servant. (I-Pause)
Such alone on the Name Divine meditate,
As have good fortune on their forehead inscribed.
When at the Portal the Lord calls their reckoning,
By meditation on the Name liberation they find. (1)
Over multiple births have we *gathered* sins,
Suffering and impurity of egoism sticking to us.
The Master in his grace in the Divine water has bathed us,
Whereby are sins and evils gone. (2)
In the heart of His servant abides the Lord,
As the servant to the Name Divine is devoted.
As comes the final moment, then saves him the Name,
abiding with him. (3)
Lord ! Your servant Your laudation chants,
As Name of Lord of the Universe he repeats.
Lord, saviour of Nanak, Your servant,
Save us, sinking stone. (4) (4)

Hamrī chitvanī Hari-Prabhu jānai

The Lord our mind's thoughts knows.
Whoever the Lord's servant traduces, the Lord complies
not a whit with his wish. (I-Pause)
Discarding all else, serve the Eternal, the Lord Highest over all.
By Service to the Lord death seeks not him,
Falling at the feet of God's servant. (1)
Whomsoever the Lord saves, in his ear pours the right wisdom.
None can equal one whose devotion the Lord approves. (2)
Behold the Lard's wondrous marvel, who in an instant
Distinguishes between the genuine and the fake.
Thereby has God's servant acquired bliss,
The pure in heart union have found, the false into regrets fall. (3)
You Lord, are the Provider almighty; P. 1321
From You I beg a boon :
Show to Nanak the grace,
That ever in my heart abide the Divine feet. (4) (5)

1. (These are the 'four boons' sought after).

Prabh kījai kripā nidhān ham Hari-guna gāwehnge
Lord, treasure of grace, grant that Divine laudation we sing.
Lord, ever in You rests my hope,
When shall You embrace me. (I-Pause)
Thoughtless, ignorant children are we—
The Father shall instruct us.
Even though the child each moment make errors and cause damage,
Still will the Universal Father cherish it. (1)
Lord ! we receive whatever You grant.
No other place of shelter have I.[1] (2)
The devotees favoured of God alone love the Lord :
Of such is the light merged with the Divine Effulgence :
With the Effulgence shall they merge. (3)
As the Lord be gracious, shall He inspire love in us.
Nanak at the Lord's Portal seeks shelter;
The Lord his honour shall save. (4) (6)

(Set of Six hymns : 1)

In the measure Kalyanu Bhopali—Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Pār-Brahmu Parameshuru swāmi dūkh-niwāraṉu Nārāyṉe
Transcendent Supreme Being, Supreme Lord, Master,
Annuller of suffering, Cherisher,
Ocean of joy, Jewel Fulfiller of desires :
All Your devotees seek the ocean of existence to cross. (I-Pause)
Lord compassionate to the humble, Lord of the Universe,
Searcher of hearts.
Such of fear are divested as on the Lord by the Master's teaching
have meditated,
Puissant Lord,[2] Liberator. (1)
Those that at the feet of the Lord of the Universe have
sought shelter,
The ocean of existence have crossed,
Saith Nanak, servant of God : The Lord His servant's
honour saves,
Himself this grace showing. (2) (1.7)

---

1. No place where I may go.
2. Murāri=destroyer of the demon Mura.

In the measure Kalyan—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hamārai eh kirpā kījai

Pray show me this grace ;
May the humming-bee of my heart to the nectar of
    Your lotus feet
Evermore be devoted. (I-Pause)
With other water is he not concerned :
To the chatrik grant the Divine drop of water. (1)
Without union comes not fulfilment
By sight of *the Lord* does Nanak find life. (2) (1)

Jāchiku Nāmu jāchai jāchai

This mendicant seek ever and again *Thy* Name.
Lord, who art prop of all creation, Master of all,
Provider of all joys. (I-Pause)
The innumerable creation seeks boons—
We receive alone what pleases the Lord *to grant.* (1)
His sight fulfiller of desires— P. 1322
As close to Him we come,[1] His laudation we sing.
Saith Nanak : Let the essence with the Divine
    Essence be joined,
And the jewel *of self* by the Divine jewel be penetrated. (2) (2)

Mere lālan kī sobhā

Such is the repute of the Beloved;
Ever fresh, in it is my heart dyed. (I-Pause)
This Brahma, Shiva, Siddhas,[2] sages, Indra and devotees
    have sought for. (1)
Yogis, enlightened ones, those meditating shesh-naga,[3]
All the Lord contemplate, manifesting Himself in
    Innumerable waves.
Saith Nanak : To the holy am I a sacrifice,
Who ever close to the Lord abide. (2) (3)

---

1. By His touch.
2. Siddha=accomplished Yogi.
3. The legendary serpent with a thousand hoods.

In the measure Kalyan—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Terai māni Hari Hari māni

Lord ! by reposing faith in Thee comes honour.
By *beholding* Thee with the eyes, listening to Thy words
with the ears,
Each limbs and life joyful grows. (I-Pause)
Everywhere, in all ten directions is He pervasive,
Equally in the mountain and a blade of grass. (1)
Everywhere may be beheld essence of the Lord, Supreme Being,
Supreme Master.
In company of the holy are effaced doubt and fear :
Thus Nanak states the Divine wisdom. (2) (1.4)

Gūna nād ahūni anand Beid

Sages in company of the holy utter and hear
The sound and tune of God's attributes
And bliss of Divine knowledge.[1] (I-Pause)
These enlightenment obtain, do meditation,
Receive honour and boons;
With heart and tongue joyful the Name they repeat,
Whereby are annulled sins. (1)
Their's is true Yoga-praxis, enlightenment their sustenance;
By fixing the mind in the holy Word the Essence they realize,
Without pause repeating the Name and performing austerities.
Saith Nanak : Completely[2] in the Divine light absorbed,
Bear they no suffering or chastizement. (2) (2.5)

Kaunu bidhi tā kī kahā karouṇ

By what device may I with the Lord seek union ?
Some enter meditation, acquire knowledge, study scriptures—
How the unbearable state may I bear ? (I-Pause)
At whose door—be it Vishnu, Shiva, Siddhas, sages or Indra[3]—
Should I seek shelter ? (1)
Some get royal authority, others heaven;
A rare one among millions liberation acquires.

1. Beid=Veda.
2. All their warp and woof.
3. Refers to Indra, king of the celestial world.

Saith Nanak : This by acquiring joy in the Name,
And touching feet of the holy comes. (2) (3.6)

Prānpati dayāl-pūrakh Prabh sakhei

He is Lord of Life, gracious Being, Diviue friend,
Shatterer of suffering of transmigration,[1]
Saviour from snares of Kali-Yuga. (I-Pause)
Cherishing the Name, to Thy shelter have I come.
The gracious Lord is my prop. (1)
The helpless, the humble repose hope *in the Lord,*
Beariug in mind the Lord's Name and Word. (2)
Other than Thee, Lord ! noue else do I value;[2]
Thee alone in the whole world cherish.[3] (3)
Night and day the Lord in my heart abides :
The Lord is Nanak's prop. (4) (4.7)

Mani tani jāpīyai Bhagavān

May we by *fervour* of mind and body the Lord's Name repeat :
As the Master, perfectly-endowed is gracious,[4]
Ever abide we in bliss and weal. (I-Pause)
By chanting Divine laudation are all our objective achieved. P. 1323
As in company of the holy the Lord have we contemplated,
Fled is the torment of death.[5] (1)
Lord ! grant in grace that day and night *Thee* I serve.
Divine Lord, perfection incarnate,
Nanak, Your servant with You seeks shelter. (2) (5.1)

Prabhu merā antarjāmī jāṉu

The Lord is searcher of hearts, all-knowing.
Lord perfection incarnate, show grace,
Thou that are the manifest as the eternal, holy Word.[6] (I-Pause)
Other than the Lord none has any power—
In Thee lies our hope, from Thee our mind derives strength.
Lord Provider to all beings, to all You provide clothing and sustenance. (1)
Saith Nanak : Understanding, wisdom, intelligence, repute, beauty, wealth and honour,

1. Birth through the womb.
2. Know.
3. Recognize.
4. Pleased.
5. Transmigration is implied.
6. Also rendered : That the eternal, holy word *to us* be manifested.

All joy, bliss and weal,
Are by repetition of the Name Divine obtained.[1] (2) (6.9)

Hari charan sharan kalyān karan

Shelter of the Divine feet is bringer of weal,
The Name Divine purifier of the fallen. (I-Pause)
Whoever in company of the holy *with mind* free from doubt
The *Name Divine* repeats,
Yama, agent of death, destroys him not. (1)
Devices of liberation and innumerable joys
Equal not devotion to the Lord.
Nanak, servant of God, of the Divine sight is enamoured.
Whereby nevermore in transmigration does one wander. (2) (7.10)

In the measure Kalyan—Composition of Sri Guru Ram Das
Ashtpadiyān (Octets)
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Rāmā ram Rāmo sūni manu bhījai

By listening to the *Name of* the Lord, all-pervasive
is the heart joy-drenched.
By the Master's teaching spontaneously quaff the Name Divine,
Sweet amrita-elixir. (I-Pause)
Fire that *lies* in wood, by device is produced :
Even so is the Name Divine that is the light pervading all,
Whose essence by the Master's teaching is manifested.[2] (1)
The nine doors of the body all are joyless,[3] from the tenth[4]
oozes amrita-joy.
Divine Beloved ! show grace that by the Master's
Word joy in God we quaff. (2)
The city of the body is elegant; in it trade in joy in God :
By service to the Master acquire the invaluable jewels
and rubies.[5] (3)
Limitless is the holy Preceptor, limitless the Lord—
That offer an oceanful of devotion.
To this humble chatrik show grace, and put in his mouth
drop of the Name. (4)

---

1. (Lines transposed in rendering).
2. Extracted.
3. Tasteless.
4. The seat of super-conscinusness.
5. Used metaphorically for devotion.

Blazing red is the Beloved, red His dye—
To dye[1] the heart *red* to the Master dedicate it.
In joy of the Lord are we absorbed;
In joyful draughts ever quaff it. (5)
Seven are the earth's *continents,* seven the seas :
Should gold from all these be extracted;
God's servants seek not it—
They seek solely joy in God. (6)
Misbelievers[6] ever are hungry, ever hunger wailing;
Ever in love for lucre rushing along— P. 1324
Keep such at a million miles' distance. (7)
Noble are God's devotees—to what to compare them ?
Nothing with *devotion to* the Name Divine compares—
To Nanak, Thy servant show *this* grace. (8) (1)

Rāma Guru pārasu parasu karījai

Lord ! with the Master, philosopher's stone grant me a touch.
We that are devoid of merit, rusted iron, meritless,[3]
By touch of the Master make us philosopher's stone. (I-Pause)
All seek after liberation and heaven, ever questing after these.
God's servants seeking after His sight seek not liberation;
By union with the Lord are they fulfilled and their mind
satisfied. (1)
Greatly powerful is Maya-attachment, that brings on a
black blot.
God's servants by it are unsoiled, like the duck whose wings
unwetted remain. (2)
By serpents is fragrant sandalwood surrounded;
How with it to find union the sandalwood to obtain ?
Take out sword of the Master's mighty teaching,
And cutting off poison, quaff this joy. (3)
Bringing loads of firewood, in a moment are these by fire
reduced to ashes;
Even thus greatly terrible sins committed by man,
In holy company with a spark may be burnt away. (4)
Noble are God's holy devotees, repository of the Name.
Contact with the holy is as through Divine sight is obtained. (5)

---

1. (The colour of love and devotion).
2. Sākta.
3. Lit. Tasteless.

The misbeliever's[1] yarn is greatly tangled; how to card it ?
No thread will come of it—associate with misbelievers.[1] (6)
Noble is company of the holy Preceptor;
In holy company contemplate the Lord.
Within *the self* lie diamonds, jewels and pearls[2]
By the Master's grace attain these. (7)
Great is the Lord—how with Him to find union ?
Saith Nanak : The Master, perfectly-endowed this union grants—
Pray to your servant *such* perfection grant. (8) (2)

Rāmā ram Rāmo Rāmu ravījai

The Lord all-pervasive contemplate.
Noble are the holy devotees; in unison with the holy
Have joy in the Lord. (I-Pause)
All creation, the whole world has mind unsteady.
Lord ! in Your grace with the holy great union,
Who to the world may bring the prop and poise. (1)
The earth lies under all, yet does it rise above all,
As *touch of* feet of the holy it acquires :
Thus turn you noblest of the noble, and the whole world
under your feet may lie. (2)
The God-facing bear the exalted Divine light;
Maya their handmaid[3] becomes.
By the Master's teaching teeth of wax[4] they acquire,
Whereby crushing iron of worldliness, elixir they quaff. (3)
The Name Divine great grace has shown, as union with the
holy Master, noble being is brought about.
Thereby laudation of the Name Divine have we proclaimed,[5]
And in all the worlds gained repute. (4)
The holy are beloved of my heart; without sight of them P. 1325
find I not rest.
Like the fish that with water is solely in love,
And without it instantly dies. (5)
The supremely unfortunate receive not dust *of feet* of the holy.
Unquenchable their burning thirst,
Dharmaraja's chastizement they bear. (6)

1. Sākta.
2. Used metaphorically for devotion.
3. (Draws water for them, i.e. serves them).
4. Implies indifference to worldliness.
5. Spread.

One may bathe at all holy spots,
Keep fasts, perform sacrifices, dispense charities
And in snow tear the body to tatters;[1]
Yet immeasurable is *devotion to* the Name Divine,
Nothing weighs equal to the Master's teaching. (7)
Lord ! to Thee alone are Thy merits known;
Nanak, Thy servant Thy shelter seeks.
Thou the ocean, we the fish within Thee—
In Thy grace close to Thyself keep us. (8) (3)

Rāmā ram Rāmo pūj karījai

Worship the Lord all-pervasive.
To all dedicate your mind and body,
And joy of the Master's teaching and enlightenment
repeatedly quaff : (I-Pause)
The Name Divine is the tree, God's attributes its branches :
Ever pluck its *fruits* and offer worship.
The Divine self is the self of all; with love render it worship. (1)
The discriminating understanding is purest the world over;
By contemplation quaff joy *in God.*
By the Master's grace is attained this boon;
To the holy Preceptor your heart dedicate. (2)
The Master's teaching is an exalted jewel invaluable;
With this jewel penetrate *the heart's* jewel.
The mind is the pearl-borrer;
By the Master's Word is the jewel's genuineness judged. (3)
By company of the holy are we exalted, as the peepul tree
the inferior plants absorbs.
Noblest of all beings is the person,
Who fragrance of the Name Divine acquires. (4)
By performance of numerous pure deeds
Sprout evermore green branches.
Thus has the Master taught : Dharma is the flower,
Enlightenment the fruit;
Of this impart fragrance to the world. (5)
One sole Light is there, the Sole Lord in our heart abides
Solely the Supreme Being I view.
The Divine self in all beings is pervasive;
Under feet of all lay your head. (6)

1. Melt the body in snow.

Those devoid of the Name are shameless,
Utter ignominy they suffer.[1]
The misbelievers[2] are proud; without the Name shameful
is life. (7)
While breath in the body lasts,
Hurry with the Lord to seek shelter.
Prayeth Nanak : Show grace that feet of the holy I wash. (8) (4)

Rāmā maiṇ sādhū charan dhūvījai

Lord ! in Your grace grant that feet of the holy I wash,
That in an instant burn away sins. (I-Pause)
Mendicants at Your door are standing; waiting in yearning—
To these grant charity.
Invoking the Lord's shelter have they come;
By the Master's teaching in me confirm the Name. (1)
In the city of the body are lust and wrath assertion;[3]
Ever rise against these to wage battle. P. 1326
Cherish me as Your own, save me : may the Master
perfectly endowed extricate me. (2)
Within is *raging* the mighty fire of evil,
Grant cooling snow of the Master's Word,
Whereby may mind and body be greatly cooled;
Be maladies cut off and in joy we sleep. (3)
As are sunrays in all spots pervasive, in all beings is the
Lord pervasive.
By contact with the holy is attained joy
That settled in our own home[4] we quaff. (4)
God's devotees with the Master are in love as the *chakwi*
the sun to behold;
Her whole night in gazing passed;
As appears the *sun's* face amrita she quaffs. (5)
The misbeliever[5] is a greedy cur, full of filth of foul
understanding :
Much he talks of his own selfish purposes—
How may such a one be trusted ? (6)

---

1. In idiom, their noses are slowly chopped off.
2. Sāktas.
3. Powerful.
4. That is, in the self without straying.
5. Sākta.

By joining company of the holy and seeking their shelter
Is extracted elixir of joy in God.
Those endowed with numerous merits speak only good
on others to confer—
Pray grant me company of such holy devotees. (7)
Inaccessible, gracious, conferrer of honour art Thou—
In Your grace save me.
Of all creatures one Sole Universal life are You—
Prayeth Nanak : Cherish me ! (8) (5)

Rāmā ham dāsan dās karījai

Lord ! make me servant of Your servants
While within the self lasts breath, may dust of
feet of the holy I cherish.[1] (I-Pause)
Shiva, Narada,[2] Shesh-naga[3] and sages, all the
dust of *feet of* the holy seek.
All abodes where the holy tread holy are rendered. (1)
Discarding worldly honour and pride, in company
of the holy abide.
Thereby shall abject fear[4] of Dharmaraja be lifted,
And thyself sinking in evil be extricated. (2)
Like standing tree shrivelled, those in doubt that are the dried up,
In company of the holy grow green :
Hence delay not an instant,
And touch feet of the holy. (3)
Wealth of jewel of laudation of the Name Divine
The Lord with the holy has deposited.
This lay before such as in the Master's Word repose faith. (4)
You of the holy listen ! the Master raising his arm calls aloud,
Should you seek joy everlasting for the self,
With the holy Preceptor seek shelter. (5)
Should man have great, exalted good fortune,
By the Master's teaching should be repeat the Name.
Thus shall he cross the terrible *ocean of* Maya-attachment
in the world
And spontaneously joy in God shall quaff. (6)

1. Lit. Absorb.
2. A rishi.
3. The thousand-hooded primal serpent.
4. *Kāni* implies abject fear of someone powerful.

Those excessively in love with Maya
In Maya shall rot.
Such in thick darkness of ignorance fallen, on a hard path,
Laden with burden of egoism shall stand. (7)
Saith Nanak : By devotion to the Lord all-pervasive
comes liberation.
By contact with the holy Preceptor is the Name confirmed *in mind,*
And in the Name Divine is one merged. (8) (6)

(Set of Six hymns-1)

RAGA PARBHATI

In the Name of the Sole Supreme Being; Reality Eternal; P. 1327
Creator; Immanent Reality; Without Fear; Without Rancour, Form Eternal,
Unincarnated; Self-created; Realized by the holy Preceptor's grace.

In the measure Prabhati Bibhas—Composition of Sri Guru Nanak Dev
Quartets (Chaupade)

SCORE 1

Nāeṇ terai tarṇā nāeṇ pati pūj

By *devotion* to Thy Name comes liberation; by Thy Name
is attained honour and reverence.[1]
Thy Name our embellishment and the desired end of our thoughts.
By *devotion* to Thy Name is one's name universally acclaimed.
Never comes honour without *devotion to* the Name. (1)
All other kind of understanding is mere show :
On whomsoever the Name Thou dost confer,
fulfilment attains. (I-Pause)
Thy Name is our strength and the great tribunal.
Thy Name is our fighting host and King.
By Thy Name comes honour, greatness and acceptance.
By Thy glance of grace is one with exaltation marked. (2)
By Thy Name comes enlightenment and universal acclaim.
Amrita Thy Name, whereby is removed *maya's* poison.
By Thy Name come all joys in the mind to abide.
The world devoid of the Name, in bonds to Yama's
demesne is taken. (3)
Woman, horse, home, land—all are fetters.
However much one may assume various forms of joys of heart,
When comes the call, no delay is allowed.
Saith Nanak : Man devoid of truth in the end is
adjudged false. (4) (1)

---

1. Worship.

Terā Nāmu ratanu karamu chānaṉu sūrati tithai loi

Wherever is the jewel of Thy Name, comes grace;
Whatever understanding by *it* is illuminated; there is light.
Wherever is darkness and blindness of *ignorance,*
All is lost. (1)
The process of birth[1] and death is all a malady :
Thy Name is the medicine, none else;
Thou who art the Creator limitless. (1-Pause)
Even though millions of nether worlds be put in a weighing pan,
Then alone can these be weighed against Thy jewel Name, P. 1328
When an equal substance,
Thy laudation is loaded. (2)
From suffering arises joy, from pleasures suffering.
The tongue that lauds Thee, nevermore feels hunger. (3)
Nanak, thou alone art ignorant; the world all is good.
The self wherein arises not the Name, meets ignominy. (4) (2)

Jai kāraṉi Beid Brahmai ūcharei Shankari chhoḍī Māyā

He for whose sake Brahma enunciated the Vedas and
Shiva renounced Maya;
He for whom Sidhas turned away from the world—
Even the gods His mystery have not unravelled. (1)
Friend ! with a pure heart is the tongue reckoned pure—
Such a pure one alone liberation finds.
Foes and suffering approach not such—
Rare are those attaining such divine wisdom (I-Pause)
The world from fire, water, and air is made—
All three to the Divine Reality are subservient.
Those uttering not the Name are thieves, and in the
fiftieth sphere *of copper* abide.[2] (2)
Anyone doing one good act makes great boast—
God that so much merit and good confers,
Regrets not the gift. (3)
Those lauding Thee are wealthy, Nanak too this wealth seeks.
Whoever honours[3] such, by Yama is not summoned.[4] (4) (3)

Jā kai rūpu nāhīṉ jāti nāhīṉ nāhiṉ mūkhu māsā

He who is without form, category, face or flesh,

1. Sansār=samsāra (Skt).
2. (This is the traditional belief).
3. Lit. accosts honourably.
4. That is, is not harassed by Yama for retribution of deeds.

That immaculate Lord by contact with the holy
Preceptor is attained :
In Thy Name is *my* abode. (1)
Thou recluse ! with poise contemplate the Essence,
Whereby nevermore to birth and death[1] mayst
thou return. (I-Pause)
From the Divine Light of Felicity that is beyond action and codes,
He who wears not rosary of piety,
Have I attained realization : He the holy Preceptor
and my guardian. (2)
He who observes not fasts or vows, nor is subject
to vain utterance,
And by thoughts of good and evil is not tormented—
The holy Preceptor has His *mystery* expounded (3)
He who is beyond hope and despair, my mind and understanding
has illumined;
The Supreme Essence to the self[2] is united :
Thus saith Nanak, is attained illumination. (4) (4)

Tā kā kahiyā dari parwāṉu

The word of *the holy* at *Thy* Portal is approved;
These poison and amrita have reckoned alike. (1)
What can man say ? in all spots art Thou pervasive.
All that happens is by Thy will. (I-Pause)
Illumination appeared,
As the holy Preceptor the ambrosial Name conferred,
and was egoism lifted. (2)
Whoever at the holy Portal is approved,
Should be reckoned truly in Kali-Yuga to live purely. (3)
True utterance and listening is of the inexpressible abode.
Saith Nanak : Of such the worldly utterance
is burnt away. (4) (5)

Amritu nīru giāni mana majjanu aṭhsaṭhi tīrath sangi gahei

Whoever his mind in amrita water acquired by
enlightenment baths,
Has merit of sixty-eight holy bathing spots attained.
The Master's teaching is jewels and pearls;
The disciple serving him seeks these out. (1)

---

1. Sansār=samsāra (Skt),
2. Essence.

No other bathing-spot equals the Master.
The Master is lake of content. (I-Pause)
The Master is a river, full perennially of holy water. P. 1329
His contact impurity of foul understanding removes.
As is attained the holy Preceptor is the holy bath accomplished,
That from beast and goblin turns *man* into a god. (2)
The Master it is whose inmost heart in the holy Name
is dyed, embodiment of sandalwood.
His fragrance all *other* vegetation decks;
In love of his feet must *we* abide. (3)
By the Master's teaching is life and breath given new life;
By the Master's teaching man the house of felicity enters.
Saith Nanak : By the Master's teaching in holy truth
is man absorbed;
By the Master's teaching is our true state[1] realized. (4) (6)

Gūr-parsādī vidyā vīchārai paṛhi paṛhi pāwai mānu

Whoever by the Master's grace contemplates holy learning,
Honour by its study attains :
As in the self is illuminated the Divine Self,
Is the Name ambrosial attained. (1)
Lord Creator ! Thou art Master of sacrifice[2] :
From Thee one boon I seek—devotion to Thy Name
grant me. (I-Pause)
Restrained are the five rushing thieves,[3]
And is ended pride of mind;
Gone are the glance of evil thinking and foul understanding—
such is the Divine illumination attained. (2)
Grant me rice of continence and truth, wheat of compassion,
And the leaf-plate of meditation.[4]
Be good actions the milk, content the ghee—
Such is the charity I seek. (3)
Be forgiveness and poise the milch-cow,
Which in poise the calf of my mind may suck.
Cloth of Divine laudation and modesty I beg—
May Nanak ever Divine merits contemplate. (4) (7)

---

1. That is, our Divine origin.
2. Jajmān=Yagnamān is the man ordering a sacrifice, at which the commodities mentioned in the line following were given away to Brahmins performing the sacrifice.
3. These may be the five sources of evil, or the five sources of knowledge, usually restless.
4. Dhān=Dhyān, meditation. Dhān is also unshelled paddy.

Āvatu kinai na rākhiyā jāvatu kiun rākhiyā jāe

None could restrain birth; how may death be stopped ?
He from whom is the *creature* born, alone knows it,
As in Him is it absorbed. (1)
Lord ! Thou art real; wondrous Thy Will;
Whatever Thou dost, inevitably happens—
None else anything can accomplish. (I-Pause)
Like string of pots on Persian wheel, as is one emptied,
the other fills up,
Is the Lord's play—he does as befits His might.[1] (2)
As was trod the path of enlightenment, was our sight from
the world turned away.
Thou who art enlightened, in thy mind determine :
Who is the householder, who the renunciate ? (3)
By handing over desire *to the Lord,* from whom is its origin,
Is the self liberated
Saith Nanak : To submit to Him who created man,
Is to be approved, be one householder or renunciate. (4) (8)

Dishṭi bikārī bandhani bāṇdhai hauṇ tis kai bali jāī

I am a sacrifice to one who his evil gaze restrains.
One that knows not the truth of evil and good,
In vain is straying. (1)
Repeat the Creator's holy Name :
Thereby shall you not return *to birth*. (I-Pause)
The exalted He brings low; the lowly He makes kings.
Those that the Lord worthy of realization have realized,
Are perfectly-endowed and approved. (2)
One may advise any who is forgetful : P. 1330
The Creator Himself enacts the *world's* play,
Himself knows of it. (3)
By *uttering* the holy Word on the Name meditate at dawn;
Love of the world discard.
Nanak, God's humble slave[2] thus submits :
Vanquished is the world; such alone are victors. (4) (9)

Manu māyā manu dhāiyā manu pankhī ākāshi

The mind after Maya runs, like bird flying in the sky.
By *power of* the holy Word are thieves *of evil* cast off;

---

1. Greatness.
2. Slave of slaves.

Settled is city of *the self,* and ovation received.
Lord ! save us as be Thy Will, that our capital[1] be profitable. (1)
The Name for me is a treasure :
Grant true wisdom, whereat Thy feet I shall touch. (I-Pause)
The mind *now* is a renunciate,[2] *now* world-enjoyer;
Now thoughtless, foolish.
Sometimes is the mind a donor, sometimes a beggar—
The Lord-Creator alone may restrain it.
As came Divine wisdom, were the five *evils* vanquished
And joy obtained. (2)
Each being is the Sole Lord stated to pervade :
Seen Him has none.
The creature in falsehood and hanging head *in the womb,*
Devoid of the Name into ignominy falls.
As union shalt Thou grant, to Thee I be united,
As be Thy Will. (3)
With the eternal abode is not asked caste or birth—know this :
Caste and honour by deeds come.
Saith Nanak : By *devotion to* the Name is annulled
suffering of birth and death;
And liberation attained. (4) (10)

Jāgatu bigasai mūṭho anḍhā

Man blind while awake is robbed, yet is happy.
Round his neck the noose; by his concern tormented.
In desire born, forming resolves dying—
Helpless, his thread tangled. (1)
Ever awake is the Divine Life of Universe,
Ocean of joy, treasure of amrita. (I-Pause)
What *man* is told he realizes not; blind, seeing nothing—
Ugly his doing.
The Lord Himself devotion inspires—
By grace comes exaltation. (2)
Days come and go; by particles[3] is *the holy* declining;
In Maya-attachment is *love for the* Lord decreasing.
One without the Master's guidance no place finds,
While even a grain of duality remains. (3)

1. Life is implied.
2. Yogī.
3. In measure of sesame grains.

Day and night the Lord watches over creatures
and cherishes them—
Their suffering and joy from previous deeds arising.
With no good deed to my credit, charity of truth I seek—
Nanak for such exaltation prays. (4) (11)

Mashṭi karaun mūrakhu jagi kahīyā

Should I keep silent, the world calls me a fool.
Should I talk much, devotion to Thee then is neglected.
Our errors and omissions in Thy count *are judged* :
What good ritual deeds without devotion to the Name ? (1)
The world by its falsehood is robbed :
The traducer traducing me yet by me is favoured.[1] (I-Pause)
He whom he traduces, the *true* way of life knows,
And by the Master's Word at the Divine Portal with
exaltation is marked.
Such a one realizes the Lord, supreme Cause of the Universe,
Within himself to lie.
This device to such is known as have God's grace. (2)
Impure am I the holy truth alone is pure.
None by being dubbed noble becomes exalted.
The egoist openly eats of the terrible[2] *Maya*-poison.
One turning Godward in the Name is absorbed. (3)
Man is blind, deaf, thoughtless, foolish; P. 1331
Worthless, low, evil excessively.
To the indigent devotion the Name is wealth.
Such wealth is pure, all else is poison and ashes. (4)
By contemplation of the Word is to me praise and
calumny alike.
Hail the Master who the Word imparts.
In Thy grace lies great name and honour.
Nanak utters what the Lord inspires. (5) (12)

Khāiyā mailu wadhāiyā paidhai ghar kī hāṉi

By eating *in excess* man only adds to ordure;
By wearing clothes only wastes his property.
By blabbing is increased contention;
Know, without the Name all is evil. (1)

1. (Because he takes our sins on his head).
2. Great.

Friend ! such a terrible snare *of attachment* in the mind is fixed.
By crossing *Maya's* waves and foam is the mind in
poise illuminated. (I-Pause)
Man consumes poison,[1] utters poison and acts poison.
Thereby bound at Yama's door is he chastized—
By the holy Name alone finding release. (2)
As was he born *devoid of merits,* so shall he depart—
What record shall he carry with himself:
The egoist having lost the capital, at the Divine Portal
shall he chastized. (3)
False is the world, pure holy truth—
This by contemplation of the Master's Word is realized.
Rare are such as within them Divine enlightenment cherish. (4)
Should man bear the unbearable *state of enlightenment,*
Shall the fountain of joy flow,
And *have sight of* the Eternal joyous form *of the Lord.*
Nanak is *like* a fish in water, cherishing the Lord.
Should it please *Thee,* reward his love. (5) (13)

Gīt nād harakh chaturāī

Song, musical strains, pleasures and cleverness,
Delights, delectation and fulfilment of desires;
Raiment, pleasure of food—none *of these* pleases the heart.
Truth that gives joy in poise, by the Name *in the heart*
have I lodged. (1)
What know I of the doings and Will of the Lord ?
Besides the Name, nothing my heart pleases. (I-Pause)
Marvels of Yoga, pleasures and joys—
In involvement with devotion to the Lord please not.
Laudation of the Lord is my assigned task.
Within I contemplate the Divine Lord of the Sun. (2)
Love for the Divine Beloved and devotion in heart
have I cherished :
The Lord is cherisher of the humble, beloved.
Day after day *devotion to* the Name and charity is ruy vowed piety.
By contemplation of the Divine Essence are my waves of
desire stilled. (3)
What power have to express the Inexpressible ?
Devotion I practise as He inspires.

1. Used metaphorically for evil.

Should *the Lord* abide within me, are thoughts of
possessiveness lifted.
Whom else should I serve ? no other is there. (4)
The Master's Word is the Supreme elixir, sweet.
This amrita within the self have I beheld.
Those tasting it the state of perfection attain.
Saith Nanak : Such are fulfilled, joyful their self.[1] (5) (14)

Antari dekhi shabadi manu māniyā awaru na rāṇganhārā

By beholding *the Lord* within by the holy Word
Is the mind fixed in faith;
None other dyes the heart in joy.
He who day and night watches over creation and cherishes it,
His is the true empery. (1)
The Lord is richly dyed, beauteous;
Compassionate to the humble, beloved, heart-charmer;
Delectable, deep-dyed beloved. (I-Pause)
Above in the lofty seat of superconsciousness is amrita's well,
Realization the water-carrier female,
The self this amrita quaffs.
He Whose is the creation, its mystery knows— P. 1332
This by the Master's teaching is realized. (2)
As have spread sun-rays, the heart's lotus in joy is abloom,
And in the morn of the self is absorbed sun of enlightenment.
Destroyed is death; desire in the mind is stilled;[2]
And by grace of the Master is the Lord attained. (3)
The self-female in supreme joy in the red colour of devotion
is dyed—
No other dye on her.
Saith Nanak : With tongue[3] delighted are we dyed
In the Lord all-pervasive. (4) (15)

Bārah mehṇ Rāwal khapi jāwehṇ chahu chheh mehṇ sannyāsī

Yogis in their twelve sects and Sannyasis in ten are confined.
Be it Yogis, wearers of sectarian garbs of Jains with
hair uprooted—
All without the Name have *Yama's* noose thrown round
the neck. (1)

1. Body.
2. Destroyed.
3. Palate is implied.

Those absorbed in the holy Word are the perfect anchorites :
Such with the hand of heart seek charity of *devotion,*
And in love of the Sole Lord are absorbed. (I-Pause)
Brahmins study to make contentions; perform ritual deeds,
And direct others to perform deeds *arising from desire.*
Without realization nothing can they behold;
Egoists alienated *from God* undergo suffering. (2)
Those united to the holy Word are pure of deed,
At the holy Divine Portal honoured;
Day after day in jewel of the Name absorbed,
And age after age absorbed in holy truth. (3)
All ritual pieties, purity, self-restraint,
Recitation of holy texts, austerities and holy bathing
In the holy Word abide.
Saith Nanak : The holy Preceptor by *Divine grace*[1] is met,
Whereafter suffering, sin and death flee. (4) (16)

Santāṇ kī reiṉu sādh jana sangati Hari kīrati taru tārī

Swim thou across[2] in dust of *feet* of God's devotees, company of the holy and Divine laudation.
God's devotees who in heart bears the Lord,
What to him can poor Yama do ? of such is he afraid. (1)
Without the Name may life be burnt.
May I repeat God's Name, tell God's rosary,
And by the Master's teaching have joy of heart in this. (I-Pause)
What praise can be expressed of such as by the Master's teaching
In truth find joy ?
Rubies, diamonds, jewels[3] and valued objects
By the Master's guidance are obtained. (2)
Man should contemplate Divine knowledge and meditate,
Thus garner this holy wealth,
And in the sole Divine Word be absorbed;
And should in the Lord above need of prop and sustenance,
Pure Divine Essence, fearless be absorbed. (3)
As the seven seas[4] with pure water[5] are filled,
In these must be row away *from worldliness*;

1. As union with him is brought about.
2. (Image for seeking liberation).
3. (Symbols for devotion).
4. Yogi's symbol for the five senses, mind and understanding.
5. (Symbol for devotion).

His mind straying must he restrain,
And through the Master's teaching in serene poise be absorbed. (4)
Whoever by the Master's teaching his true self has realized,
Is the *noble* householder and anchorite devotee.
Saith Nanak : None other *than the Lord* is real;
The holy Word in heart have we realized. (5) (17)

In the measure Prabhati—Composition of Sri Guru Amar Das
Quartets (*Chaupade)*
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gurmukhi virlā koī būjhai shabdei rahiyā samāī

Rare is the God-directed devotee who realizes God,
Who in the Word is absorbed.
Those with the Name dyed get joy everlasting,
Their mind to holy truth devoted. (1)
Devotee Brethren ! repeat ever the Lord's Name. P. 1333
Thus by the Master's grace shall the mind in poise be put,
And with Divine joy satiated. (I-Pause)
Brother ! day and night practise devotion ever.
In this lies the supreme gain of this Age.
Those with hearts to the holy Name devoted are ever pure,
from impurity free. (2)
The way to bedecking with joy by the holy Preceptor is shown;
The way of great exaltation is by devotion to the Name;
Brother ! to the Lord be ever devoted—
Thus shall your stores be full eternally;
Penury never shall touch you. (3)
Devotion lodges in the heart
To which the Lord is pleased to grant it.
Saith Nanak : Contemplate the Name ever,
Of which the holy Preceptor has granted vision. (4) (1)

Nirguṇīyārei kau bakhshi lai swāmī āpei laihu milāī

Lord ! absolve me, devoid of merit, of sins;
To Thyself in Thy grace unite me.
Illimitable art Thou; Thy extent beyond my ken;
By the holy Word grant realization. (1)
Lord ! may I be a sacrifice to Thee.
My body and mind an offering to Thee—
Under Thy protection may I abide ever ! (I-Pause)

Lord ! keep me ever obedient to Thy Will;
By the Name Divine grant me exaltation.
By the holy Preceptor is Thy Will revealed,
That keeps the devotee ever in serenity immersed. (2)
The devotees that please Thee, by Thy Will abide;
In Thy grace dost Thou grant them liberation and union.
In Thy Will lies everlasting joy;
By the Master is assuaged the fire of desire. (3)
Lord-Creator ! all happens as Thou dost Will.
No power has man anything to alter.
Saith Nanak : The greatest of all benefactors is the Name Divine;
This from the holy Preceptor is obtained. (4) (2)

Gurmukhi Hari sālāhiyā jinnhāṇ tin salāhi Hari jātā

Those that by the Master's guidance have lauded the Lord,
By laudation have realized Him.
Their doubt and duality dispelled,
By the Master's Word have they got realization. (1)
Lord ! Thou art my sole helper.
Thee I contemplate, Thee laud;
From Thee comes the supreme state and right wisdom. (I-Pause)
Those that by the Master's guidance laud Him obtain true joy—
Sweet essence of amrita.
By contemplation of the Master's Word they abide,
That is ever sweet, tasteless never. (2)
He who has granted this taste, alone knows best
To Him am I a sacrifice.
Through the holy Word I ever laud the Bestower of joy, by discarding egoism. (3)
The holy preceptor is Bestower *of boons* endless,
Granting all heart's desire.[1]
Saith Nanak : From the Name comes exaltation;
By the Master's Word holy Truth. (4) (3)

Jo terī sharṇāī Hari jīo tin tūṇ rākhan jogu

Lord ! Thou art protector of such as with Thee take shelter :
Like unto Thee none is great, in all time.[2] (1)
Lord ! Ever seek I Thy shelter :

---

1. Refers to the desire for liberation.
2. Neither in the past, nor in future.

Save me, Lord ! as in Thy Will may lie—
In Thy grace shall this be. (I-Pause)
Those seeking shelter with Thee, Lord ! dost Thou cherish.
In Thy grace save me, that death[1] may not touch me. (2) P. 1334
Thy shelter, Lord ! is eternal, diminishing and vanishing never.
Those forsaking the Lord and to duality attached, into transmigration fall. (3)
Those seeking shelter with thee, Lord !
From suffering and desire are freed.
Nanak ! Laud ever the Name,
That in the holy Word mayst thou be absorbed. (4) (4)

Gurmukhi Hari jīo sadā dhiyāwahu jab lagu jīya prān

By the Master's guidance meditate on the Lord ever,
As long as life and breath last.
Thus by the holy Word shall the mind be purified,
And pride absolutely vanish from mind.
Blessed is the birth of the creature,
That in the Lord's Name is absorbed. (1)
My self ! to the Master's teaching be attentive;
From the Lord's Name comes joy everlasting :
By this spontaneously quaff in the Lord. (I-Pause)
Those that realize their Essence, in their true home abide
And joy to them spontaneously comes
By the Master's Word is their heart's lotus in bloom,
Their evil-thinking, egoism discarded.
In all creation they behold the Sole Truth pervasive;
Such realization to few comes. (2)
By the Master's teaching is the mind purified;
The Essence of *Divine* amrita it expounds;
The Name Divine for ever in the self is lodged,
Bringing to it faith and realization.
May I be a sacrifice for ever to my Master,
Through whom realization of the Supreme Self has come. (3)
Those that in their human birth served not the Master,
Of it have made waste.
The holy Preceptor in his grace may grant union,

1. Death through recurring cycles of transmigration is implied.

And serene immersion *in the Lord.*
Saith Nanak : From *devotion* to the Name comes exaltation ;
By supreme good fortune comes *inspiration* to meditation. (4) (5)

Āpei bhāṇti baṉāe bahu-rangī sishṭi ūpāe Prabhi khelu kīyā

Himself has the Lord made creation in species of may hues,
His play manifesting.
He brings forth creation, cherishes it,
And to all creation provides sustenance. (1)
In Kali-Yuga have this faith : God pervades all.
The Sole Lord in all creatures is pervasive;
By the Master's teaching is the Lord's
Name manifested. (I-Pause)
The Name inscrutable in Kali-Yuga is manifest,
In all creatures is the Lord pervasive.
The jewel-Name in the heart of such is manifested
As to seek the Master's shelter run. (2)
He that subdues the five senses, and by the Master's teaching
obtains forgiveness and contentment;
He moreover, that in fear *of God* and renunciation lauds
the Lord—
Is blessed, a perfect man of God. (3)
On that from the Master turns his face away,
And to his teaching is indifferent;
Performs ritual acts, yet hoards much wealth—
Despite all his acts into hell shall fall. (4)
There is one Sole Ordinance,[1] one Lord, who pervades
the universe;
From the One proceeds all creation.
Saith Nanak : By the Master's guidance comes union,
By his guidance is the self in God immersed. (5) (6)

Mere mana Guru apṉā sālāhi

My self ! laud thou the Preceptor :
By supreme good fortune alone shalt thou be inspired P. 1335
to laud the Lord. (I-Pause)
The Lord provides amrita of the Name as sustenance.
One in a million with this is blessed,
Should the Lord's grace he have. (1)

1. Lit. Word.

In thy heart[1] lodge the Master's feet;
Thereby shall the darkness of suffering from inside thee vanish.
Himself shall the Lord unite *thee.* (2)
To the Master's Word be *ever* devoted.
Here and in the Hereafter shall it thy succourer be.
Such devotion the Creator Himself grants. (3)
The holy Lord inspires man to obey His Will.
One so *inspired* is a devotee, wise and enlightened.
To such is Nanak ever a sacrifice. (4) (7.17.7.24)

In the measure Prabhati—Composition of Sri Guru Ram Das
In the Variation Bibhās
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Rasaki rasaki gūna gāweh Gūrmati liv ūnmani Nāmi lagān

By the Master's teaching in ecstasy of joy Divine laudation
we sing,
And in the state of poise to the Name are devoted.
By the Master's Word amrita—elixir have we quaffed :
To the Name are we a sacrifice. (1)
The Lord, Life of the Universe, is our very life.
The exalted Lord to our inmost heart has appealed,
As the Master his Word in our ear has blown. (I-Panse)
Come devotees of God, brethren, that the Name
Divine we expound.
How the Lord may we attain ? Lord ! to me grant in charity
this teaching. (2)
In the holy congregation is the Lord pervasive : In the
congregation Divine attributes realize.
By great good fortune, by touch of the holy Preceptor,
owner of felicity
Have we attained holy company. (3)
Merits of the Lord, inaccessible, unknowable have we sung,
And while singing these are wonder-struck.
The Master to the servant Nanak is gracious,
And in an instant the Name Divine to him has imparted. (4) (1)

Ūgawai sūru Gurmukhi Hari boleh sabh rayni samāleh Hari gāl

At sunrise God's devotees the Lord's *Name* repeat,
And over the whole night the Lord's discourse contemplate.

1. Mind.

In us urge for the Lord is aroused;
After the Lord we quest. (1)
My mind is *humble* as dust *of feet* of the holy.
The Master the Lord's delectable Name in us has confirmed—
The Master's feet with our hair we dust. (I-Pause)
The misbeliever[1] day and night in darkness is enveloped,
In Maya's share entangled.
Not for a moment, an instant has the Lord in his heart lodged;
Each hair *on his head*[2] in various ways in debt
to the Lord caught. (2)
In the holy congregation understanding and realization
have we obtained,
And from snare of avarice are released.
The Name Divine to us *now* tastes sweet;
The Master with the Word has blessed us (3)
Children we are, the Master inaccessible our Lord—
Master ! in your grace cherish us !
From the poisonous ocean of existence extricate us,
Master, Lord, cherisher of the infant Nanak. (4) (2)

Iku khinu Hari-Prabhi kirpā dhārī gūna gāe rasak rasīk

As for an instant has the Lord shown grace, P. 1336
In ecstasy of joy His merits have we sung.
Those that by the Master's teaching even for an instant
Divine joy have quaffed,
Are saved, be they singing it or listening to it. (1)
In my mind pray lodge joy of the Name Divine.
By the Master's teaching cooling water of the Name have
we attained;
The Name Divine in ample draughts have we drunk. (I-Pause)
Those that in heart the Lord's love have cherished,
On their foreheads are drawn bright paste-marks,
Repute of God's devotee all over the world is spread,
As the moon *fixed* among stars. (2)
Of those not cherishing the Lord in heart,
Is all doing tasteless :
A person may deck his-body, yet without the Name
Is he like one with nose chopped off. (3)

1. Sākta.
2. (This is a current expression for incurring overwhelming debt).

In each being[1] is the Divine Monarch pervasive;
The Sole in all is manifest.
The Lord to His servant Nanak has shown grace;
So far a brief hour has he
On the Master's Word meditated. (4) (3)

Agam dayāl kripā Prabhi dhārī mūkhi Hari Hari Nāmu ham kahei

As the Lord inaccessible, gracious His grace has shown,
By our tongue the Name Divine have we uttered.
On the Name Divine, purifier of the humble have we meditated,
Whereby are all our sins and evils shed. (1)
My self ! repeat thou the Name Divine all-pervasive.
The Lord compassionate to the humble, shatterer of
suffering have we sung,
And by the Master's teaching wealth of the
Name attained. (I-Pause)
In the body's city abides the Lord, as by the Master's teaching
the Lord *in mind* have we lodged.
In the lake of the body is manifested the Name Divine;
In our own home and mansion[2] the Lord have we attained. (2)
Those that in forests wander about, are foolish misbelievers,[3]
robbed *of faith.*
Like the deer within whose navel abides the fragrance *of musk,*
In bushes such wander along. (3)
Lord ! greatly inaccessible, of enlightenment unfathomable
are You,
Grant the wisdom whereby may the Lord be attained.
The Master on his servant Nanak his hand in blessing
has placed;
So the Name Divine he contemplates. (4) (4)

Mani lāgī preeti Rāma-Nāma Hari Hari japio Hari-Prabhu wadphā

The heart in love further Name Divine is engrossed,
And the Supreme Lord have we contemplated.
The holy Preceptor's Word to the heart is become pleasing,[4]
As the Lord grace to us has shown. (1)
My self ! even for an instant to the Name Divine be devoted.

1. Vessel.
2. (Implies the self).
3. Sākta.
4. Swimming across.

The Master, perfectly-endowed *devotion to* the Lord in
charity has granted,
And the Name Divine in our mind and body has
come to abide. (I-Pause)
As in the body's city, in the innermost sanctum hast
Thou come to abide,
By the Master's guidance the Lord's Name repeating,
Repute have *we* attained
In this life and the next are God's devotees joyful—
Their faces radiant, by the Master's guidance saved. (2)
By the Lord's image intuitively attained, to Him are we devoted,
As even for an instant the Lord in heart have we cherished.
His servant's sins, million fold, the Lord in an instant
has annulled. (3)
By Thy guidance alone are Thy devotees recognized;
Those realizing the Lord among men are pre-eminent.
The Lord His self in His devotee has placed :
Saith Nanak, the Lord and His devotee are one
in essence. (4) (5)

Guru Satiguri Nāmu driṛāiyo Hari Hari ham muei jīwei Hari japibhā
As the holy Preceptor the Name *in us* has confirmed, P. 1337
By God's grace we who were as dead,
In contemplation of the Lord found life.
Blessed be the holy Preceptor, perfectly-endowed,
Who by strength of his arm has extricated us,
That in evil were sinking. (1)
My self ! contemplate the Name Divine, worthy of devotion :
By daily-practised devices not attained;
By guidance of the Master, perfectly-endowed
is He attained. (I-Pause)
The Name Divine is Divine elixir;
That by the Master's guidance ecstatically have we quaffed.
Rusted iron in holy congregation has become gold,
As by the Master's guidance the Lord in heart
have we cherished. (2)
Those by evil of egoism and greed ever attracted,
Drawn by attachment to progeny and wife—
Never have served at feet of the holy :
Egoist covered over with ashes. (3)
Lord ! to You alone are Your attributes known;

Exhausted, on Your shelter are we fallen.
Lord ! save us as You alone best know.
Nanak, Your servant is Your slave. (4) (6)

(Set of six hymns-I)

In the measure Prabhati—Composition of Sri Guru Ram Das
In Variation Bibhas—Of variable rhythm
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Hari Hari Nāmu nidhān

My self ! contemplate treasure of the Name Divine,
Whereby at the Divine Portal mayst thou attain honour.
Saved are those contemplating it. (I-Pause)
My self ! with concentrated contemplation
To the Name Divine listen.
My self ! to Divine laudation listen,
That equals bathing at sixty-eight holy spots.
My self ! by the Master's guidance listen to it,
And attain honour. (1)
My self ! the Lord supreme over all, contemplate :
Thereby in an instant are annulled millions of sins.
Thus, saith Nanak, with the Lord
May you attain union. (2) (1.7)

In the measure Prabhati—Composition of Shri Guru Arjan Dev
In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Manu Hari kīyā tanu sabhu sājiyā

Mind and body the Lord created;
Making it from the five elements, with His light exalted it.
The earth He made the mattress, water for use :
The Lord, Holder of the Earth[1] forget not for an instant,
Serve Him. (1)
My self ! by service to the holy Preceptor is attained
the supreme state.
Shouldst thou remain untouched by joy and sorrow,
Shalt thou attain the Lord of life. (I-Pause)
Pleasure of raiment and innumerable *other* pleasures has created.

1. Sāring-pānī.

Mother, father, family—all has He made.
Friend ! on water and land *to all* sustenance He provides.
The Lord that is such, ever you serve. (2)
He is our friend where none else is *with us.*
In an instant millions of our sins He washes off.
Granting boons yet He regrets not these.
His largesse He grants all at once, nevermore
calling *the seeker.* (3)
By fortune made by our deeds
Have we sought Him out.
In the holy congregation abides the Lord.
By touch of the Master to Your Portal have we come. P. 1338
Lord ! to Nanak Your servant grant Your sight. (4) (1)

Prabh kī sevā jana kī shobhā

From service to the Lord the devotee gets repute.
Thereby are annulled lust, wrath and avarice.
Thy Name is the servant's treasure :
Out of love for a sight of the Lord His laudation he sings. (1)
Lord ! Thou Thyself *the way to* Thy devotion hast pointed :
Snapping Thy servant's bond hast Thou liberated him. (I-Pause)
The servant dyed in love of the Lord,
In union with the Lord joy has attained.
He to whom *this* joy has come, alone knows of it,
And experiencing[1] it, in his mind marvels. (2)
One in whose heart abides the Lord,
Is alone happy, exalted.
One grows immutable, from birth and death immune,
By singing day after day Divine laudation. (3)
Bow you all to him,
In whose mind abides the Formless Lord, perfection incarnate.
Divine Lord ! to me show grace,
That Nanak by serving *Your* devotees release may find. (4) (2)

Gūna gāwat mani hoe anand

By singing *the Lord's* praise is the heart joyful.
Day and night the Lord I contemplate.
At the feet of the Master by contemplation of whom are
annulled sins,

1. Lit. viewing.

We bow. (1)
Cherished devotees of God, grant me the wisdom
That the Name I contemplate that may liberate me. (I-Pause)
One to whom the Master the straight path has pointed,
Discarding all, in joy of the Name is absorbed.
To the Master ever be a sacrifice,
From whom is obtained *inspiration to* contemplation
of the Lord. (2)
Ever am I a sacrifice to the Master,[1]
Who the sinking being has saved,
By whose grace Maya grips not,
Who this life and the next has ennobled. (3)
Inexpressible is the discourse of the Master perfectly endowed,
Who from a thoughtless being has enlightened me.
Saith Nanak : The exalted Master is *image* of the
Supreme Being.
By Supreme good fortune is attained service to the Lord. (4) (3)

Saglei dūkh miṭei sūkh dīei apnā Nāmu japāiyā

Annulled is all suffering;
The Lord conferred joy as devotion to His Name He inspired.
In His grace in His service has He absorbed us,
And annulled all sins. (1)
We are children, come under shelter of the Lord compassionate.
The Lord annulling our demerits made us His own;
The Master, cherisher, has saved us. (I-Pause)
In an instant are shattered maladies and sins,
As the Lord grace has shown.
With each breath to the Supreme Being, I make supplication—
To the holy Preceptor am I a sacrifice. (2)
Of the Lord, inaccessible, limitless,
Unattainable is the end.
By meditating on the Lord profit one gains
And *truly* wealthy grows. (3)
Day and night[2] meditating on the Lord,
Ever have we lauded Him.
Saith Nanak : Fulfilled are all my objectives, P. 1339
As the Master, *image* of the Supreme Being I attained. (4) (4)

1. Last line placed first in rendering.
2. All eight pahars.

Simrat Nāmu kilbikh sabhi nāsei

By contemplation of the Name are fled all sins,
As the Master capital of the holy Name *on us* has conferred.
God's servants ever in service engaged wear noble aspect,
And at the Divine Portal find repute. (1)
Brother, repeat ever the Lord's Name :
Thereby shall all maladies and sins be shattered,
And darkness of ignorance from the mind be lifted. (I-Pause)
The Master, true friend, from *suffering of* birth and death saves,
As love for the Name Divine he inspires.
Gone are sufferings of millions of births.
What pleases him shall bring good. (2)
To the Master am I ever a sacrifice,
By whose grace on the Name Divine have I meditated.
By great good fortune is attained the Master,
By union with whom is attained devotion to the Lord. (3)
Lord, Divine Master, controller of each self,
Show grace, and day and night inspire devotion of Yourself.
Nanak, servant of God, with the Lord seeks shelter. (4) (5)

Kari kirpā apunei Prabhi kīe

In His grace has the Lord made us His own,
And *inspired*[2] us to repeat the Name Divine.
As day and night the Lord's laudation we have sung,
Is shattered fear and gone is all anxiety. (1)
By touch of the holy Preceptor's feet are we saved.
As instructs the Master, take that to be good and joy-bringing
Discard egoistic thinking. (I-Pause)
The Lord iu mind and body is pervasive.
Thus occurs not evil contention or impediment.
Ever is the Lord by the side of each being.
By loving devotion to the Name is cast off impurity. (2)
As to the Divine lotus feet have we formed love,
Are shattered lust, wrath and pride.
The path to union with the Lord have we realized,
Formed loving devotion and in the Lord put faith. (3)
Listen frieud, devotee joy-giving,
The jewel Name is inaccessible, beyond measure.

1. All eight pahars.
2. Granted.

Ever sing *praise of* the Lord, treasure of merit :
This, saith Nanak, by great good fortune is attained. (4) (6)

Sei dhanwant seī sachu shāhā

Such alone are the truly wealthy[1]
As at the Divine Portal in the Name have traded. (1)
Friend of my heart ! the Lord's Name repeat.
By great good fortune is attained the Master, perfectly-endowed,
Of ways full of purity of perfection. (I-Pause)
Profit have we attained, and rung is concert of joy,
As by grace of holy the Lord's laudation we have sung. (2)
Fruitful shall your birth be, and approved your life :
By the Master's grace we enjoy the dye of God.[3] (3)
Annulled are *our* lust, wrath and pride,
Saith Nanak : By the Master's guidance have we swum across. (4) (7)

Guru pūrā pūrī tā kī kalā

Perfectly-endowed is the Master, faultless his might.
Eternal ever is the Master's utterance.
In the mind of whomsoever abides the Master's Word,
Fled is his suffering and pain. (1) P. 1340
Such a one, dyed in love of God Divine laudation sings;
Liberated, in dust of feet of the holy he bathes. (I-Pause)
By the Master's Word have swum across *the world,*
And shattered are *our* fear, doubt and evil tendencies.
In *our* mind and body abide the Master's feet;
God's devotees, seeking shelter with the Lord, fearless are made. (2)
Bliss in equanimity have they attained, and numerous *kinds of* joy and happiness.
Foes and suffering approach them not.
The Master, perfectly-endowed has cherished them as his own.
As on the Name Divine they have meditated,
Are all their sins shed. (3)
Joyful are God's devotees, all companions in piety and the Master's disciples,
As the Master, perfectly-endowed to the Lord has united them.

1. *Shāh* is a banker.

Snapped is their noose of suffering of birth and death.
Saith Nanak : The Master our faults has overlooked.[1] (4) (8)

Satiguri pūrai Nāmu dīyā

The Master, perfectly-endowed, *devotion* to the Name has
granted *us*.
Thereby have come bliss, joy, weal and happiness everlasting,
And all objectives fulfilled. (I-Pause)
Abide the Master's lotus feet in our mind,
And shattered are suffering, pain and false doubts. (1)
Thou creature of God ! ever on waking sing the Divine Word,
And day and night contemplate the Lord. (2)
Within and without, everywhere abides the Lord;
Wherever we go, is He by our side. (3)
With folded hands thus does Nanak supplicate;
May Nanak ever repeat *Name of the Lord,*
repository of merit. (4) (9)

Pār-Brahmu Prabhu sūghaṛ sūjāṇu

Sapient and wise is the Supreme Being, Lord.
By great good fortune is attained the Master perfectly-endowed;
To his sight are we a sacrifice. (I-Pause)
By the Word are effaced *my* sins content attained;
And am I enabled to supplicate the Name.
In company of the holy has come illumination;
And the Divine lotus feet in the mind have abided. (1)
He who created *me* has saved *me.*
The Lord, perfectly-endowed is cherisher of the helpless.
Whomsoever in His grace He blesses,
Perfect is his doing and way. (2)
Whoever sing the Lord's laudation *with fervour* ever new,
Into eighty-four lakh spicies wanders not.
In this world and in the hereafter are his feet worshipped,
And at the eternal Court is his face made radiant. (3)
Rare is the devotee, one among a million
On whose forehead the Master his hand *in blessing* places.
Such a one beholds the Lord pervading water and land and
the space in between.
Saith Nanak : By dust of feet of such a devotee
comes release. (4) (10)

---

1. Concealed.

Kürbāṉu jāī Guru pūrei apanei

To the Master, perfectly-endowed am I a sacrifice,
By whose grace the Lord's Name I have repeated. (I-Pause)
By listening to the ambrosial Word am I joyful,
And shattered are snares of Maya. (1)
With the holy Word have we formed love,
And the Lord our mind has entered. (2)
By repeating the Name has come illumination,
And the Master's Word in the heart has abided. (3)
The Master, endowed with might is ever gracious, P. 1341
And Nanak by repeating the Lord's Name joy
has attained. (4) (11)

Guru Guru karat sadā sükhu pāiyā

By repeating the Lord's Name have I attained joy everlasting.
The Lord cherisher of the humble has shown grace, —
And Himself inspired devotion to His Name. (I-Pause)
In company of the holy has come illumination.
By repeating the Lord's Name are all objectives fulfilled. (1)
All weal and joy in the mind are settled.
Saith Nanak : As has the Master become gracious,
The Lord's laudation have I sung. (2) (12)

In the measure Prabhati—Composition of Sri Guru Arjan Dev
SCORE 2
In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Awaru na dūjā ṭhāoṇ

Other than the Name Divine no place *of shelter* is for us.
Thereby comes all fulfilment and weal,
And achieved are all objectives. (1)
Ever repeat the Lord's Name :
Thereby are shattered lust, wrath and egoism,
And love for the Sole Lord is formed. (I-Pause)
By devotion to the Name flees suffering;
Those seeking its shelter it cherishes.
Whoever since Primal Time is granted good fortune,[1]
To the holy Preceptor is united, and not stared at by Yama. (2)

---

1. Conjunction of auspicious planets.

Night day on the Lord meditate,
And the mind's illusions discard
Whoever with perfect good fortune is endowed,
In the holy congregation to the Lord is united. (3)
Shattered are contentions of multiple births;
The Lord Himself has saved us.
Saith Nanak, servant of God : Repeat the Lord's Name,
Who is *our* mother, father, friend, brother. (4) (1.13)

In the measure Prabhati—Composition of Sri Guru Arjan Dev
In Variation Bibhas. In variable rhythm
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ram Rāma Rāma Rāma jāp

Repeat ever the Lord's Name,
Whereby shall be shattered pain and affliction,
Avarice and attachment and malady of egoism. (I-Pause)
Discarding egoism, at feet of the holy fall,
Whereby may the mind be purified and sins flee. (1)
The infant Nanak nothing knows :
The Lord is his saviour, his mother and father. (2) (1.14)

Charan kamal sharani teik

Seek shelter and take support of the Divine lotus feet.
The Lord is high, great, limitless.
Thou art Sole Lord over all. (I-Pause)
Prop of life, shatterer of suffering,
Donor of understanding and discrimination. (1)
Bow to the Divine Saviour; in the mind make supplication
to the sole Lord.
Saith Nanak : May I bathe in dust of *feet of* the holy,
And thereby attain numerous joys. (2) (2.15)

In the measure Prabhati—Composition of Sri Guru Nanak Dev P. 1342
Ashtpadiyān (Octets) In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dubidhā baurī manu baurāiyā

Duality that is insane has turned the mind insane too :
Involved in false greed, is life wasted.
Duality to the *mind* clings, no restraining it possible.
The holy Preceptor by confirming *in mind* the Name saves. (1)

The mind's *impulses* die not, nor dies Maya's *lure.*
He who created all, knows the *device to turn the mind away from Maya :*
By contemplation of the Word *man* swims across the ocean of existence. (I-Pause)
Kings that are arrogant, garner wealth;
Yet Maya that they love, goes not with them.
Maya-attachment takes numerous shapes[1]:
Other than the Name, none is our friend or companion. (2)
As one's mind, so is one's understanding of others.
As one's desire, so is one's state.
As *man's* deeds, is his inclination.
By taking instruction from the holy, Preceptor *man* the house of poise attains. (3)
By absorption in *worldly* tunes and music the mind enters duality;
With hypocrisy within, great affliction it suffers.
By contact with the holy Preceptor *man* realization attains,
And with the holy Name forms attachment. (4)
By *attachment* to the holy Word *man* acts good;
By the holy Word sings he Divine laudation;
Abiding in one's true home in the *Divine Essence,* the eternal state attains—
Thereby at the Divine Portal attaining repute. (5)
Without service to the Master is devotion not performed,
Despite innumerable efforts.
Egoism and avarice by the holy Word are cast off,
And the immaculate Name in the mind comes to abide. (6)
Devotion to the holy Word is pure action is this world.
Other than the Word all else is dust-storm of attachment.
By the Word is the Name in heart cherished.
By the Word is attained the supreme state, realization and the Door of Liberation. (7)
Other than the Lord, no other is creator and cherisher.
Himself holy, beyond compare, limitless.
By the Name *Divine* is *one's* state exalted.
Saith Nanak : This is a rare one qnests after. (8) (1)

---

1. Hues.

Māyā mohi sagal jagu chhāiyā

Maya-attachment over the whole world is spread.
At sight of woman is man lust-gripped.
With progeny and gold is his attachment increasingly formed :
All else he considers his own, only God *he considers* alien. (1)
May I repeat on the rosary the Name,
That may take away feeling of pleasure and suffering,
And solely to devotion attach me. (I-Pause)
Lord, Repository of Merit, Thy limit have we not realized.
Whoever to the holy Word is attached, in Thee is absorbed.
Transmigration hast Thou Thyself set afoot.
Such alone are true devotees as to truth their heart
have attached. (2)
Realization and meditation on the puissant,[1] immaculate Lord,
Without touch of the holy Preceptor comes not.
In all pools *of selves* is the *Divine* Light pervasive.
To the Lord, image of bliss am I a sacrifice. (3)
Love and devotion by the Master's teaching is attained,
That by the Word burns away egoism of heart,
To the restless brings poise,
And to the holy Name in the mind gives lodgement. (4)
Those putting faith in the Master's teaching, to the Sole Lord attached. P. 1343
In the Supreme Primal Being in wondrous joy are absorbed.
Such at the Lord's sight by water of the Name,
Their fire[2] have quenched.
Whoever has great good fortune; this realize. (5)
Whoever serves the holy Preceptor, has his doubt lifted
Each day, absorbed in truth is he awake.
Such a one realizes solely the Lord and no other;
And serving the Lord, provider of joy, is made pure. (6)
Whoever by contemplation of the Word in service is absorbed,
And by repetition of the Name and austerity his egoism subdues,
As the Word to him is related, is liberated while living,[3]
Holy his way of living, eternal joy he attains. (7)
The Lord is provider of joy, annuller of suffering.

1. Nar-Harī (Man-lion), an incarnation, here symbolizing Divine might.
2. (Symbolizes desire).
3. Jīvan-mukta.

Other than devotion to Him, no other task occurs *to us*.
Our body, mind and substance to the Lord have I dedicated.
Saith Nanak : Thus the supreme elixir have I tasted. (8) (2)

Nivlī karam bhūyangam bhāṭhī rechak pūrak kūmbh karai

One may rotate intestines, make the forge of the Kundalini blaze,
And exhale, inhale and retain breath *in pranayam*[1]—
Without guidance of the holy Preceptor no realization shall such a one have,
And lost in doubts will be sunk.
Like a blind man soiled with filth, this he tries to wash off;
Yet his inner impurity no way shall be cast off.
Without *devotion to* the Name are all rituals hollow,
Their performer like a juggler in illusion lost. (1)
The immaculate Name equals the six ritual acts of piety.[2]
Thou the ocean of merit; demerits to me belong. (I-Pause)
Running about in Maya's pursuits is foul understanding and evil-doing.
A foolish person reckoning his ego, understands not his true duty.
His desires by the attractive *Maya* impelled;
Speaking from egoism, his utterance ignominy brings.
The evil-doer's bathing[3] is false; his ritual and self-decking all hollow. (2)
Understanding arising from egoism is false;
Actions following from it worthless, contentious.
The person given to falsehood is ego-impelled;
He finds not joy in the Lord.
To do other than *devotion to* the Name tastes insipid.
In company of the evil-minded is one lost : their utterance poisonous,
Their life a waste. (3)
You that are lost in doubt, shun death.
By service to the holy Preceptor comes joy everlasting.
Without *guidance of* the holy Preceptor none liberation has attained.
Such are born, die and after death die eternally. (4)
This body is of the substance of three qualities,[4]

1. (All these practices pertain to hatha-yoga).
2. See Glossary.
3. Ritual bathing is implied.
4. See Glossary.

Subject to grief and torment.
Serve *the Lord* who no mother or father has,
Whereby may be lifted desire and egoism. (5)
Wherever I look, Him I behold.
Without contact with the holy Preceptor comes, not liberation.
To bear truth in heart is purest doing.
All else is fraud, whose worship ignominy entails. (6)
As is duality lifted realize the Word,
And know the One Lord within and Without.
This is the chaste intelligence and the essence of the Word.
In duality falls dust on the head. (7)
The purest action is Divine laudation by the Master's guidance,
And contemplation and realization of Divine merit in the
holy congregation.
One subduing the mind knows how when living to die.
Saith Nanak : The gracious Lord by His own grace
is realized. (8) (3)

In the Measure Prabhati—Composition of Sri Guru Nanak Dev
In Variation Dakhni

Gautamu tapā Ahilyā istrī tisu dekhi Indru lubhāiyā

The sight of Ahalya, wife of Gautam the ascetic bewitched Indra :
Over his body were marked a thousand signs of female genitals,
That brought to him regret. (1)
Brother ! none by his own will is deluded : P. 1344
Only such are deluded as by Himself deluded;
Such enlightened as by Him are enlightened. (I-Pause)
The King Harishchandra,[1] master of empire,
Realized not the value of the Divine writ.
Charity[2] he would not have given, had he known it to be
a demerit,
And for that in the market sold. (2)
The Lord, posing to a be a dwarf, begged for land measuring
two and half steps
Should Bali[3] have realized the garb *of the Lord,*
In the nether world would he not be deceived. (3)
Vyas[4] instructed King Janmeja and warned him;

1. (In the first four stanzas, illustrations from mythology are drawn to bring home the lesson that one's past deeds may lead to delusion and error).
2. (Harīshchandra was given to dispensing great bounty).
3. Name of the King so deluded.
4. A rishī.

Yet in the sacrifice he killed eighteen Brahmins—
Know, the consequences of our deeds no way can be put off. (4)
No calculations make I; only the Ordinance I realize,
And make spontaneous utterance.
All that happens proclaims Thy laudation—
All Your might[1] indicates. (5)
The God-directed by Maya's taint are untouched,
Tainted never; ever under the *Lord's* shelter abiding.
Thoughtless egoists think not of the future,
And when suffering comes, into regret falls. (6)
The Lord, who made this cosmos, has supreme might,
Unless pride from the heart be cast off,
Man in pride burns. (7)
All creation to error is subject;
The Creator alone is infallible.
Saith Nanak : *By devotion to* the holy Name comes liberation;
A rare one by the Master's grace is liberated. (8) (4)

Ākhaṇā sünaṉā Nāmu adhāru

Repeating the Name and listening to it is *my* prop,
Whereby are cast off worthless pursuits.
The egoist in duality fallen, loses honour;
For me other than the Name no other prop is. (1)
Listen my blind, thoughtless, uncultivated mind !
Of transmigration art thou not ashamed;
And without the Master's guidance again and
again dost sink.[2] (I-Pause)
The mind by Maya-attachment is ruined :
Should this be destined from Primal Time; to whom may
we complain ?
A rare God-directed one this realizes.
One without *devotion to* the Name no liberation finds. (2)
The self in eighty-four lakh births wanders,
And without realization by the Master granted, in Yama's
noose is caught.
The mind each instant rises sky-high and to the nether
regions falls.
By contemplation of the Name, by the Master's guidance
May it find liberation. (3)

1. Lit. greatness.
2. Implies suffering by continuing in transmigration.

As the Lord without delay makes the call,
The self dying into the Word find joy.
None without the Master's guidance enlightenment attains.
All happens as the Lord Wills. (4)
One singing Divine laudation contention of transmigration ends.
One *guided by* the holy Preceptor, perfectly endowed
Into serene enlightenment is absorbed.
Then is the restless mind stilled,
And in holy action engages. (5)
How may one foul within be pure ?
A rare one by the holy Word washes *the heart.*
A rare God-directed one acts truth,
And his transmigration ends. (6)
God's fear is the food and drink of such a one, bringing holy joy.
God's devotee in the holy congregation liberation finds.
Such a one utters truth and inspires love.
The Master's Word is true, holy doing. (7)
Divine laudation is true ritual piety and worship. P. 1345
Thereby are lust and wrath in fire consumed.
By tasting of Divine joy is the mind inspired with love.
Nanak in humility states : None other than the
Lord is real. (8) (5)

Rāma-Nāmu japi antari pūjā

Repetition of the Name Divine is worship of the heart.
Contemplate the Master's Word, nothing else. (1)
One Sole Lord in all spots is pervasive :
No other is visible—to whom to offer worship ? (I-Pause)
My mind and body to You is an offering—to You is life dedicated.
This is my prayer : Keep me as pleases Thee best. (2)
Holy is the tongue tasting of joy in God.
By the Master's teaching and the Lord's shelter
comes liberation. (3)
The Lord has ordained ritual of worship,
Yet *devotion to* the Name over all ritual is supreme. (4)
The four boons[1] in the holy Preceptor's power lie :
Three[2] of these ending, one sole boon's[3] benefit comes. (5)

1. (These are dharma, artha, kāma, moksha; *ad seriatim* performance of religious duties, worldly wealth, pleasures of life and liberation).
2. (The first three are implied).
3. That is, liberation.

The holy Preceptor to achieving liberation draws *our* meditation;
Contemplating the Divine Essence are we exalted. (6)
By the realization granted by the Master are our mind and
body joy-cooled.
Who may evaluate those having the Lord's grace ? (7)
Saith Nanak : The Master this realization has granted :
None without *devotion* to the Name the supreme state
has attained. (8) (6)

Iki dhüri bakhshi lae Guri pūrai sacchī baṉat baṉāī

Some in Primal Time by the Master, perfectly-endowed are
granted liberation—
Thus is the true order established.
Those dyed in joy in God bear ever the holy dye on them—
Their suffering cast off, honour they achieve. (1)
False are the clever tricks of foul understanding,
That instantly are shattered. (I-Pause)
The egoist to suffering and pain is subject; never-ending
is his suffering
By the Master's guidance is realized the Divine conferrer of
joy and suffering;
Union he grants and under his shelter takes *us.* (2)
The egoist can practise not heart's devotion;
Such are madmen, in egoism burning.
The mind, without realization of the holy Word,
Each instant rises sky-high and to the nether regions falls. (3)
Without the holy Preceptor's touch,[1] the world,
Caught in hunger and thirst, unfulfilled remains.
In the state of serenity lies joy, and the self to the Divine
Portal has access. (4)
The Lord at the Portal is Himself all-knowing and all-seeing;
By the Master's holy Word *realized*
Himself full of contemplation, himself the state of
release realizes. (5)
From three elements—waves of water, fire and air is
the universe created.
All these with power of various tricks are endowed—
By the Ordinance are these restrained. (6)
Rare in the world are the persons that after testing

1. Without attaining.

In God's treasury are entered :
Such rising above tribe and caste,
Possessiveness and greed have cast off. (7)
Those dyed in the Name are sacred and pure;
Their suffering and impurity of egoism lifted.
Nanak washes the feet of such as by the Master's guidance
with the holy Eternal are in love. (8) (7)

In the Measure Prabhati—Composition of Sri Guru Amar Das P. 1346
In Variation Bibhas[1]
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gur-parshādīṇ vekhu tūṇ Hari-mandaru terai nāli

Behold thou by the Master's grace; The Lord's Temple[2]
is ever by thee.
For this Temple of the Lord[2] make search by *light of the* Word,
And the Lord's Name contemplate. (1)
My self ! joy lies in being dyed in the holy Word.
True devotion in the Lord's holy Temple[2] is manifested,
Bringing noble repute. (I-Pause)
This body is the Lord's Temple[2]; that by the jewel of
enlightenment is manifested.
Egoist know not this, asserting : In man lies not the
Lord's Temple.[2] (2)
The Lord's Temple[2] by the Lord is erected,
By His Ordinance decked.
As has run the Primal Writ, man acts :
None can this efface. (3)
By contemplation of the holy Word and devotion to the
holy Name,
Have I found joy.
By the holy Word is the Lord's Temple[2] decked—
A limitless citadel of gold. (4)
This world too is the Lord's Temple[2] :
Without the Preceptor is it pitch dark.
Egoist purblind and thoughtless, worship things of duality. (5)

---

1. Bibhās, (Vibhās) is the morning light. This is a variation of the measure Prabhātī, which is directed to be sung at sunrise.
2. Hari Mandir. This is the name which the great Sikh Temple at Amritsar, also known as the Goldern Temple, bears, Lit. Temple of the Lord. Here symbolizes the human self.

Whenever the reckoning is called, no escape from it can be.
Those dyed in truth swim;
Those in duality involved, into suffering fall. (6)
In the Lord's Temple lies treasure of the Name—
This the thoughtless unenlightened ones realize not.
It is found by contemplation by the Master's grace,
Whereby is the Lord in the heart cherished. (7)
From the Master is the Master's Word learnt,
When one in joy of the Word is dyed.
Thrice holy[1] are the pure beings,
That in the Lord's Name are absorbed. (8)
The Lord's Temple is His shop, with the holy Word decked.
The sole Name is the rein the merchandize
That by the Master's aid is profitably[2] obtained. (9)
In the Lord's Temple lies *also* iron of the heart,
That by feelings of duality is attracted :
As the philosopher's stone touches it, gold it turns,
Its value inexpressibly high. (10)
In the Lord's Temple abides the Lord,
Who all creation pervades.
Saith Nanak : Here by the Master's aid make commerce—
This shall be the real holy bargain.[3] (11) (1)

Bhay bhāe jāgei sei jaṇa jāgraṇ karehṇ haumai mailu utāri

Those awakened in God's fear and love, are truly awake,
Discarding their impurity of egoism,
Ever awake, their home they guard,
Beating off the five thieves. (1)
My self ! by the Master's guidance, on the Name meditate.
My self ! engage in such actions to God's path
guide thee. (I-Pause)
By the Master's guidance arises the serene melody,
And the malady of egoism is cast off;
The Name Divine then in the self is lodged,
And in spontaneous devotion the seeker chants
Divine laudation. (2)
Those lodging in their hearts the Lord, wear nobility
on their faces;

1. Pavit-pāvan=holy and pure.
2. Lit. In a fine manner.
3. *Sachā saudā*, a famous incident in Guru Nanak Dev's early life is known as *Sachā Saudā* (Holy Bargain).

In this world and the next find they ample joy,
And by devotion to the Lord, swim across. (3)
In egoism comes no awakening,
Nor is devotion of any avail.
Egoists, performing ritual actions from
motives of duality, P. 1347
Find not rest at the Portal Divine. (4)
Cursed is he indulgence in eating and raiment
Of such as in duality are engaged;
Worms of filth, to filth attached,
In ignominy transmigration they suffer. (5)
To such as have the Master's touch,
May I be a sacrifice.
May I join their company, and by devotion to truth,
In the Eternal be absorbed. (6)
By supreme good fortune is the Master found;
No effort therein avails.
By the Master's guidance comes serenity,
And egoism in the holy Word is consumed. (7)
My self ! seek the Lord's shelter, who is Almighty.
Prayeth Nanak : May I be never forgetful of the Name :
His Will no way may be withstood. (8) (2.7.2.9)

In the measure Bibhas Prabhati—Composition of Sri Guru Arjan Dev
Ashtpadiyān (Octets)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Māta pitā bhāī sūtu banitā

Man involved in mother, father, brother, progeny and wife
Enjoys pleasures and in joy abides,
His mind in sweet attachment entangled.
God's devotees, seeking after merit are my life's prop. (1)
The Lord, controller of the inner self,
Is our sole support; He alone our over Lord;
The Supreme Being, Master. (1-Pause)
From the deceptive she-serpent *Maya* have I broken off :
The Master instructed me, she is a false deceiver;
Tasting sweet, yet when consumed is bitter.
The mind with the Name ambrosial alone is fulfilled. (2)

1. All happens as He wills.

With avarice and attachment have I cut off—
Thus has the gracious Master granted me release.
This deceitful *Maya* many homes has ruined :
The Master gracious has saved me. (3)
With lust and wrath I formed not relationship,
As with my ears to the Master's discourse I listened.
Wherever I look, the great vile[1] Maya I behold.
The Master, great cherisher *from her* has saved me. (4)
The ten females of senses have I deserted,
As instructed by the Master, these contain fire of
pleasures of evil.
One associated with these into the nether *hell* falls.
The Master, by inspiring devotion to the Lord saved me. (5)
With egoistic pride I no more hold counsel,
As instructed by the Master, it is stupid, stubborn fool;
Homeless, nowhere finding shelter.
The Master by inspiring devotion has saved me. (6)
From worldly people am I alienated[2] :
Both in one house cannot live.
Holding His lappet to the Lord have we come.
Lord all-knowing, do me justice. (7)
The Lord smiled and thus pronounced judgement :
All minions of evil at my service He placed.
Thou art the Lord, this house of *the body* Thine.
Saith Nanak : The Master thus made pronouncement. (8) (1)

Mana mehṇ krodhu mahāṇ ahaṇkārā

Some that perform worship with a vast paraphernalia,
In mind bear wrath and great pride.
After bathing, over the body circles[3] they draw— P. 1348
Their inner impurity still not going. (1)
None by such discipline attained the Lord.
With marks of Vishnu *over their limbs*, yet towards
Maya attracted. (I-Pause)
Under power of the five evils, sins they commit,
Which they claim by bathing at sacred spots are washed off.
Thus grown fearless, more of these they commit :
In Yama's demense marked with in famy they stand bound. (2)

1. Chandāl=one of a very low caste, given to offensive occupations.
2. Turned their foe.
3. (These are emblems of the Vaishnavism creed).

These putting on ankle-bells beat cymbals,[1]
Yet with hearts full of hypocrisy; like goblins they move about.
The snake by striking the hole dies not :
The Lord who created thee, knows all. (3)
Warming themselves at the straw-fire ochre clothes[2] they wear;
Struck with afflictions, from their home such flee.
Leaving home, in strange parts they wander,
Bringing with them the five vile[3] evils. (4)
With ears split,[4] yet at others' food such cast covetous glances,
At each home begging, unsatisfied.
Leaving their own wife, at others' women folk they
cast lustful glances :
Not through garbs is the Lord attained; this only great
suffering brings. (5)
Such abjuring speech, the vow of silence take,
Yet because of their heart's desires in transmigration are whirled.
Discarding food, their body they subject to pain;
Not realizing the Ordinance, by avarice gripped. (6)
None without the holy Preceptor's *guidance* the supreme
state attained—
Seek to know this of all Vedas and Simritis.[5]
The egoists' actions are fruitlessly done;
Like a house of sand that no stability has. (7)
Whoever has the Lord's grace,
The Master's Word in a knot carries.
One in a million is beheld to be God's devotee.
Saith Nanak : In the company of such comes liberation. (8)
By good fortune is attained sight of such,
Whereby is man saved along with his forebears. (1) (2)
(Second Pause)

Simrat Nāmu kilbikh sabhi kātei

By contemplation of the Name are all sins annulled,
And the record of Dharmaraja torn off.
In the holy congregation is obtained joy in God,
And the Supreme Being in heart pervades. (1)

---

1. (Another ritual of Vaishnavism).
2. (Practice of ascetics).
3. Chandāl=a person of the lowest, contemned castes.
4. (Marks of a Yogī).
5. Books of codes of Hinduism.

By contemplation of the Lord is attained joy in God :
Thy servants at Thy feet seek shelter. (I-Pause)
Ended is wandering *after desires,* and darkness lifted,
And the Master the door of liberation has indicated.
Mind and body in loving devotion to the Lord are dyed :
The Lord is realized as He Himself guides. (2)
In each being is He pervasive :
None other than He *is real*.
Hostility and opposition *to others* and fear and doubt are cut off,
As the Lord, holiness incarnate, His law has fulfilled. (3)
Escaping from the mighty *Maya*-waves has *the self* reached the shore,
And breach of multiple births repaired.
As the Lord His glance of grace has cast,
Has come repetition of the Name, austerity and contemplation. (4)
Wherever the Lord's servants abide,
Joy, happiness and weal there lives.
As has the Lord shown grace,
Are ended goblins *of sins* of multiple births. (5) P. 1349
Fruitless are burnt offerings, penance and worship with head downwards,
And bathing at a million holy spots.
Should one lodge in heart for an instant the *Divine* lotus feet,
And repeat the Lord's Name, are all objectives[1] fulfilled. (6)
Higher than the highest is the Lord's abode,
Which God's devotees equably contemplate.
I seek dust of feet of God's humble slaves[2] :
The Beloved Lord of all powers is repository. (7)
The Lord that is close *to us,* is *our* mother and father.
Lord, who art companion and friend, in Thee lies my trust.
With the strength of His arm has He succoured His servants.
Nanak finds life in repeating Name of the Lord, repository of merit. (8) (3.2.7.12)

In the Measure Bibhas-Prabhati—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Maran jīvan kī shankā nāsī

Gone is anxiety over death and life,

1. (These are devotion and liberation).
2. Slaves' slaves.

And poise in its true aspect has been manifested. (1)
As is manifested light, effaced is darkness,
And by contemplation is obtained jewel of the Name. (I-Pause)
Wherever is joy, suffering therefrom flees far,
And the mind's jewel by devotion to the essence is covered. (2)
All that happens is by Thy Will :
Whoever realizes this in serene poise is absorbed. (3)
Saith Kabir : Shattered are all sins,
As the mind in the Life of the Universe is absorbed. (4) (1)

Allahu eku masīti basatu hai awaru mūlakhu kisu kerā

If Allah abides in the mosque alone, whose is the rest of space ?
The Hindu conceives the Divine Reality in idols to abide—
Neither[1] has realized the Essence. (1)
Thou who art Allah and Rama, by Thy Name do I find life :
Lord ! show me grace. (I-Pause)
The Lord of Hindus in the south[2] abides,
While Allah is *believed* to live in the west
Seek Him in your heart, in the heart seek Him—
This alone is His abode. (2)
The Brahmin twenty-four fasts *over the year* observes,
The Kazi[3] in the month of Ramadan :
Eleven months have they kept aside, and in one alone
seek the Divine Treasure. (3)
What point bathing *at Puri* in Orissa, what good bowing the
head in mosque ?
As namaz they offer, in heart they bear hypocrisy—
What good pilgrimage in Kaaba ? (4)
All women and men created are Thy forms, Lord !
Kabir is child of Rama-Allah;
All the holy teachers are ours. (5)
Saith Kabir : Listen you males and females !
With the Sole Lord seek shelter.
Repeat the Name immaculate; then alone for certain shall you
find liberation. (6) (2)

Awwali Allah nūru upāiyā kudrati kei sabh bandei

God[4] first created Light : all else to His might subject.

1. That is, neither the Hindu nor the Muslim.
2. That is, at Jagannāth Pūrī.
3. Muslim divine.
4. (The word in the original is Allah).

Since from one Light is the whole world created—who is
noble, who inferior ? (1)
Folks, brethren ! be not lost in illusion.
The Creator is in the creation; in the creation abides the Creator,
Pervasive everywhere. (I-Pause)
One clay has the Creator shaped in innumerable forms : P. 1350
Neither is the clay-vessel defective nor the Potter. (2)
The holy One in all abides; all happens as by Him Willed.
Whoever His Ordinance realizes, and knows Him to be Sole,
Alone deserves to be called God's servant. (3)
Allah is unknowable, inaccessible; the Master to me, *dumb one*
Sweet sugar has given *to taste.*
Saith Kabir : Fled is my doubt; in all beings the Immaculate
Lord have I beheld. (4) (3)

Beid kateb kahahu mat jhūṭhei jhūṭhā jo na bichārai

Call not Vedas and the Koran false; one who contemplates
not these is false :
If you say God in all beings abides, why kill a hen ? (1)
Mullah, *this* principle of Divine justice to thee I state,
Yet goes not doubt from thy mind. (I-Pause)
A creature hast thou caught and brought, whose life
is extinguished :
And this dead clay hast thou slaughtered.
Its light in the Immortal Divine Essence gets absorbed[1]
What then has thou slaughtered according to the code ? (2)
When with duplicity is thy heart namaz thou dost perform,
What good Haj at Kaaba ?
What good washing thy limbs, washing the face and bowing
the head in mosque ? (3)
Thou that art impure, the Immaculate One hast not beheld,
And His mystery not realized.
Saith Kabir : Paradise hast thou missed, and on hell fixed
thy heart. (4) (4)

Sūnn sandhyā terī Dev-Devākar adhpati ādi samāī

Lord, store of light, cosmic void, supreme Primal Lord
all-pervasive,
To Thee I offer worship.

1. Halāl in the original, implying slaughter according to the Muslim *shariah*.

Siddhas[1] in absorption Thy extent have not realized,
And Thy shelter seek. (1)
Brother ! this is the Immaculate Supreme Being's worship-offering ;
Venerate the holy Preceptor.
Brahma standing, the Vedas contemplates
Yet is the unknowable not realized. (I-Pause)
Making the Divine Essence the oil, the Name the wick,
And the enlightened self the lamp—
Lighting this lamp the Lord have we invoked :
This *mystery* the enlightened alone realize. (2)
In the Lord's presence are sounded the five instruments[2] unstruck.
Lord formless, immaculate, Thy servant Kabir
Thus has offered Thee worship. (3) (5)

In the Measure Prabhati—Composition of Venerable Bhakta Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana kī birthā manu hī jānai kai būjhal āgai kahīyai

The state of the self to itself alone is known,
Or may be stated to one endowed with understanding.
As the Lord, controller of the inner self I contemplate—
Why may I fear any ? (1)
The Lord, Master of the universe *with love* has pierced me—
The Lord that in all spots is pervasive. (I-Pause)
The mind is itself the shop, the market and the grocer.
The mind in various moods abides,
And over the world wanders. (2)
As the mind in the Master's Word is dyed, its duality in
enlightenment is absorbed.
He is himself the Ordinance and the operator thereof—
With this equable thought are we made fearless. (3)
Whoever with full mind to the Supreme Being is devoted,
Immortal is his Word.
Saith Nama[3] : The life of the Universe, the marvellous unknowable One in my heart have I found. (4) (1) P. 1351

Ādi jūgādi jūgādi jūgo jūgu tā kā antu na jāniyā

Unknowable is the extent of *the Lord* who is Primal
since beginning of Time

1. Accomplished Yogīs.
2. Instruments of various sound-making media, such as wire, gut etc.
3. (Short for Namdev).

And age after age.
The Lord in all beings is pervasive—thus is His form described. (1)
Lord, embodiment of bliss,
In the second of the Word art Thou manifest. (I-Pause)
In the forest is the sandalwood tree
Whose fragrance is joy-giving.
The Lord is the origin of all fragrant plants and
of sandalwood. (2)
Thou art philosopher's stone; iron I'
By Thy touch I turn gold.
By Thy grace, Thou who art *cherished* as diamond and ruby,
In eternal truth is Nama[1] absorbed. (3) (2)

Akül Purakh iku chalitu upāiyā

The Lord above play of thought a marvel has created—
In each being is the Supreme Being hidden. (1)
None of the Divine Light of the self has knowledge;
Yet what I have done, *to Thee* is known. (I-Pause)
As is clay shaped into pitchers,
In *each being* abides the Creator-Lord. (2)
Deeds are bonds of the self;
Yet all happens as *ordained* by Him. (3)
States Namdev in humility; The self obtains what it desires;
But abiding in the Lord above play of mind,
Immortal it becomes. (4) (3)

In the Measure Prabhati—Composition of the Venerable Bhakta Beni
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

tani chandanu mastaki pāī

Thy limbs with sandalwood paste are smeared;
On thy forehead placed *tulasi*[2] leaves,
Yet thy heart is like one holding knife in hand.
With murderer's[3] gaze like the stork dost thou appear absorbed,
With a Vaishnav's look as if even breath has left thy mouth. (1)
For long periods dost thou engage in prayer to the beauteous Lord,
Yet evil is thy gaze, thy nights and days wasted. (I-Pause)
Ever dost thou bathe thy body;

---

1. See not *ante*.
2. The basil plant, held sacred.
3. *Thug* is murderer, deceiver.

Two dhotis[1] dost keep and behave as if milk is thy *sole* diet.
In thy heart *dost wear* a drawn knife,
And habitually dost take away others' property.. (2)
Worshipping stones, on it dost mark Ganesha's circle,
And absorbed in devotion, dost keep awake of nights.
While thy feet in devotional dance engage,
Thy mind in evil deeds is absorbed.
Thou absorbed in evil, evil is this dance. (3)
On deer-skin seated, rosary of *tulasi*—beads dost wear,
With cupped hands to thy forehead dost apply paste.
Falsehood in thy heart, around thy neck
Rosary of Shiva[2] beads dost wear.
Thou evil one, Krishna's[3] name dost thou not utter. (4)
Whoever the essence of the self has not contemplated,
All his actions are hollow, blind.
Saith Beni : Let man by the Master's guidance
On the Lord meditate.
None without the holy Preceptor finds the path. (5) (1)

1. Dhotī is long loin-cloth.
2. Rudrāksh=a seed looking like Shiva's eye.
3. Krishna here implies God.

RAGA JAIJAIWANTI

In the Measure Jaijaiwanti—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being; Creator— P. 1352
Immanent;
Above Fear : Above Rancour; Form Eternal; Unincarnated; Self-created;
Realized by the holy Preceptor's Grace.

Rāmu simari Rāmu simari ihai terai kāji hai

Contemplate, contemplate the Lord : this alone shall stead thee.
Discard Maya-association, and with the Lord take shelter
Know the world's joys to be unreal; false is all this show. (I-Pause)
Know wealth to be *unreal as* dream :
For what art thou proud ?
Royal authority over the earth is *frail as* wall of sand. (1)
Saith Nanak, servant of God : Thy body shattered shall be.
As came yesterday to end instant after instant,
So shall today be. (2) (1)

Rāmu bhaju Rāmu bhaju janamu sirātu hai

To the Lord be thou devoted—thy life is passing off.
How shall I say it again and again ? foolish man
understands it not.
This body is like a ball of hail—before long shall it
be shattered. (I-Pause)
All doubt cast off; repeat the Lord's Name :
At the end this alone shall accompany thee. (1)
Discard evil pleasure as poison; the Lord's laudation in
your heart cherish.
Nanak, servant of God thus *warns* aloud :
Your time is passing off. (2) (2)

Rei mana kaun gati hue hai terī

My self ! what is the state thou art in ?
In the world hast thou not listened to the Name Divine.
To evil pleasures *deeply* attached,
Thy understanding *from these* hast not taken away. (I-Pause)
Taking human birth, yet not for an instant the
Lord hast contemplated.

By pleasure of woman subdued,
By this thy feet fettered. (1)
Nanak, servant of God, thus warns aloud :
Like a dream is expanse of the world.
Why not contemplate the Lord,[1] whose handmaid
Maya is ? (2) (3)

Bīt jai hai bīt jai hai janamu akāju rei

Thy life purposelessly is passing.
Listening night and day to Scriptures,[2] P. 1353
Yet thoughtless one, no realization hast thou got.
Death has arrived : from it where shalt thou flee ? (I-Pause)
The body that thou takest to be eternal, dust shall turn.
Thou stupid, shameless one ! why contemplate not
the Lord's Name ? (1)
Bring into *your* heart devotion to the Lord,
And pride of heart discard.
Thus saith Nanak, servant of God :
In this wise live in the world. (2) (4)

Slokas in Sahaskrit[3]—Composition of Sri Guru Nanak Dev
In the Name of the Sole Supreme Being; Creator-Immanent;
Above Fear, Above Rancour; Form Eternal; Unincarnated;
Self-created; Realized by the holy Preceptor's Grace.

Parhi pustak sandhiyā bādan

You study scriptures, perform the evening service—All
this is of no avail.
Stones you worship, and like the stork *make only pretence*
of absorption.
Your tongue utters falsehood, which you show as pure gold,
Even while Gayatri[4] of three lines you contemplate.
Wearing a string of beads, on your foreheads you apply
the paste-mark;
Keep two dhotis and your forehead with *wet* cloth cover.
Whoever knows the true ritual of God-realization,
Knows all such ritual to be hollow,

1. Murāri.
2. Purāna=mythological scriptures.
3. This is the name of variety of language, close to Sanskrit in form and structure.
4. A Vedic mantra.

Saith Nanak : Therefore with faith *on the Lord* meditate.
Yet this path without *guidance of* the holy Preceptor
Is not attained. (1)
Fruitless is the birth of such as realize not the Supreme Being.
By the Master's grace is crossed ocean of the world.
Saith Nanak after contemplation :
Almighty is the Lord.
All causes under the Creator's power lie,
Who the world has propped. (2)
The Yogi's objective is enlightenment; the Brahmin's
function is recitation of Vedas.
The Kshatriya's action in heroism lies;
The Sudra's in serving others.
But for one who realizes the Divine mystery, one Sole
path is for all.
Saith Nanak : To Him am I a servant, who by Maya is
umpolluted. (3)
One Lord[2] is supreme over all deities, as also the universal Self.
The Self is *image* of the pervasive Lord,
Should one this mystery realize.
Nanak is servant to Him, who by Maya is untouched. (4)

Slokas in Sahaskriti[3]—Composition of Sri Guru Arjan Dev

In the Name of the Sole Supreme Being; Creator-Immanent;
Above Fear; Above Rancour; Form Eternal; Unincarnated;
Self-Existent; Realized by the holy Preceptor's Grace.

Katanch mātā katanch pitā katanch banitā binod sūtah

Since when is *man's* relationship with mother, since when
with father,
Since when has existed joy in wife and child ?
Since when is formed love for brother, friend, companion;
Since when attachment to the family ?
Since when is formed attachment to the nimble *Maya,* P. 1354
attractive in look,
That at sight deserts ?
Only contemplation of Lord lasts,
Saith Nanak : Only by children of the Eternal[4] is this attained. (1)

1. Shabda=Lit. Word.
2. Krishna.
3. See note ante.
4. Implies saints of God.

Cursed be attachment to mother and father;
Cursed be attachment to brothers and relations.
Cursed be attachment to joy with wife and progeny;
Cursed be attachment to objects of household.
True attachment is with the holy congregation;
Those forming it, saith Nanak, in joy abide. (2)
Unreal is the body that loses its powers.
In increasing attachment to Maya old age increases.
Much is man's expectation, though in house *of the body*
he is only a guest.
Dharmaraja who is terrible *of aspect, our* breaths counts.
This body hard to attain, into well of attachment falls;
Saith Nanak : alone is our prop.
Seek therefore, the Lord's grace. (3)
The body is a clay-chamber, made from water and with blood
and skin plastered.
Nine are its doors,[1] yet is it devoid of walls;
Air its pillar.
The unenlightened contemplate not the Name Divine,
And regard *the body* as permanent.
Saith Nanak : This body hard to attain,
Under shelter of the holy congregation
By repeating Name of the Lord, annuller of suffering is saved. (4)

Subhant tuyam achüt güṉagyam pūranam bahü loki pālā

Thou that knowests of all merits, who art eternal,
perfection incarnate,
Gracious in abundance *great is* Thy beauty.
Profound, lofty, all-knowing, limitless art Thou.
To Thy devotees at Thy feet dost grant lodgement.
Thou who art cherisher of the helpless, Nanak with Thee
seeks shelter. (5)
At sight of the prey the hunter to kill it fixes fatal devices;
Yet wonderful it is—whomsoever the Lord protects,
Not a hair on his body is hurt. (6)
He for whose protection powerful men endeavour,
And in four directions mighty men serve him,
And who in an inaccessible spot lives,

1. Refers to nine apertures of the body.

Where death his mind enters never—
When comes Divine Being's command.
Saith Nanak, even an ant his breath may draw out. (7)
To love the holy Word and bear compassion,
Is the deed worth doing in Kali-Yuga.
Of such are effaced doubts and delusions entering them.
Such behold the Lord pervasive in all spots,
Whose sight of unfailing effect is,
Who on the tongues of the holy abides.
Saith Nanak : These the Name of the beloved Lord repeat. (8)

Ghaṭant rūpam ghaṭant dīpam ghaṭant ravi shashīyar nakhyitra gaganam

Man's beauty is constantly on decline;
Declining are countries,
Sun, moon, stars and the sky,
The earth, mountains, trees and continents.
On the decline is love of wife, son and brother;
On the decline too are gold, jewels and forms of wealth :
Only the eternal Lord from decline is immune.
Saith Nanak, immutable are the holy. (9)
Anyone with whom is pleased the Lord
Does good without delay, but in *contemplating* evil hesitates;[1]
The Name he firmly repeats and discard avarice;
Under shelter of the holy are his sins destroyed.
By such a one are all aspects of righteousness attained. (10)
Man with his small understanding in world attachment is as dead,
And to pleasure with wife is attached;
Attached also to beauty, power and ornaments of gold;
To marvellous mansions, attractive clothes P. 1355
And thus grips him Maya.
To the Lord, eternal, refuge of the holy
Nanak makes obeisance. (11)
Man is subject to birth, death, joy and sorrow,
Enjoyment and suffering maladies.
Sometimes is he high, at other times low; *sometimes* small, at other times great.
When wielding royal authority honour he gets;
Sometimes is he full of pride, again is he humiliated.

1. Delays.

Treading the path of absorption in the world *at the end*
comes death.
Devotion to the Lord in the holy congregation brings immutability,
As saith Nanak, on the cushion of devotion one sits. (12)

Kirpant Harīyam mati tattu giānam

As comes the Lord's grace, the understanding acquires
illumination of the Essence;
Flourishes enlightenment and one attains the place of felicity.
Man then suppressing his impulses, discards pride.
As is confirmed in heart enlightenment of the holy,
Is it joy-cooled.
Man then absorbed in the Divine vision from transmigration
is emancipated.
Saith Nanak : In his heart then sounds the instrument of
the holy Lord. (13)
Men of merit in various ways expound scriptures,[1]
To which the disciples listen.
Those having Divine grace this knowledge firmly grasp.
Saith Nanak : We beg for the Name and *inclination* to charity,
That the Master, image of the Lord grants. (14)
Man should not entertain anxiety about mother, father or brother.
Nor about people in general;
Not must he be anxious about wife, progeny and friend—
All these relationship arise from Maya-created worldliness.
The Lord, Supreme Being is gracious, and all
beings cherishes. (15)
Evanescent are wealth, mind and desires of various kinds.
Evanescent is attachment binding to pride
By illusion is man bound by Maya impure and evil.
Those with foul understanding that contemplate not the Lord
In innumerable births wander, in heat of the womb lying.
Saith Nanak : Lord that art gracious to creation,
Thou dost save the fallen in company of the holy. (16)

Giranti giri patit pātālam jalant de dīp baisvāntarah

Should one fall from the mountain or fall to the nether-world,
Or burn in flaming fire;
Be carried away by endless waves of water—

1. Vedas.

Greater than these is anxiety about the suffering's grip that
brings on transmigration.
This anxiety, saith Nanak, by various devices is not removed,
The Sole prop is the Lord of the holy. (17)
Should one be gripped by terrible suffering, be *guilty of* much bloodshed,[1]
Should be involved in poverty of numerous births and in great
suffering be caught :
By contemplation of the Name Divine are all these effaced,
Saith Nanak, as fire consumes wood. (18)
By Divine contemplation turns darkness into light,
And by contemplation of Divine merit are annulled sins.
Should *the Name* in the heart abide, are Yama's minions
terror struck,
As such a one mighty pure deeds performs.
By listening to Divine merit is such a one from
transmigration released;
All joys come to him and his very sight is bringer of fulfilment.
Saith Nanak : The Lord, beloved of devotees, bestower of refuge,
Felicity confers. (19)
The Supreme Being, bountiful
To the hindermost grants the first place, to those in
despair fulfilment;
By His grace the indigent turn wealthy; of the sick are
the maladies ended.
To the devotees devotion He grants, and laudation of Divine
merit and the Name Divine.
Saith Nanak : All boons by service to the Master
are obtained.[2] (20)

Adhram dharam dhāraṉah nirahanam dhan nām narharah

The puissant Name to the shelterless is shelter, to the
indigent wealth.
The Lord to the helpless is cherisher, to the
feeble strength. P. 1356
To all beings gracious eternal, friend of the humble.
The Lord is all-knowing, perfection incarnate, beloved of
devotees, compassionate.
In each being the Supreme Being, the Lord lodges and is pervasive.

1. Murders.
2. What is it that by service to the Master is not obtained ?

Nanak seeks favour of the gracious Lord,
That never may be He cast out of his mind. (21)
Neither have I strength nor inclination to serve
Nor devotion to the Supreme Being.
Nanak by your grace the Name contemplates;
Divine Master, show grace. (22)
To all beings the Lord provides sustenance,
Grants place of rest and apparel.
The jewel among incarnations, the *human birth* He grants
Bringing conscious realization *of God.*
By His grace beings in joy and bliss do abide.
Saith Nanak : Those contemplating ever the Lord,
From attachment to the evanescent creation are released. (23)
Kings reap reward of good done in previous *births.*
With understanding perverted the people they oppress,
And for long periods bear suffering in transmigration. (24)

Brithā anūgraham Gobindah jasya simraṉ ridantarah

Those devoid of Divine grace or contemplation of the
Lord in heart,
Even though apparently hale, are greatly sick,
By being forgetful of the Lord full of grace. (25)
To discourse on the Lord all-holy and to laud Him
Is the true aim of assuming the human body.
Saith Nanak : God's devotees quaffing the ambrosial
Name of God
Never get satiated. (26)
Of the holy the temper is forbearing,
And friend and evil-doer to them are alike.
Saith Nanak : Alike to them are friends serving viands of
numerous varieties,
And the calumniator poised with arms *to attack.* (27)
Such are not dishonoured, nor is their respect shattered;
Repute they lose not; nor do the world's suffering touch them.
In company of the holy the Name Divine they repeat :
Saith Nanak, such creatures in joy abide. (28)

Sainā sādh samūh sūr ajittam sannāham tani nimratāh

Of such is the heroic, unconquerable army made up of holiness;
Ou their limbs they wear armour of humility.
Their weapons contemplation of Divine attributes,
The Master's Word their shield.

Realizing the Divine path is for them riding steeds,
chariots and elephants
As by Divine laudation they mount the assault,
Fearless they go about and the enemy's hords flees.
Saith Nanak : The whole world they conquer as the five
thieves[1] they subdue. (29)
The false understanding *to the world* is attached,
Which is unreal as mirage or the magic city in the sky
or as tree shadow.
Even thus is attachment to family false,
Saith Nanak : *God's devotees* the Name Divine Contemplate. (30)
Neither am I repository of knowledge of scriptures, nor have I
merits nor have done Divine laudation.
Neither has my throat power to *create* the jewel music nor am I
slick and smart of understanding.
By the rise of good fortune is attained the wealth of *holy company,*
Saith Nanak, herein even an imbecile turns scholar. (31)
The Name Divine is the pleasing rosary hung round the neck;
Bearing devotion is the pouch[2] to carry the rosary.
Utterance of noble verses by the tongue brings release
and joy to sight. (32)

Gür-mantra hīn̲as jo prān̲ī dhrigant janam bhrashtn̲ah

Cursed is the creature devoid of the Master's teaching,
foul his birth.
Stupid is he and like to dog, hog, ass, P. 1357
crow and snake. (33)
Saith Nanak : One bearing in heart in devotion the Divine lotus feet
And the Name,
And in company of the holy singing Divine laudation
Never shall see Yama's minions. (34)
Wealth, beauty are not unattainable, nor rule in paradise;
Fine viands are not unattainable, nor fine vestures.
Progeny, friends, brothers, relations are not unattainable,
nor joy with wife.
Proficiency in knowledge is not unattainable, nor
nimbleness of understanding :
The Name Divine alone is unattainable,

1. The five sources of evil are implied.
2. A small pouch in which the rosary was concealed to avoid notice by others, to eschew pride.

That saith Nanak, in the holy congregation by
Divine grace is attained. (35)
Wherever in paradise, the mortal world and the nether
world I look,
Is the Lord pervasive,
Saith Nanak, unalloyed and uncontaminated is He. (36)

Bikhyā bhayanti amritam drishṭām sakhā swajanah

By *devotion to* the Name, by grace of the Master,
image of the Lord,
Poison turns ambrosia, evil foes well-intentioned friends,
Suffering becomes joy and one gripped by fear fearless
is rendered. (37)
The Lord, donor of poise to all grants me too poise;
He who purifies all, to me too grants purity.
He who is Creator of all, is my Creator too,
And is without taint or blemish. (38)
Neither is the bright moon so cool, nor the pigmy sandalwood;
Nor is the winter season so cool :
Saith Nanak, truly cool are the holy of noble temper. (39)
Those *whose* incantation is the Name Divine,
Whose meditation in *the Lord* all-pervasive is fixed;
Whose illumination lies in regarding suffering and joy alike,
Whose pure way of life is to bear no rancour;
Whose sustenance Divine laudation in Maya's water untouched
remain as the lotus;
Who to friend and foe they discourse alike, to the Lord in
faith devoted;
Whose ears listen not other's calumy; discarding the ego of
all are they dust.
Saith Nanak : Such in the six merits are perfect,
Their name the holy, of pure hearts. (40)

Ajā bhogant kand-mūlam basante samīpi keharah

The goat may feed on fruits and roots, yet it may live close
to the tiger :
Saith Nanak : Such is the state of the world,
That *by turns* feels sorrow and joy. (41)
Those practising fraud, seeking others' faults, putting
impediments in the way of others,
And *committing* sins and evils foul;

Having doubt, attachment, intoxication of pride and
insulting others
In Maya are involved.
These die are reborn and wander in hell—
Not by innumerable devices are these saved.
Saith Nanak : Only those repeating the Name Divine in company
of the holy
Are purified,
As perpetually Divine merits contemplate. (42)
By seeking shelter with the Lord, worthy to contemplate
comes liberation.
The Lord perfection incarnate is almighty and bestower
of charity.
To the despairing hope He brings, and is home of all boons.
Saith Nanak : All creatures contemplate the Lord,
repository of merit
Of whom all creatures beg boons. (43)
By His grace spots inaccessible become easy of access. P. 1358
And great afflictions turn into joy;
By His grace reprobates and back-biters who by evil words create
differences and doubts turn good;
By His grace the mind in sorrow and joy remains poised,
And one shattered with fear turns fearless;
By His grace one caught in thicket of fear is as living in a
large city—
Such is characteristic of righteousness, by Divine grace obtained.
Saith Nanak : In company of the holy repeat the Lord's Name
And seek shelter at feet of the gracious Lord. (44)

Hei ajit sūr sangrāmam ati balnā bahu mardanah

Thou attachment ! unconquered, hero in battle, mighty hero,
Many hast thou over thrown;
Divine choristers,[1] gods
Human beings, animals and birds hast thou deluded :
To the Lord Creator I make obeisance,
Saith Nanak, and with the Lord of the Universe seek shelter. (45)
Lust, that lodges beings in hell and in innumerable
births whirls them;

1. Gandharva.

Heart-charmer, over the three worlds wandering,
Destroyer of prayer, austerity and noble conduct;
By a little pleasure dost thou render *human beings* destitute;
Art nimble and among high and low pervasive.
Saith Nanak : In holy company and seeking shelter with the Lord,
Comes release from they fear. (46)
Wrath that art root of strife, with thee rises compassion never;
Beings passion-gripped by thee are subdued,
And dance like apes.
Such with innumerable penalties by Yama's minions are visited—
Only the low in character keep company with thee.
Saith Nanak : The Lord, shatterer of suffering of the
humble, compassionate,
From thee protects beings. (47)
Avarice, that to the great art attached,
Who in many waves *of passion* play.
Beings in various ways rush and in different manners move about.
In thy involvement one *loses* shame with friends,
With God,[1] relations, mother and father.
Under thy influence what is forbidden is done, what is banned for
eating is consumed,
What is not to be accomplished is accomplished this thou dost.
Nanak to the Lord cries for succour,
And supplicates the mighty Lord.[2] (48)

Hei janam maraṉ mūlam ahankāram pāpātmā

Egoism that are source of transmigration, the very essence of sin !
Friends thou dost desert, to foes art attached,
And innumerable Maya-tricks dost spread.
By thee beings transmigrate to exhaustion and undergo much
suffering and pleasure.
Thereby in a fearful forest[3] they wander, and in a terrible,
incurable malady are caught.
Saith Nanak : To the Lord make thou supplication :
The Supreme Lord is the true physician. (49)
Thou Lord of our life, treasure of grace, Master of the Universe,
Annuller of maladies of the world, gracious, remover of suffering !

1. The beloved object of worship.
2. Nar-Hari.
3. Used symbolically for doubt.

Thou who art true refuge of all, compassionate,
Saviour of the humble ! grant Your grace.
Nanak, be his body hale or shattered, contemplates Thee,
Who art the Lord.[1] (50)
By seeking shelter with the Divine lotus feet and
uttering the Lord's laudation,
Saith Nanak, in company of the holy
Crossed is the great, terrible, impassable ocean of the world. (51)
The Supreme Being is protector of our head and forehead;
The Lord is protector of our hands and limbs.[2]
Our self the Lord protects, our substance and feet[3] the
Lord of the Universe.
Of all the gracious Master is protector, annuller of
fear and suffering.
Nanak with the Beloved of devotees, cherisher of P. 1359
the helpless,
Eternal Being seeks shelter. (52)

Jen kalā dhāriyo ākāsham baisantram kāsht besṭam

He whose might has propped the sky, and confined fire in wood;
He whose might has given light to moon, sun and stars
And in the body propped breath;
He whose might in mother's womb has cherished *us,*
So that maladies of the belly afflict not.
Saith Nanak : His might also has held the ocean, so that
waves of water destroy not the *earth.* (53)
The Lord of mighty aspect whom all creatures contemplate,
Saith Nanak, in holy company is attained,
In the noble path of God's devotees. (54)
Saith Nanak : Those that in holy company contemplate the Lord
And with *Him* seek shelter,
Even though *petty as* mosquitoes, may shatter mountains,
And even though small as flees, cross marshes;
Even though maimed, the ocean may cross
And even though blind, in darkness *find* light. (55)
Worthless as is a Brahmin without the paste-mark,
As a king without authority,

1. Rāma Damodar Mādhav.
2. Body.
3. Implies the body.

As a warrior without arms—
Such is a *Vaishnava* devotee without righteousness[1] (56)

Na Shankham na chakram na gadā na siyāmam

The Lord neither holds in hand the conch nor the disc or mace,[2]
Nor is his complexion dark.[3]
Wondrous is His aspect, from birth exempt.
The Vedas cry *about Him* 'Not this, not this.'
The Lord is all-high, great, limitless,
In the heart of the holy abiding, eternal.
Saith Nanak : Him the greatly fortunate alone realize. (57)
Man in the forest of the world abides, wherein those
related to him
Abide like dog, jackal, ass.
Hard is this spot, wherein the mind by wine of
attachment is intoxicated,
And *in it* live the five irreclaimable thieves.[4]
In attachment and fear does *man* wander,
With the tormenting, hard noose round his neck.
In this word is unextinguishable fire *of desire*,
And the terrible ocean, with shore inaccessible, hard to cross.
Saith Nanak : In holy company to the Lord be devoted;
By seeking shelter with the Divine feet by His
grace shalt thou be saved. (58)
By grace of the Lord, cherisher are all maladies cured.
Nanak in company of the holy to the Divine
attributes gives utterance.
And with the Lord, all-perfection, takes shelter. (59)
Man may be *beauteous* as the dark Krishna and sweet-spoken,
But if in his heart rancour he bears,
False are his vows :
The holy of pure heart are ever awake. (60)

Achet mūṛāh na jāṉant ghaṭant sāsā nitprate

The thoughtless, mindless man realizes not that breaths
ever are decreasing,
And the handsome body declines,

1. Dharma.
2. (These are symbols of Vishnu).
3. This is the reputed colour of Krishna.
4. (These are the five sources of evil).

Gripped by the hag death.
Man in the show of family is absorbed,
In the evanescent desires and evil pleasures.
Wandering in numerous births, exhausted.
Saith Nanak, with the Lord gracious have I sought shelter. (61)
My tongue, taking delight in delicious objects,
Sweet-tasting things please thee.
To truth dead, in great contentions involved,
In utterance of holy words, such as Govind, Damodar, Madhav.[1]
Be thou engaged. (62)
Those that are proud of intoxication of pleasure with woman,
And *considering themselves* powerful, aggressive,
To the Divine lotus feet unattached—
Are worthless as straw, cursed their birth,
Thou flea contemplating the Lord, great[2] and blessed art thou.
To such a one Nanak innumerable times makes obeisance. (63)
Even though a straw, one turns a mountain; P. 1360
Even though dried up, grows verdant.
One sinking can swim;
Even though empty is filled.
One though dark, is illumined like a million suns,
States Nanak in humility, as the Divine Master shows grace. (64)

Brahmaṉah sangi üdharṉam

In association with Brahmins comes liberation,
Should tbe Brahmin perform perfectly the Brahmin's duties.
Those in the world attached to their self,
Saith Nanak, remain unfulfilled. (65)
To grab others' wealth and place numerous impediments in the way of others;
To preach to others for one's wherewithal;
To have desire for grabbing is to have the mind Maya-gripped :
Of such the actions are as those of hogs. (66)
Those intoxicated with absorption in the Divine feet
Cross beyond the impassable ocean of existence.
Saith Nanak : Company of the holy innumerable sins takes away—
Have not doubt of it. (67) (4)

1. (These are attributive names of the Lord).
2. Heavy.

In the Language Form Gatha[1]—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Karpūr puhap sūgandhā paras mānūkh deham malīnam

Camphor, roses and other fragrant substances
By touching the human body are fouled.
The body of foul-smelling marrow, blood is made up,
Yet ignorant man of it is proud. (1)
Should man reducing himself to an atom,
Over skies, countries and continents
In the twinkling of an eye wander,
Saith Nanak, without *guidance* of the holy
Finds he not liberation. (2)
Know death to be a fact; false is whatever is visible.
Saith Nanak : Divine laudation *sung* in company of the holy
Alone shall accompany *man.* (3)
Maya by fixing man's mind among loved ones,
friends and relations
Has deluded him.
Saith Nanak : By devotion to God in company of the holy
Is attained the abode of joy. (4)

Mailāgar sangen nimmu birakh si chandanah

Low trees growing close to sandalwood turn
sandalwood themselves.
Yet the bamboo abiding close to it,
Saith Nanak, by its egoism *of height*
Is not fragrant made (5)
By discoursing and contemplation of the *utterance*
Embodying Divine laudation
Is smashed pride;
The five foes saith Nanak,
By the arrows of God's *Name* are destroyed. (6)
The words of the holy are the path of joy;
By great good fortune are these attained.
Saith Nanak : By uttering Divine laudation
Is *man* from transmigration freed. (7)

---

1. This is the same as Sahaskrit, ante.

As are withering leaves shed, and again
To the tree's wealth *of branches* are not attached;
Thus saith Nanak, one without the Name
In tormenting[1] births day and night wanders. (8)

Bhavānī sādh sangeṉ labhantam baḍ-bhāgaṉah

Devotion in holy company by great good fortune is attained.
Saith Nanak : In the way of those uttering Divine laudation
The ocean of the world appears not. (9)
The Lord's deep limitless laudation the rare among human
beings can understand.
Discarded is worldly desire,
Saith Nanak, as in holy company is the Lord contemplated. (10)
Noble incantation of words of the holy
A million sins destroys.
Saith Nanak : Meditation on the Divine lotus feet
To man's entire family brings liberation. (11)
Beautiful is the temple wherein is sung Divine laudation.
Those contemplating the Lord are liberated;
Saith Nanak : This by great good fortune is attained. (12)

Hari labadho mitra sūmitto

Attained is the noble friend, the Lord,
Who breaks not heart of any. P. 1361
Limitless is His abode and extent.[2]
Nanak has made Him his being's friend. (13)
By the birth of a noble son is effaced *the family's* ignominy,
So also by contemplation in heart of the Master's Word.
By *contemplation of* the beloved, eternal Lord
Saith Nanak, man swims across ocean of the world. (14)
Forgetfulness of the Lord is *true* death;
Meditation of the Name Divine is life.
This, saith Nanak, by the Primally recorded writ
In holy company is attained. (15)
As by the serpent-healer's incantation
Is the snake rendered fangless and
The poison cast out,
So do the holy efface the mind's maladies :
These, saith Nanak, by good fortune are found. (16)

1. Hard, difficult.
2. Weight.

Jath kath ramnam sharnam sarbatra jīyanah

The Lord pervasive everywhere, of all beings is refuge.
Saith Nanak : Love for Him by grace by the Master's
sight arises. (17)
As the heart by the Divine lotus feet is pierced,
Attained is all weal.
Saith Nanak : The noble spirits from Primal Time
Divine laudation sing. (18)
To discourse on the pure Word, to sing it in holy company
Brings liberation.
Saith Nanak : Thus is swum the ocean of existence—
Then occurs no more transmigration. (19)
Those that contemplating scriptures[1]
The Sole Name Divine in heart cherish,
Saved is their entire family.
Saith Nanak : By great good fortune is a rare one saved. (20)

Simaranam Gobind-Nāmam ūdharnam kūl samūhanah

By contemplation of the Lord's Name
Is one's whole clan saved.
This saith Nanak, in holy company is attained,
Whose sight by great good fortune is met. (21)
By discarding of all evils is confirmed in mind
Righteousness in all its aspects.
Saith Nanak : This in the company of the holy is attained
By the Writ inscribed on one's forehead. (22)
The Lord who destroys and creates, has existed in the
past, is present now
And shall ever be.
Saith Nanak : Know it firmly that devotion to Him
Through the holy arises. (23)
Those immersed in pleasures *of the flesh*
That are frail like kasumbha,
Saith Nanak, are *prey* to maladies,
suffering and alienation,
And have joy not even in dream. (24)

1. Vedas, Purānas, Shāstras.

Phunahe (Hymns with Repeated Burden*)—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hāthi kalamm agamm mastaki lekhāvatī

Lord who art unrealizable ! in Thy hand is *held* the Pen
Wherewith over foreheads *destiny* Thou dost record.
Indescribable Thy form, yet with all *beings* involved.
My tongue Your laudation is unable to express.
Nanak by Your sight is charmed,
And *to You* is a sacrifice. (1)
May I sit in company of the holy and Divine laudation express.
May I dedicate all decoration *to the Lord* and
To Him sacrifice life.
Full of yearning for the Spouse, for Him may I make[1] the couch.
Lord ! by good fortune inscribed on forehead
May the Divine Friend be attained. (2)
Sister-friend [2] with collyrium, necklace and betel-chewing
have I decked myself :
Decking myself with sixteen embellishments,[3]
Collyrium have I applied.
Should the Spouse step into the house,
Are all boons attained.
Lord ! without the Spouse is all self-decking a waste. (3)
Supremely fortunate is the *female* in whose home abides the Spouse. P. 1362
All decking befits her; of blessed matrimony is she.
In this state am I sleeping from worry freed—
Fulfilled are all my desires.
Lord ! as is the Spouse come home, are all boons attained. (4)

Āsā ittī ās ke ās purāīyai

So *intense* is my desire—pray fulfil it.
By grace of the holy Preceptor is the Lord,
all-perfection attained.
My self of blemishes is full—

1. Lit spread.
2. Symbol for fellow-seeker.
3. (This is the traditional number of items of female decking in India).

*Phunahe—In these verses occurs repeatedly a vocative, Harihān, interpreted as Lord !

Blemishes over it spread.
Lord ! as is the holy Preceptor's grace come,
Is the mind poised. (5)
Saith Nanak : On the Lord without limit have I meditated.
Existence that is impassable, by the holy Preceptor's
help is crossed.
As is attained the Lord all-perfection,
Is transmigration ended.
Lord ! the ambrosial Name Divine from the holy
Preceptor is obtained. (6)
In my hand is held lotus *of the Name,*
Whereby in the courtyard of my heart in joy I abide.
Sister-friend ! around my neck are hung jewels[1]
At sight of which flees suffering.
With the Lord I abide, who of all joys is store—
The Lord ! in whose hand abide ever
The miraculous powers and the Nine Treasures.[2] (7)
Those that go out with other's women folk to flirt
To shame are subjected.
Those that ever take away other's property,
How may their faults be covered ?
By contemplation of God's holy merits
Is one's whole clan saved.
Lord ! those listening to contemplation of the Supreme Being
With purity are invested. (8)

Ūpar banai akāsu talai dhar sohatī

Above is the sky looking beauteous, below is *spread*
the lovely earth.
In all ten direction, flashes lightning
That searches for[3] the *Beloved's* face.
Yet the Beloved I seek in alien lands—how Him to attain ?
Lord ! should good fortune on forehead be inscribed,
Is one in His sight absorbed. (9)
All spots have I beheld; none to thee[4] is like.
Founded by the Supreme Being, the Creator, dost thou
look splendid.

1. Used symbolically for the Name.
2. See Glosarry.
3. That is, flashes on.
4. Refers to Rāmdāspur in the next line, earlier name of Amritsar.

Ramdaspur[1] abides densely-populated, limitless, unique.
Lord ! by bathing in the Pool of Ram Das[2] are sins cast off. (10)
With heart passionate like the chatrik should the *Divine*
Beloved be sought.
He alone should be sought to whom is life devoted.
The *chatrik* for a drop of water over forests wanders distracted.
Lord ! even thus God's devotee seeks *Him*—
Nanak to the Lord's Name is a sacrifice. (11)
Unique is the Divine Friend's heart,
Unknowable its mystery.
One that seeks merits limitless the Essence realizes.
As heart into heart absorbed, comes intense joy.
Lord ! as are destroyed the restless thieves,[3]
Is attained wealth of truth, (12)

Süpanai ūbhī bhayee gahiyo kī na anchalā

As in dream I stood, why
His lappet I grasped not ?
As the Being beauteous I beheld standing
Was my heart robbed.[4]
His *holy* feet I seek—tell me, where these to attain ?
Sister-friend,[5] would someone reveal to me the device
Whereby the Beloved be attained ? (13)
Miserable are the eyes beholding not the holy.
The ears listening not to the holy Word had better be dammed.
The tongue not uttering the Name should in P. 1363
small bits[6] be cut.
Lord ! as is put out of mind the Lord,
Day after day comes decline. (14)
The lotus tied to the muddy soil;
Intoxicates the humming bee by its fragrance.
Its limbs in it caught, its purity has forgotten—
Is there a helper who this hard knot may loosen ?
Saith Nanak : The Lord alone the broken string may join. (15)
Out of love for the Lord in innumerable directions I run,
The five minions of evil oppress me—how these to destroy ?

1. (As in the foregoing).
2. That is, the Pool called Amritsar.
3. The sources of evil are meant.
4. That is charmed.
5. Implies fellow-seeker.
6. In small bits such as a sesame grain.

Shoot the sharp arrow of meditation on the Name Divine.
Lord ! by union[1] with the Master perfectly endowed
Can these great mischief-makers be destroyed. (16)

Satigūr kīnī dāti mūli na nikhūttaī

The boon granted by the holy Preceptor
Noway is exhausted :
This you consume to satiety—by the Master's guidance shall come release.
The Lord in His grace has granted treasure of the ambrosial Name.
Saith Nanak : Ever to the Lord be devoted—
Never shall death then come to you. (17)
Beautiful is the spot to which God's devotees resort.
By meditation on the Name Divine come all joys.
All creatures on such cry hail; their traducers in jealousy burn.
Saith Nanak : The holy by repetition of the Name obtain joy. (18)
The holy Lord, purifier of the fallen never *we serve.*
How long may last involvement in false joys
That ignominy bring ?
Why find pleasure in the world of illusion[2] ?
Lord ! to such am I a sacrifice
As at the Divine Portal are honoured. (19)
Foolish man has done numerous foul deeds.
The body of this stupid one smells foul; ultimately to ashes shall it turn.
Involved in dust of pride he goes about, forgetful of death.
Why take the world of illusion[2] to be real ? (20)

Jis kī pūjai audh tisai kauṉu rākhaī

Who may save one whose time of life is ended ?
How long may physicians suggest remedies ?
Fool ! contemplate the Sole Lord that may stead thee.
Lord ! without the Name the body shall turn dust
And all shall go waste. (21)
Sip the invaluable medicine of the limitless Name.
God's devotee in unison sip it, and to all others offer it.
This by such is obtained as are *destined* to receive it.

---

1. By finding.
2. A mirage in the skies called Hari-Chandaurī or Gandharb-nagarī.

Lord ! to such am I a sacrifice as joy in God experience,
Assembled is the group of Divine physicians. (22)
The Lord Himself stood in their midst
To make their medicine *of the Name* efficacious.
All their deeds in the form of goodness have spread.
Lord ! thereby all pain and malady from the body
is cast off. (23)

Chaubole (Discourse to four listeners*)—Composition of Sri Guru Arjan Dev
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Samman jau is prem kī damu kihu hotī sāṭ

Listen Samman ! if devotion for money could be exchanged,
Know, Ravan was no pauper, who *offered* his severed
head *to Shiva.* (1)
The body in love is totally absorbed; not a mustard-grain's
distance is left.
The heart by the Divine lotus feet is penetrated—
Such realization comes when the mind to the
Lord is united. (2)
Listen Musan ! wandering over the ocean, mountains, P. 1364
Wilds, forests, and the nine continents of the earth
In loving devotion, all this is counted as just one step. (3)
Behold Musan ! the light of love that over the sky is spread
In this devotees like humming-bees in the lotus are pierced,
bound and wrapped. (4)
Listen Musan ! repetition of texts, austerities, self-discipline,
joy, honour, respect and pride—
All for a particle of devotion shall I sacrifice. (5)
Listen Musan ! the world that dies and is deluded, realizes
not the mystery :
By love and devotion is it not pierced,
And in false dealings is involved. (6)
As are house and substance burnt,[1] out of attachment,
in alienation from these is one miserable.
Listen Musan, one truly is robbed only when the gracious
Supreme Being is alienated. (7)

---

*These are, Samma Mūsan, Jamāl and Patang.

1. Robbed.

Whoever has enjoyed devotion, in heart contemplates the
Divine lotus feet.
Saith Nanak : Those suffering in separation from the Lord
nowhere else go. (8)
The restless mind climbs millions of high hill-tops, and suffers :
Listen Jamal ! humble is the lowly marsh,
Out of which is born the lotus. (9)
For the Divine Beloved of lotus eyes, with black collyrium,
Moon-faced, painted beautifully,
Listen Musan ! absorbed in His mystery my pearl string would
I break to pieces. (10)
As in love for the Beloved am I absorbed,
Of my body am I forgetful in contemplating Him.
Saith Nanak : Listen Patang ! The lowly devotee over the whole
world is made famous.[1] (11)

Slokas—the composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Kabīr merī simarnī rasnā ūpari Rāmu

Saith Kabir : *God's* Name borne over my tongue is
my *true* rosary.
All devotees of all times by *repeating the Name*
Joy and poise have attained. (1)
Saith Kabir : All make fun of my caste.[2]
I to this caste am a sacrifice where in the Creator
I have contemplated. (2)
Kabir ! why be in doubt ? Why make thy heart shake ?
Quaff joy of the Lord of all, the Name Divine. (3)
Saith Kabir : Some that wear earrings of gold, studded with rubies,
Without the Name, appear as burnt-out reeds. (4)
Saith Kabir : Rare is such a one as dies *to the world* while living;
Who rendered fearless the Divine attributes contemplates,
And wherever he looks, beholds the Lord. (5)
Saith Kabir, since the day that my ego died have I attained joy.
With the Lord have I attained union :
You of the holy congregation, to the Lord be devoted. (6)

---

1. Another rendering of the last line :
The lowly moth over the whole world for *its devotion* is grown-famous.
Patang—moth; also the name of one of those four the holy Guru's discourse in this hymn is addressed.
2. This saint belonged to the weaver caste, reckoned low.

Saith Kabir : Whoever reckons that he is worst of all,
all others are good—
Is my true friend. (7)
Saith Kabir : Came to me Maya under several disguises.
By the Master was I saved ! make obeisance, alone
she left me. (8)
Saith Kabir : Destroy *pride,* whose destruction joy shall bring.
One so doing universal acclaim shall get,
Never ill-spoken of. (9)
Saith Kabir : In the dark nights rise men with black *deeds;* P. 1365
Rush along with nooses—know such to be accursed of God. (10)

Kabīr chandan kā birvā bhalā beṛhiyo dhāk palās

Saith Kabir : The sandalwood plant even though surrounded by
dhak[1] and idle weeds is good;
These too living close to sandalwood turn the same. (11)
Saith Kabir : The bamboo despite its height[2] is degraded[3] :
Even though abiding close to sandalwood, is the bamboo not
made fragrant. (12)
Saith Kabir : For the world has man forfeited godliness,
Yet the world goes not with him.
Thoughtless man on his own feet has struck the axe. (13)
Saith Kabir : Wherever I have gone, a wonder is in each place :
Places other then those full of love for God to me
are as ruins. (14)
Saith Kabir : Blessed is the hovel of God's devotees;
Cursed the habitation of the evil-minded.
Burnt be the mansions where God's Name is not uttered. (15)
Saith Kabir : Why mourn the death of the holy
That to their own home have returned ?
Mourn rather the death of materialists[4]
That in transmigration shall wander. (16)
Saith Kabir : The materialist[4] is *foul* like the bit of garlic;
Which even though you consume on top of the roof,
Will yet become apparent. (17)

1. An inferior trifoliate plant.
2. Greatness, loftiness.
3. Is sunk *in dishonour.*
4. Sākta.

Saith Kabir : The body is the churn, the air of breath the
churning-rod.
God's devotees out of it consume butter : the world only
taste of whey. (18)
Saith Kabir : This body[1] is the churn, in it blows the wind
cool as ice.
Those churning it have tasted *of butter,* others who churn
will taste it too. (19)
Saith Kabir : Maya is a thief, who out of stolen things
set up shop.
Kabir alone *by her* is not robbed, who into twelve pieces has
chopped her. (20)

Kabīr sūkhu na enhu jūgi karahi ju bahūtai mīt

Saith Kabir : Those with numerous friends are in this world
not truly happy;
Those setting heart on One Sole God, are forever joyful. (21)
Saith Kabir : Death that terrifies the world, to me brings joy :
Through death alone is attained the Supreme, the
perfect Bliss. (22)
Kabir, after attaining Divine wealth, loosen not the knot.[2]
Here is not trading centre,[3] or gold-tester or buyer; nor the
proper price. (23)
Saith Kabir : Love thou such as have God for Master :
Little good are these priests, rulers, kings. (24)
Saith Kabir : By loving the Sole Lord, is anxiety for all else shed
It is all whether thou wear thy hair long
or crop them close. (25)
Saith Kabir : This world is a chamber collyrium-filled, into
which fall the blind.
To such am I a sacrifice as after falling, from it escape. (26)
Saith Kabir : This body must depart, hold it back if thou
hast the power.
Those possessing millions, all bare-footed have departed. (27)
Saith Kabir : This body must depart; put it on some right path :
Either enter into company of the holy or
Divine laudation chant. (28)

1. Māyā, i.e. the body made by Māyā.
2. (The knot holding it in a lappet is implied).
3. Lit. City.
4. Duality, uncertainty.

Saith Kabir : The whole world lies, yet few know how *truly* to die :
Those that thus die, nevermore face death. (29) P. 1366
Saith Kabir : Hard to attain is the human birth,
and comes not again and again :
Fruits of the forest, falling to the ground,
Again to the branch set not fixed. (30)

Kabīrā tūhī kabīru tū tero nāuṇ Kabīr

Kabir ! thou that art called Kabir[1] great-such is thy name.
But the Divine jewel by discarding of carnal passions[2] alone
is attained. (31)
Saith Kabir : Brag not in pride; nothing by your will happens.
The benevolent Lord's grace no way can be effaced. (32)
Saith Kabir : On God's touchstone pass not the ungenuine.
Such pass God's test as are as dead while living. (33)
Saith Kabir : Those wearing bleached dresses and chewing
betel-leaf and betel-nut,
Without *devotion to* God's Name, in bonds to Yama's
demesne are led. (34)
Saith Kabir : The body's boat is old, with a thousand holes.
Those that are light shall swim, those heavily-laden sink. (35)
Saith Kabir : The body's bones burn as firewood, the hair as grass.
Kabir at sight of the world burning is made sad. (36)
Saith Kabir : Be not proud of the bones wrapped in skin :
Those with umbrellas waving over them mounted on horseback,
At the last in earth are buried. (37)
Saith Kabir : Be not proud of tall mansions :
In a day or two on the earth shall you lie, the grass
growing over you. (38)
Saith Kabir ! Be not proud and laugh over the poor :
Your boast is still in tbe sea, who knows
What will happen to you next ? (39)
Saith Kabir : Be not proud of *your* fine-looking body.
This in a day or two shall you desert, as the snake its skin. (40)

Kabīr lūtanā hai to lūti lai Rāma-Nāma hai lūti

Saith Kabir : Plunder of the Lord's Name is afoot—
Loot it if you cau.
As ends life, shall you only have regrets. (41)

---

1. *Kabir* literally menas 'great'.
2. Lit. Body.

Saith Kabir : None is such[1] as to set fire to his own house;
Who burnings his five sons,[2] to the Lord should be devoted. (42)
Is there such a one as may sell off sons and daughters,[3]
Join partnership with Kabir and make commerce with God ? (43)
Kabir gives this warning, lest any doubt be left.
All thy former pleasures are hardly worth a *lump of* jaggery. (44)
Saith Kabir : I took learning to be good, then Yoga to be
superior to learning.
But God's devotion I shall not give up,
even though the world calumniate me. (45)
What shall this poor world, lacking enlightenment, say to
calumniate Kabir ?
Kabir discarding all else contemplates the Lord. (46)
Saith Kabir : The skirt of this life, stranger in the world
is on fire on all sides.
Burnt is *the body's* quilt, but the thread of *the self* is unscathed. (47)
Saith Kabir : *The body's* quilt is burn to cinders,
And broken is begging-bowl;[4]
The poor Yogi *of the self* after life's play is gone, P. 1367
At this seat remain only ashes. (48)
Saith Kabir : *Life's* fish is in shallow water, were the fisher has cast
his net.
In this puddle[5] shall be no eseape; so contemplate
the ocean.[6] (49)
Saith Kabir : Give not up the ocean, ever though it be salt.
While seeking puddles,[5] none shall say a good
word about you. (50)

Kabīr nigusāeṇ bahi gaye thāṇghī nāhīṇ koe

Saith Kabir : Those uninstructed by the Master are carried off by
the current, none to prop them.
Be content with humility and poverty; be the rest as
God wills. (51)
Saith Kabir : Of the godly even a dog is good, of the misbeliever
the mother is evil—

1. Born such.
2. The five impulses of evil.
3. Implies desires.
4. Implies the body-structure.
5. Implies pursuit of the world.
6. Implies devotion to God.

One ever to the Name Divine listens, the other goes out trading is sin. (52)

Saith Kabir; Weak is the deer, green the Lake.[1]
Amid a million hunters is the single life—
How long I shall it cheat death ? (53)

Saith Kabir : May a man make his home on the Ganga bank, and taste of its pure water,
Yet without devotion to God shall he not find liberation—
With these words departs Kabir. (54)

Saith Kabir : Purified is the heart like Ganga-water.
Then follows after him God, shouting 'Kabir ! Kabir !' (55)

Saith Kabir : Turmeric is yellow, flour white in hue.
For union with the Lord, true Friend, should both colours[2] be eliminated. (56)

Saith Kabir : Should turmeric lose its yellowness and flour give up its whiteness,
To such love would I be a sacrifice in which caste, clan and family is eliminated. (57)

Saith Kabir : Narrow is the door to liberation, tenth part of a mustard seed.
My self ! thou hast turned elephant—how mayst pass through it ? (58)

Saith Kabir : Should one attain the holy Preceptor who be pleased to show grace,
Would the door of liberation become wide open granting easy passaged. (59)

Saith Kabir : Neither hovel nor hut possess I, nor house and village.
Should the Lord ask who this is, no caste or name have I. (60)

Kabīr mohe marnei kā chāo hai maroun ta Hari kai duār

Saith Kabir : To die am I eager, at the Lord's doorstep to die,
That the Lord may ask, who is this lying at our door ? (61)

Saith Kabir : Neither have I accomplished aught or shall accomplish,
Nor has my body the power.
All by the Lord is done, though to Kabir is it attributed.[3] (62)

---

1. Implies the world.
2. Implies distinctions of high and low.
3. Lit. The cry has gone, Kabir, Kabir (has done it).

Saith Kabir : Should anyone even in dream babble the
Name of God,
May my flesh be used to make shoes for his feet. (63)
Saith Kabir : Figures of clay are we, *called* men.
Four days' guests *in the world* are we, though much space we
attempt to grab. (64)
Saith Kabir : Like henna have I pounded myself *in the way of the Lord,*
Yet He turns not to me, to His feet never applying me. (65)
Saith Kabir : The Portal to which entry or exit is not barred,
How may such a Portal be deserted ? (66)
Saith Kabir : Sinking was I, but was instantly buoyed up by the wave of merit. P. 1368
When I found the ship shaky, instantly I got down. (67)
Saith Kabir : The evil-doer likes not devotion, nor worship of
God pleases him.
The fly sandalwood paste throws off and on foul-smelling
objects settles. (68)
Saith Kabir : Physicians and their patients, the whole world
must perish.
Kabir alone shall not die, *who to none is attached,* whom none
shall mourn. (69)
Kabir on the Lord has not meditated, a strong bad habit
has gripped him.
This body is a pot of wood, that a second time on the fireplace
may not be put.[1] (70)

Kabīr aisī hoe parī mana ko bhāvatu kīnu

Saith Kabir : Such is my state, I have done what my heart
sought after.
Now that coconut[2] in hand I have grasped,
why fear death ? (71)
Saith Kabir : Suck *merits* like juice of sugarcane,
And with tears seek merits.
None says a good word about those lacking merit. (72)
Saith Kabir : This body is like a pot full of water,
That in a day or two shall burst.

---

1. Implies the impossibility of the human birth again.
2. A coconut was grasped by the woman performing *suttee,* symbolizing inflexible resolve.

Those not contemplating the Master,
midway shall be robbed.[1] (73)
Saith Kabir : God's cur am I, Moti my name.
a string tied to my neck, I go wherever He draws me. (74)
Kabir ! Why show to the world your rosary made of wood ?
What good this rosary if from your heart you contemplate
not the Lord ? (75)
Saith Kabir : In my heart is lodged the serpent of separation
from God
One alienated from God lives not; should he live,
shall he be like mad. (76)
Saith Kabir : One is the character[2] of philosopher's stone
and sandalwood.
By their touch are exalted iron and wood that
no fragrance bear. (77)
Saith Kabir : Grievous is Yama's rod, hard to bear.
A holy man that met me, to his lappet attached me. (78)
Saith Kabir : The physician claim merit,
with control over medicine.
Life is God's substance, which He shall snatch as
pleases Him. (79)
Saith Kabir : For ten days you may beat drum *of your glory.*
Life is like companionship on a boat on the river,
That may not again be had. (80)

Kabīr sāt samundeh masu karouṇ kalam karouṇ banrāe

Saith Kabir : Should I make ink of the seven seas and
make all vegetation my reed-pen,
Should the whole earth be made paper,
Still would Divine merit be beyond expression. (81)
Saith Kabir : What harm my weaver's caste ? the Lord in
my heart abides.
As Kabir to his bosom clasps the Lord,
Are all his entanglement ended. (82)
Saith Kabir : None is such as to burn down his *body's* tenement,
And slaying his five sons *of passion,* fix his devotion on God. (83)
Saith Kabir : None is such as to burn down[3] *his body;*
The world purblind realizes not what Kabir is crying aloud. (84)

1. That is, by Māyā.
2. Lit. Fragrance.
3. Symbolic expression, discard.

Saith Kabir : The suttee mounting the funeral pyre cries,
Listen brother pyre !
The whole world shall depart—we two ultimately P. 1369
shall be together. (85)
Saith Kabir : The mind turned bird, in ten directions flies.
Each gets fruit of the kind of company he keeps. (86)
Saith Kabir : *The Lord* in whose quest we wandered,
was found in *our own* place.
He whom thou didst consider separate from thyself
As *from the world* thou didst turn away,
Was thy own self. (87)
Saith Kabir : In foul company am I ruined,
As banana plant near *ber.*[2]
As shakes the *ber* is the plantain pierced, look not
towards reprobates. (88)
Kabir ! with others' load on thy head dost thou seek
to make a journey;
Not fearing thy own burden is too great,
Realizing not the path in the hereafter is hard. (89)
Saith Kabir : The wood burnt in forest fire cries out,
Lest it should fall under the blacksmith's power,
Who may burn it once again. (90)

Kabīr ek marantei dūe mūe doe maranteh chāri

Kabir ! with the death of one died two, with two four.
With four died six—four males and two females.[3] (91)
Saith Kabir : Over the world I searched, finding poise nowhere.
Those contemplatiug not the Lord, iu what pursuits lost ! (92)
Saith Kabir : With the holy keep company that
may last till the end.
Keep not company with the reprobate[4] that
brings destruction. (93)
Saith Kabir : Those *contemplating God* realizing Him to be
pervasive in the world,

---

1. The five senses that prompt the mind to evil.
2. A thorny plant bearing sweet berries, jujube.
3. Symbolically these are : Pride, attachment, rancour, lust, wrath, avarice, attachment, desire and hunger etc. With this sloka is also associated a scene of the killing of a pregnant doe by a hunter; the hunter dying of snake-bite and his wife dying of grief.
4. Sākta.

Over the world get reputed.
Meaningless is the birth of those not contemplating
the Lord's Name. (94)
Saith Kabir : Repose your life in God; all other hope to
disappointment is *doomed.*
Take those unattached to the Lord's Name to be
fallen into hell. (95)
Saith Kabir : Many I made my disciples, but made
not friends with God.
To seek union with the Lord on a journey we started,
But on the way to *Maya* became attached. (96)
Saith Kabir : What can poor resources do when
God is not helpful ?
Any twing on which I step, bends down. (97)
Saith Kabir : Those preaching to others have dust
falling over their faces.
Guarding over others' grain heaps, their own crop
is eaten away. (98)
Saith Kabir : With the holy keep company, even though
barley busks you have to eat.
All that has to happen must happen—go not near
the reprobate. (99)
Saith Kabir : In company of the holy each day
love for the Lord is on the increase.
The reprobates black blanket no way by washing
shall turn white. (100)

Kabīr manu muṇḍiyā nahīṇ kes muṇḍāe kāeṇ

Saith Kabir : With the mind *unreformed,* what good
only close cropping the hair ?
Whatever is done is by the mind—useless it is to
remove the hair.[1] (101)
Saith Kabir : Discard not God, even though life
and substance be lost.
With the mind penetrated by God's lotus feet,
in the Name Divine be absorbed. (102)
Saith Kabir : Of the instrument strummed by me
are all strings snapped.

1. Close-cropping the head is resorted by certain mendicant orders. For 'unreformed' the original is 'unshorn'.

How may the poor instrument speak when the *self,*
its player departs ? (103)
Saith Kabir : Shave off the head[1] of the mother of the preceptor. P. 1370
Who removes not doubt.
Such in *hollow* pursuit of scriptures[2] are lost;
Ruined too are their disciples. (104)
Saith Kabir : All sins committed have we concealed.
All are revealed when Dharmaraja makes reckoning. (105)
Kabir ! discarding contemplation of the Lord,
much have you cherished your family.
In these affairs are you exhausted, though all
relations are departed. (106)
Saith Kabir : Discarding contemplation of the Lord,
Women go to arouse the dead at night.[3]
Such are reborn as she-serpents, consuming
their own offspring. (107)
Saith Kabir : Should woman discarding contemplation
of God, observed the *ahoi* fast,
A she-ass will she be born, carrying heavy loads. (108)
Saith Kabir : The best of devices is in the heart to
cherish the Lord.
This is like gambling on the pike, wherefrom fallen,
no shelter one finds. (109)
Saith Kabir : Blessed is the tongue that the Lord's Name utters.
Thereby not the individual only, shall the whole
town be purified. (110)

Kabīr soī kūl bhalī jā kūl Hari ko dāsu

Saith Kabir : Noble is the clan wherein *is born* God's devotee.
Like inferior wood and weeds is the clan wherein
arises not God's devotee. (111)
Saith Kabir : *One man possess* horses, elephants, *herds of*
cows, numerous chariots,
Waving pennents, symbolizing millions *in money*—
Better than such pleasures is begging, when days in Divine
contemplation are passed. (112)

1. In idiom, dishonour.
2. The four Vedas.
3. (These are tāntrik practices).

Saith Kabir : Over the whole world have I wandered,
carrying on my shoulders the drum of *self* announcements :
None for another is—this have I fully tested. (113)
A blind man has appeared over the path pearl-strewn.
Without God-given light the world thus passes along. (114)
Ruined is Kabir's family with son Kamal[1] born therein :
Discarding contemplation of the Lord, money has
he brought home. (115)
Saith Kabir : Take not along any when to meet the holy you go;
And step not back, but go forward along. (116)
Kabir is not bound by the rope by which is bound the world.
The body like salt is melting, like gold *in fire*. (117)
Saith Kabir : Fled is the swan of life, the body
about to be buried,
Still does man make signs to his relations about *buried wealth*,
And leaves not low gestures. (118)
Prayeth Kabir : May *my eyes* behold Thee,
my ears listen to Thy Name;
May my speech utter Thy Name, and Thy lotus
feet in my heart rest. (119)
Saith Kabir : By grace of the holy Preceptor have
I discarded thoughts of heaven and hell.
Ever in joy of God's lotus feet abiding. (120)

Kabīr charan kamal kī mauj ko kahi kaisei ünmān

Saith Kabir : How may one give the idea of joy
in God's lotus feet ?
No good prating of it; only by its sight is its view formed. (121)
Kabir ! What may I express of what I have beheld ?
None my word credits.
Unique is the Lord—in singing His praise P. 1271
find I joy. (122)
Saith Kabir : The female crane while cropping,
contemplates its young,
And with each morsel so contemplates.
As *love for* the young in the crane's heart, is
love of Maya in man. (123)
Saith Kabir : The sky with clouds is overcast
And ponds and pools with rain are filled.

1 (Name of Kabir's son).

Pitiable is the state of such as still like the chatrik
pine in thirst. (124)
Saith Kabir : The chakwi[1] that at night *from the sun* is separated,
At dawn find union.
Beings alienated from God find union neither by
day nor night. (125)
Saith Kabir : Conch that from the sea art separated, in it remain;
Else at daybreak wouldst thou cry from temple to temple. (126)
Kabir ! What art thou doing asleep ?
Wake and cry for fear of *Yama's* torment.
How can one with the grave for abode find comfort in sleep ? (127)
Kabir ! why art asleep ? Why not rise and contemplate the Lord ?
A day shall come when thou shalt sleep with
legs outstretched. (128)
Kabir ! why art asleep ? Rise and be awake.
Find union with *the Lord* from whom art thou separated. (129)
Saith Kabir : Give not up following the holy; go along their way.
At the very sight of such is one purified and by their
contact comes contemplation of the Name. (130)

Kabīr sākat sangu na kījīyai dūreh jāīyai bhāgi

Saith Kabir : Mix not with misbelievers;[2] from
a distance flee such.
Touch of a sooty vessel a stain must leave behind. (131)
Saith Kabir : The Lord have you not contemplated;
comes is old age.
With fire spread to the building's door what
can you retrieve ? (132)
Saith Kabir : All has been caused as by the Creator willed.
None other than He *has power*; He is the Sole Creator. (133)
Saith Kabir : The fruit has appeared and ripening are mangoes.
Should these be free from blight, the Master
shall they reach. (134)
Saith Kabir : Some buy God's figures to worship, and in
stubbornness of will visit bathing-spots.
In imitation of others such assume poses,
And are strayed. (135)

1. A bird passionately in love with the sun.
2. Sākta.

Saith Kabir : Over the whole world those
that worship stones as God,
In such belief shall sink in mid-stream. (136)
Saith Kabir : Some make a cell of paper[1]
With door of ritual written in ink.
The world by stone-*worship* is ruined, and Brahmins rob it. (137)
Saith Kabir : What thou hast to do today, do right now;
What now has to be done, do immediately.
Nothing shall later be done when death over thy
head stands. (138)
Saith Kabir : A person I have seen, glistening like
washed lac-gum,
Very smart in discourse, *apparently* full of many qualities,
But devoid of *true* understanding, impure. (139)
Saith Kabir : Yama shall not dishonour my understanding,
As the benevolent Lord, Creator of Yama have
I contemplated. (140)

Kabīru kastūrī bhayā bhavar bhaye sabh dās

Saith Kabir : *The Lord* is like musk, all devotees like
humming-bees *over Him* hover.
With devotion of the Almighty[2] does one in P. 1372
Him find lodgement. (141)
Kabir in his family is deeply absorbed, while the
Lord is left aside.
As swooped *minions of* Dharmaraja, scattered is all glamour. (142)
Saith Kabir : Even the pig is better than the misbeliever,[3]
as it keeps the village clean.
As the wretched misbeliever[3] dies, none his name mentions. (143)
Saith Kabir : By hoarding cowrie-shells man millions garners.
At time of departure nothing do such carry away;
Stripped even of their loin cloth. (144)
Kabir ! what if thou art turned a Vaishnavite,
and assumed four rosaries ?
Such from outside look twelve-carat gold, within are
stuffed with brittle *lac*. (145)

1. Implies certain kinds of religious texts. Also implies involvement with scriptures.
2. Kabīr=great, a pun is intended here.
3. Sākta.

Saith Kabir : Turn into a clod lying on the way,
and thy mind's pride discard.
Union with God shall come about when such a
servant *of God* is met. (146)
Saith Kabir : What good turning a clod, that will
only hurt the wayfarer ?
Thy servant should be such as dust lying on the earth. (147)
Saith Kabir : What merit turning dust that flies
on limbs settles ?
God's servant should be like water, mixing with all. (148)
Saith Kabir : What merit in turning water that is
now cold, *now* hot ?
God's servant should be such as God Himself. (149)
Should one possess lofty mansion, gold and women,
And on top have pennents waving—
Better than *all these* is begged food *consumed* while singing
Divine praise in company of the holy (150)

Kabīr pāṭan tei ūjaru bhalā Rāma bhagat jih ṭhāe

Saith Kabir : Better than the city is a waste where
abide God's devotees.
A spot without God's devotee to me is like Yama's demesne. (151)
Between *the passage* Ida and Pingala is the bank of poise.
Kabir there has settled, whose path great sages are seeking. (152)
Prayeth Kabir : May *my devotion* reach perfection,
even as from the root it grew.
Not to speak of one, such devotion even million of
diamonds cannot excel. (153)
Saith Kabir : A wonder have I beheld; the jewel *devotion*
at the *priest's* shop is sold :
This that is beyond the buyer's capacity, for a cowrie-shell
is being thrown away. (154)
Saith Kabir : Dharma is where enlightenment is;
sins where lies falsehood.
Where greed is, is death; where forgiveness,
there is *God* Himself. (155)
Saith Kabir : What avails it to give up wealth,
when pride is not cast off ?
Pride to great sages has brought ruin; all it destroys. (156)
Saith Kabir : The true holy Preceptor I met, who shot
an arrow of the holy word.

As is struck, into the earth was I mingled,
And was my breast pierced. (157)
Saith Kabir : What may the true holy Preceptor do
when the disciples lack merit ?
Nothing affects these purblind ones, like wind blown
through bamboo, *making not sound.* (158)
Saith Kabir : Be *a woman* endowed with horses,
elephants, numerous chariots,
Be she a king's wife—
Yet will she not equal her who for a servant of P. 1373
God draws water. (159)
Saith Kabir : Why find fault with a king's wife and why
honour the female devoted to God ?
Know : That one decks her plaits for lust, this one the
Name Divine contemplates. (160)

Kabīr thūnī pāī thiti bhayee satiguru bandhī dhīr

Saith Kabir : Pillar *of devotion* have I fixed and came poise;
The holy Preceptor granted patience.
Saith Kabir : Thus on the bank of Mansarovar[1]
have I bought a pearl. (161)
Saith Kabir : God is the jewel, God's devotee the jeweller;
With this he sets up shop.
Jewels exchanged can be when the connoisseur
of jewels is met. (162)
Saith Kabir : People remember the Lord in time of need;
contemplate Him ever.
Thus shall you in Eternal city abide,
And the lost wealth of God recovered shall be. (163)
Saith Kabir : Best it is to serve these two—God's devotee and God.
While God confers liberation, the devotee contemplation
of the Name inspires. (164)
Saith Kabir : A crowd follows along the Brahmin priest's way.
Hard to ascend is God's pass that Kabir has ascended. (165)
Kabir in suffering for the world is exhausted,
And in anxiety for his family passes life.
Where will family honour be when on the funeral
pyre art thou put ? (166)

---

1. Implies the holy congregation.
Mansarovar is the famous lake in high Himalyas, said to yield pearls.

Saith Kabir ! Thou poor creature ! excess of anxiety
for the world shall ruin thee.
Know, all that to the neighbour has happened to
thee too shall happen. (167)
Saith Kabir : Blessed is bread begged, containing grain of
various kinds.
Such a one no claims advances over the world and territory
that is so vast. (168)
Saith Kabir : Those advancing claims are burnt; those with no
claims are anxiety-free.
One making no claims reckons prince[1] and pauper alike. (169)
Saith Kabir : To the brink is filled the pool *of devotion;*
its water none can drink.
Kabir ! greatly lucky art thou; drink of it to thy fill. (170)
Kabīr parbhātei tārei khisehṇ tiuṇ ehu khisai sharīru
Saith Kabir : As decline stars at dawn, so declines this body.
Immune to decline are *God's* two[2] letters
That Kabir has grasped. (171)
Saith Kabir : In the world's house of wood is raging fire in
all directions.
Those claiming to be scholars are burnt; the humble,
reckoned ignorant, by good fortune are saved. (172)
Kabir ! cast off doubt and put all written paper afloat.
Contemplate the fifty-two letters[3] of the scriptures and
to the Divine feet thy heart attach. (173)
Saith Kabir : A devotee of God his saintly character shall not
give up,
Even though a million of evil-doers meet him.
Sandalwood even when by snakes surrounded, gives not up
its cool character. (174)
Saith Kabir : As Divine enlightenment I received,
was my heart cooled.
The fire that the whole world has consumed, for God's devotee
is as water. (175)
Saith Kabir : None understands the Creator's throw :
This either to the Lord is known or His devotee,
mad after Him. (176)

1. Indra—King of gods, implying King in general.
2. ('Rāma' is written down with two letters joined by a vowel-mark in Devanāgarī).
3. (This is the number of letters in the Sanskrit alphabet).

Saith Kabir : Good it is that in my heart is settled
fear *of God;*
Thereby are all other considerations forgotten. P. 1374
The hail-stone melted has turned water,
And has joined the stream. (177)
Saith Kabir : By scooping of dust is tied the body's packet.
Behold four days after, to dust shall it return. (178)
Saith Kabir : All bodies by sunlight or moonlight are born.
All these from the Divine Master separated,
To dust shall turn. (179)
Where realization is, fear *of transmigration* remains not;
Where fear is, there is not God.
Kabir says this after contemplation; listen devotees of
God in *concentration of* mind. (180)

Kabīr jinuhṇ kichhū jāniyā nahīṇ tin sükh nīṇd bihāe

Saith Kabir : The ignorant sleep in comfort;
We who realization have got,
Into great affliction are fallen. (181)
Saith Kabir : Under blows *man* cries much; with pain still
more he wails.
When falls the stroke of Divine realization
Saith Kabir, is one tongue-tied. (182)
Saith Kabir : Easy it is to bear stroke of the pike,
which takes away breath.
One who the blow of the Word has borne,
Is my Master, I his disciple. (183)
Saith Kabir : Listen thou Mullah, why climb the minaret ?
God is not deaf.
He to *invoke* whom dost thou *cry azan,*
In the heart search for Him. (184)
What good the Sheikh, devoid of content, going to Mecca
to perform Haj ?
One with heart not free from guile[1]
Noway shall meet God. (185)
Kabir ! to Allah be devoted, whose contemplation
banishes suffering.
Should the Lord in heart manifest Himself, by the Name is
assuaged the burning fire. (186)

1. Whole heart.

Saith Kabir : Aggression and tyranny dost thou call
lawful *slaughter.*[1]
When in God's count the reckoning is called,
what shall your state be ? (187)
Saith Kabir : Excellent dish is Khichri,[2] containing the
amrita of salt.
Who would subject his throat to be cut for flesh food ? (188)
Saith Kabir : The Preceptor's *influence* is then only visible
when from the self the fever of attachment is cured.
When joy and suffering burn not, then is the
Lord solely visible. (189)
Saith Kabir : In the word *Rama*[3] is subtle distinction;
This is for consideration.
All call the incarnation *Rama*, which is also the name of the
Divine worker of wonders. (190)

Kabīr Rāmai Rāma kahu kahibe māhen bibek

Kabir ! utter thou Ram's Name, but a distinction is there.
One is the Rama who in innumerable beings is pervasive;
The other an individual body fills. (191)
Saith Kabir : A home in which the holy are not served,
And service to the Lord is not rendered,
Is like the cremation ground, wherein goblins abide. (192)
Kabir, struck by the holy Preceptor's shaft
Is turned dumb, insane, deaf of hearing,
And maimed in feet.[4] (193)
Saith Kabir : As the heroic holy Preceptor shot his arrow,
When it struck, fell I to earth and was my bosom pierced. (194)
Saith Kabir : The pure drop *of the Master's teaching*
on waste land is fallen.
Without the holy congregation take it to be turned to burnt ashes. (195) P. 1375
Saith Kabir : The pure drop[5] from heaven into
the earth is absorbed,
Despite innumerable clever persons, is its
effect not effaced. (196)

---

1. Implies slow slaughter according to the Muslim rite.
2. A mixture of rice and lentils cooked.
3. Rāma is the name of one of Vishnū's incarnations, the son of Dasrath, as also the name given to God. In slokas 190 and 191 this distinction in meaning is implied.
4. (Implies the state of one filled with Divine absorption).
5. Implies holy teaching

As Kabir for Haj to Kaaba was proceeding, met God on the way.
The Lord rebuked me, who told you I in that
spot was confined ? (197)
Kabir numerous times performed Haj at Kaaba.
I asked the Lord in wonder, what fault lies in me,
That the master still does not speak to me ? (198)
Saith Kabir : Those that slaughter creatures by force
and call it lawful meat,[1]
When their reckoning is called, what shall their state be ? (199)
Saith Kabir : All violence is tyranny, for which God
shall seek the answer.
When their reckoning is presented, chastized shall such be. (200)

Kabīr Iekhā denā sūhelā jau dil sūchī hoe

Saith Kabir : Easy it is to present reckoning should
the heart be pure.
Then in that holy court none by the lappet
shall catch such. (201)
Duality ! within the earth and sky art thou
mighty and indestructible.
Because of thee the six ascetic sects[2] and eighty-four Siddhas[3]
Into doubt are fallen. (202)
Nothing Lord, is mine; all *that exists* is Thine alone.
Nothing Lose I in rendering to Thee what is Thine. (203)
Kabir uttering Thy Name with Thee has become identical;
No egoism in me is left.
When thoughts of self and others are effaced,
Thou everywhere art visible. (204)
Saith Kabir : Of those contemplating evil-doing
and entertaining false hopes
No objective fulfilled shall be;
In despair from the world shall they depart. (205)
Saith Kabir : Those contemplating the Lord
are in the world full of joy.
One under protection of the Creator
no way shall be shaken. (206)
Saith Kabir : As in the oil press were we being crushed,
the holy Preceptor rescued us.
Primal destiny thus manifested itself. (207)

1. Halāl in Muslim terminology.
2. Accomplished Yogīs.

Saith Kabir : In procrastination are days passed,
And interest is on the increase.
To the Lord have we not shown devotion, the deed[1] not torn,
And death has arrived. (208)
Sloka composition of Guru Arjan Dev
Kabir ! The barking dog runs after the carcase.
By grace is found the holy Preceptor who
from *such destiny* has rescued me. (209)
Sloka composition of Guru Arjan Dev
Kabir ! on the land of the holy have come and settled thieves.
The land no burden feels, but *these intruders* thereby gain. (210)
Sloka composition of Guru Arjan Dev
Kabīr chāwal kāranei tukh kau muhlī lāe
Kabir ! for the rice-grain the straw too is battered.
For keeping company with the evil, Dharmaraja
from such seeks the answer. (211)
*Namdev to Maya is drawn, says his friend Trilochan.
Why dye poplins and contemplate not God ? (212)
Namdev replies : Trilochan, repeat with P. 1376
thy tongue the Lord's Name;
With thy hands and feet engage in work—
Thy heart in the immaculate Lord keep absorbed. (213)
Sloka composition of Guru Arjan Dev
Kabir ! neither are we related to any, nor any to us.
In Him are we absorbed who this cosmos has made. (214)
Saith Kabir : My flour[2] into the mud is fallen, and is lost.
What is consumed[3] while grinding, alone is the gain. (215)
Saith Kabir : The mind aware of everywhere, yet does evil.
What weal when man holding lamp in hand
still into the well falls ? (216)
Saith Kabir : Love for the Lord all-wise in my heart is aroused;
The ignorant world against this warns me.
How may life be passed by snapping love for him,
Whose is life and breath ? (217)
Saith Kabir : Why exhaust yourself in love of chambers and
halls, embelishing these ?

---

1. The figure of 'interest' is symbolic.
*Slokas 212 and 213 Continued from Guru Arjan Dev.
2. Symbol for life.
3. Lit. chewed.

Ultimately three and a half cubits of earth shall avail you;
A few inches more if more.[1] (218)
Saith Kabir : What I contemplate, happens not;
What by my contemplation can happen ?
The Lord does what He contemplates,
That never crossed my mind. (219)
Sloka composition of Guru Amar Das
Himself He inspires thought, and even without *our*
thinking *the bounty* grants.
Saith Kabir : Laud Him who cherishes all. (220)
Sloka composition of Guru Arjan Dev
Kabīr Rāma na chetiyo phiriyā lālach māheṇ
Kabir ! God man has not contemplated, and
involved in greed has strayed :
In doing evil exhausted, and in an instant is his time ended. (221)
Saith Kabir : This body is an unbaked vessel of clay;
unbaked substance entirely.
To keep it safe to God be devoted; else will all be lost. (222)
Saith Kabir : Ever on the Lord cry; sleep not carelessly.
In crying for Him night and day, some time must
He listen of *thy* entreaty. (223)
Saith Kabir : This body is the Banana-forest,[2]
the mind an ego-intoxicated elephant.
Its goad is the jewel enlightenment; a rare holy
devotee can guide it. (224)
Saith Kabir : Thy pounch of Divine jewels only
before a true valuer unfasten.
Some time a customer at high price may buy it. (225)
Saith Kabir : For the Name Divine have you not cared, and
cherished your horde of a family.
Involved in affairs has man died, his voice
never heard outside. (226)
Saith Kabir : In the twinkling of an eye has life's
each moment passed.
The mind still leaves not its entanglements,
even though Yama's drum is beating. (227)

1. If more is given, three and three-quarters cubits.
2. Kajlī-ban or Kadlī-ban, a forest in Assām, elephant-infested.

Saith Kabir : Devotion to God is like a tree, renunciation its fruit;
The holy that all contentions have given up,
are like its shade. (228)
Saith Kabir : Cast a seed that for all twelve months may sprout;
That may yield cool shade, rich fruit where may birds play. (229)
Saith Kabir : The benevolent holy Preceptor is the tree,
compassion its fruit,
On all creatures conferring favours.
The birds to other lands are flying;
Tree ! may you be fruitful ever. (230)

Kabīr sādhū sangu parāpatī likhiyā hoe lilāṭ

Saith Kabir : Company of the holy is attained by the P. 1377
writ *of good fortune* on the forehead inscribed.
Thereby is attained liberation's boon and on difficult paths
no impediment occurs. (231)
Saith Kabir : To have a dialogue with God's devotes for an hour,
Half an hour or half even on that,
Is all a gain. (232)
Saith Kabir : Creatures that consume hemp, fish or liquor,
Even though *visiting holy* spots, keeping fasts and vows,
All to nethermost *hell* must go. (233)
With eyes downcast, the Beloved cherishing in heart
With Him may I have all joys, to none revealing *these.* (234)
For eight *pahars* and sixty-four gharis, may my self view Thee.
Why have my eyes downcast when the Beloved
in all beings I behold ? (235)
Listen sister-friend[1] ! in the Beloved abides
my self, in the self the Beloved.
Between the self and Beloved no difference I make;
In the body abide the self and the Beloved. (236)
Saith Kabir : The Brahmin is the whole world's
perceptor, not of God's devotees;
In the four Vedas entangled is he consumed[2] to death. (237)
The Lord is *like* sugar scattered in sand,
that the elephant cannot pick up.
Saith Kabir : Such is the Master's noble teaching,
consume it by turning ant.[3] (238)

1. Image for fellow-seeker.
2. Implies fire of jealousy, envy.
3. Implies humility.

Saith Kabir : Shouldst thou bear love's yearning.
thy severed head turn into a ball;
In playing in ecstasy fall, reckoning not the rest. (239)
Saith Kabir : Shouldst thou bear love's yearning, with one
firmly fixed in faith play this game.
Shouldst thou press raw mustard, it yields
neither cakes nor oil. (240)

Dhūṇḍat ḍolahi andh gati aru chīnat nāhīṇ sant

Those that like the blind seek *the holy* but recognize them not,
Saith Namdev, how may the Lord without His
devotee aid be attained ? (241)
Utters Ravidas this truth : To hell such go.
As discarding the jewel God in aught else fix hope. (242)
Saith Kabir : Shouldst the householder's life thou
enter, practise righteousness;
Else renunciation practise.
Should a renunciate into bonds of *household duties* fall.
Is he greatly unlucky. (243)
Slokas of Sheikh Farid
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jiṭu dihāṛai dhan warī sāhei lae līkhāe

The day *life*-female in wedlock shall be
claimed is pre-ordained;
Then the Angel of Death you have heard
speak of, will show his face,
And draw this frail life out, twisting and torturing the frame
To the morrow of bones :
This day pre-ordained shall nowise be put off—
Tell this to thy life :
This life is the bride, death the bridegroom
who will carry her away in wedlock.
On whose shoulders will *the body* weep after
giving away the bride
With its own hands ?
Beyond is the Bridge,[1] narrower than a hair—
of that have you heard ?

1. Sirāt or Pul-sirāt.

Saith Farid : Full of deafening noises is it—
Let not thyself be robbed, standing *idly*. (1)
Farid ! hard is the way of God's devotees;
I follow the way of the world.
The bundle *of the world* that I carry, P. 1378
Where may I cast it off ? (2)
Worldliness is a hidden fire, clouding thought and vision.
I thank the Master, else would it burn me through. (3)
Farid, had I known the store[1] *of life* were so slender,
Sparing would I be of picking handfuls of it.
Did I know the Beloved so indifferently proud,
Less would I show of vanity. (4)
Did I know the knot *of love* so frail, firmer would I tie it.
Lord ! none to me is *dear* as Thou—thus have I determined
after wandering the world over. (5)
Farid, if thou be possessed of noble wisdom;
Blacken not thy life's record.
Look into thy life, what thy deeds are (6)
Farid, strike not back those that strike thee blows;
In utter humility and forgiveness[2] turn towards thy home. (7)
Farid ! time when thou couldst garner merit, wast thou
engrossed in the world.
Now with death's foundation firmly laid must thou depart,
When thy sack is loaded. (8)
Look Farid ! what has befallen thee :
Thy beard turned grey,
Thy end approaching, the past far behind. (9)
Look, Farid ! what has come to pass :
Life sweet as sugar is turned to bitter poison.
To whom to relate my tale of sorrow but the Lord ? (10)

Farīdā akkhīṇ dekhi patīṇīyāṇ sūṇi sūṇi rīṇei kann

Farid, thy eyes have turned feeble,[3] thy ears lost power to listen;
The body is now like a ripening stalk,
Changing colour. (11)
Farid, those who thought not on God when the hair on head
were black,

---

1. Lit. The store of sesame grain.
2. Lit. Kissing their feet.
3. Thin.

Rarely may they turn to Him while gone grey :
Show love to the Lord while the hue *of youth* is still on thee. (12)
Composition of Guru Amar Das
Farid ! the Lord with hair black or grey may be served,
as to Him one may turn.
This devotion comes not of man's own effort or desire.
This cup of the Lord's *love* comes to any
He choose to offer. (13)
Farid, I saw eyes that once captivated the world—
Eyes that at one time would bear not a daub
too bold of collyrium
Pecked at by birds. (14)
Farid ! despite loudest shrieking warnings and
exhortation to good,
For the heart led astray by Satan what turning away ? (15)
Farid, wouldst thou seek the Lord of all,
Look to the grass under thy feet :
Be like it cut and trampled.
Then wouldst thou enter the portal Divine. (16)
Farid, speak not ill of the earth; great is its merit :
While living, is it trampled by us;
Dead, it covers us over. (17)
Farid, love of God and greed go not together.
With greed is love rendered impure.
Such love is frail as leaking straw roof against rain. (18)
Farid, why wanderst thou over wild places,
Trampling thorns under thy feet ?
God in the heart abides : seek Him not in lonely wastes. (19)
Farid, once these frail legs of mine scoured over desert and hill :
Today the prayer-jug *at hand* is a hundred miles[1] removed. (20)

Farīdā rātīṇ waḍḍīyāṇ dhūkhi dhūkhi ūṭṭhani pās

Farid, *in separation from the Master* the nights
seem endlessly long;
My sides burning.
Cursed is the life of those that have reposed hope P. 1379
in other than Him. (21)
Farid, may my flesh burn red like madder over embers of fire,
If ever I kept back anything from my heart's friends. (22)

1. Kos, a measure of distance a little over a mile.

Farid, the ignorant peasant seeks grapes of
Bijawar while sowing thistless,[1]
And seeks to wear silk while carding and
spinning rough wool. (23)
Farid, the lanes are muddy; the Beloved's home far;
Yet my love for Him is deep.
If I stir out, my cloak[2] shall get wet;
If stay back, am I false to my love. (24)
Let the cloak[3] be drenched through;
Let it rain ever so much—
Go I must to meet the Beloved,
So my love prove not false. (25)
Farid, I feared a touch of dust soiling my turban—
simple heart !
A day shall come when dust will eat too into this head. (26)
Said Farid; sugar, candy, butter, *rich* buffalo's milk—
Lord ! nothing for Thy devotes approaches the
joy in Thee. (27)
Farid, my subsistence is one a dry crust[3] of bread;
Hard will be the lot of those seeking to indulge their
palate with delicacies. (28)
Farid, eat thy dry crust of bread; take simple cold water :
Envy not the delicacies another is enjoying. (29)
This night I couched not with my Lord;
My limbs all with unfulfilment are in torture.
I ask the woman cast off,
In what agony must thy nights be passed.[4] (30)

Sāhurai ḍhoī nā lahai peīyai nāhīṇ thāoṇ

She who finds comfort neither in the husbands's
home nor in the parents',
Neglected by her love—what kind of wedded wife would she be ? (31)
In the Husband's home or the Parents', is she her Lord's—
the Lord inaccessible, unfathomable.
Saith Nanak, the happily wedded wife is one on whom
falls favour of her Lord above desire.[5] (32)

1. Lis. Acacia plants.
2. Lit. Kamalī=small wollen sheet.
3. Lit. Bread made from wood.
4. (The symbolism herein is spiritual, as also in the next two slokas).
5. This sloka is of Guru Nanak Dev's composition, occuring in Vār Mārū, M. III, 6, p.1088.

Man's life is like a gaily-decked female,
Perfect in toilet and make-up in carefree sleep.
In the end is gone the fragrance of musk,
Odour of asafoetida alone remains. (33)
I fear not loss of youth were not the Beloved's love lost;
Many a youth has withered away for lack of love's sustenance. (34)
Saith Farid : Anguish is my bed, suffering the bed-string;
Separation from the Beloved my bed-sheets—
Such is my life.
Cast Thy glance of *compassion* on it, holy Lord. (35)
Sorrow of the Beloved's separation is[1] the Lord of life.
Saith Farid : Like to the cremation-yard is the heart that knows not such sorrow. (36)
Farid ! these poison- shoots[2] are sugar-coated.
Some there are who spend days cultivating these;
Others from the field uproot of them. (37)
Farid ! one part of thy day didst thou waste in wandering, part in sleep.
When God asks thee to render thy account,
What wilt thou say was thy life's doing ? (38)
Farid, hast thou noticed at the gate the bell, beaten without blame ?
What may then be the fate of us sinners ? (39)
The bell every hour, every quarter-hour is beaten.
Friend with frame fine as bell's,
Without devotion shall thy life be one of torment. (40)

Buḍḍhā hoā Sheikh Farīdu kambaṉi laggī deh

Sheikh Farid has gone old, all atremble his frame; P. 1380
Though life's span be a hundred years,
In the end will it turn to dust. (41)
Lord ! Farid begs this of thee :
Give me not to hang[3] on another's door *for favour* :
Should such be Thy will, take then this life out of my body. (42)
See the blacksmith with axe slung on shoulder,
A pitcher of water on his head,
Seeking to cut down a *van* tree :

1. Lit. All cry separation.
2. Reference to carnal pleasures.
3. Lit. Sit.

Saith Farid to thee, *friend blacksmith* :
I seek under it my Beloved,
Thou dost seek only charcoal. (43)
Farid, some there are that have excess of meal.
Other do not have even salt for it :
In the Beyond alone will it appear,
Which is subjected to hard blows. (44)
Those who commanded drums to be beaten for them,
Umbrellas to rise over their heads,
Trumpets to proclaim their glory—
Ultimately have they been led to rest in the graveyard,
Buried under the earth, helpless.[1] (45)
Saith Farid, those who erected vast mansions, halls and bowers—
False their doing,[2] ultimately the grave their abode. (46)
Saith Farid, thy quilt has numerous stitches to keep it together,
But none to thy frame.
Friend, all that are revered and great,[3]
Must depart when their time comes. (47)
Saith Farid : the Angel of Death steals in,
Despite our two burning lamps.
He takes the fort, denudes the vessel
And leaving, extinguishes the lamps. (48)
Farid, see how cotton and sesame are crushed in the press,
So also sugarcane;[4]
How paper and the pot are put into flames—
Such will be the punishment of evil-doers. (49)
Saith Farid : Those who carry the prayer-mat on their shoulders
And wear rough wool,
But bear daggers in their hearts and with glib
tongue utter falsehood—
These are bright outside but have the dark night
in their hearts. (50)

Farīdā rattī rattu na nikkalai jei tanu chīrai koe

Farid, my body *in penance is macerated*—
Not a drop of blood will ooze from it if cut;

1. Atīm=Yatīm (Ar.) orphan, alone.
2. Commerce.
3. Mashāikh, Sheikh=men of Muslim holy orders.
4. Sweet.

Those dyed in God have no blood left in them.[1] (51)

Composition of Guru Amar Das

This frame is all blood;
Without blood a body may not be.
Fear of God emaciates the body,
Banishes from it the blood of greed.
As fire purifies metals, so does fear of God cast out
impurities of foul thinking.
Saith Nanak : Those alone look comely who in God's
dye are soaked. (52)

Farid, seek a vast lake wherein thou mayst find what thou
seekest—*God's Name* :
Why seek a filthy pond, muddying thy hands ? (53)

Saith Farid : In youth this life-female loved not the Lord;
Grown in years, she died.
In the grave wails her soul,
Lord ! Thee I failed to meet. (54)

Listen Farid ! the hair on thy head, thy beard and
lips all are greyed;
Thou thoughtless mad man, wake up !
Why art still at thy idle pleasure ? (55)

Farid, how long this capering in thoughtless pleasure ?
Wake to serve the Beloved.
Thy few days of life are fast slipping by. (56)

Saith Farid : Set not thy heart on mansions and bowers;
Under the immeasurable heap of earth none shall
befriend thee. (57)

Farid, love not mansions and wealth; P. 1381
Keep in thy mind mighty death :
Contemplate alone where thou hast perforce to go. (58)

Farid ! give up what brings thee no merit,
Lest thou be disgraced at the Court Divine. (59)

Farid, serve the Master, throw all doubt from thy mind.
Men of God need to be *forbearing* like trees. (60)

Farīdā kālei mainḍe kappaṛei kālā mainḍā vesu

sFarid, despite my black wear and clothing, full of sins am I—
In the world's eyes though a Dervish I appear. (61)

1. A trope is intended or *rattee* (a small weight) and ratt (blood).

The crop destroyed by water will not revive if soaked
again in water.
As this, for one bereft[1] of God no respite from sorrow. (62)
When a virgin, her heart fondly thought of marriage;
Marriage brought with it entanglements :
Alas, impossible it if for the state of virginity to return. (63)
On the marge of the pond in dry soil have alighted swans;[2]
They dip not their beak in it,
Spreading their pinions for flight ever. (64)
The swan[3] in the field of chaff has alighted.
People scare it away,
The ignorant multitude not knowing
The swan pecks not at chaff. (65)
Gone are the birds that brought life to the pools;
The entire pool will flow off, leaving alone the lotuses.[2] (66)
Farid, *in the grave* as stone thy pillow.
The earth thy bed; the worm will eat thy flesh.
For aeons wilt thou lie on one side, unchanging. (67)
Farid, broken is the body's beautiful pitcher,
Snapped the firm cord of breath.
In what home Izrael, Angel of Death,
Finds entertainment tonight ? (68)
Farid, the beautiful pitcher broken, the firm cord is snapped :
To what end were born those who were merely
burden on earth ? (69)
Farid, thou shameless truant[3] from worthless is thy
life's tenor :
Never hast thou come to the house of God[4] to pray. (70)

Ūṭṭhu Farīdā ūzū sāji sūbah nivāj gūzāri

Wake up betimes Farid ! perform thy ablutions,
engage in prayer.
A head not bowing before the Lord merits being cut off. (71)
What worth the head obstinate in God-denial[5] ?
Worthy such a head to burn under the pot,
To be fuel to the fire. (72)

---

1. Lit. A wife cast off.
2. Symbol for men of God.
3. Dog.
4. Mosque.
5. One that bows not before the Lord.

Consider Farid ! where be thy parents who begot thee ?
Gone on a never-ending journey-still is thy heart
Unconvinced of thy own end. (73)
Farid, make thy mind straight from ups and downs *of passions* :
Then mayst thou escape the furnace-blast of hell. (74)
Composition of Guru Arjan Dev
Farid, the Creator in the creation abides, the creation in Him.
At whom to cavil, when in all He is manifest ? (75)
Farid, while cutting my umbilical cord, were my throat
a little gagged,
Life then would escape this trial, this suffering. (76)
Gone are those *fine* teeth, *fast* feet, those sparking
eyes, *sharp* ears :
A loud cry has arisen from the flesh at departure of
such companions. (77)
Farid, return thou good for evil; in thy heart P. 1382
bear no revenge.
Thus will thy body be free of maladies,
And thy life have all *blessings.* (78)
Farid, life's bird is a passing guest;
The world a lovely garden :
Hear the drum of departure beaten since dawn,
Get ready for the journey hence, (79)
Farid, at midnight is scattered[1] fragrant musk;
Those asleep share not of it.
What union for those with eyes slumber—oppressed ? (80)
Farīdā maiṇ jāniyā dūkhu mūjjhu kū dūkkhu sabāiyā jaggi
Farid, I had imagined alone were I unhappy;
Behold, the entire world is by suffering gripped :
From my house-top I saw, in each home is this fire raging. (81)
Composition of Guru Arjan Dev
Farid, this world is so inviting;
In its midst is a garden-spot of poison-bearing plants.
This poison injuries not those blessed with the Master's grace. (82)
Composition of Guru Arjan Dev
Farid, this life is full of delights with this body beautiful :
Rare are those bearing love to the Beloved. (83)

1. Distributed.

Mighty river, erode not thy banks; thou too to thy
maker art answerable.
What power in the river to *flow this way or that* ?
God's Will guides its course. (84)
Farid, thy days have been sorrow-filled, thy nights
in suffering passed.
Now towards the close the Pilot shouts :
'Thy boats in jaws of storm.' (85)
Life's long river flows on, bringing down the sandy banks;
Yet is the boat safe from the storm, if the Pilot be attentive. (86)
Farid, scores profess to be my friends; but
true friends see I nowhere.
For one true friend my heart yearns as in smouldering[1] fire. (87)
Farid, the body keeps ever a tumult, who will bear
its suffering for ever ?
Let me plug my ears,
Blow storm never so loud. (88)
Farid, this life is like ripe dates and rivers of honey.
With each passing day comes closer the grip of death. (89)
Farid, *penance* has left my body a skeleton;
Crows peck at my soles.
God still has not revealed Himself—
Such is my destiny. (90)

Kāgā karangu ḍhanḍholiyā saglā khāyā māsu

Thou crow pecking at my *emaciated* body, eating away its flesh,
Pray touch not these two eyes, so I have sight of the Beloved. (91)
Pray crow, peck not at my body; fly off from
where thou art settled.
Swallow not the flesh of this body wherein is
lodged the Beloved. (92)
Farid, the lowly grave makes call to homeless
man to come to his *real* abode—
Saying, come to me thou must; fear not death. (93)
With these eyes have I behold vast world
vanish *into* eternity.
Each in his own trails is caught;
Nor am I free from mine. (94)

1. Fire made from cow-dung.

Shouldst thou ennoble thyself,
With Me 'saith the Lord', shalt thou have union,
and have true bliss.
Shouldst thou be mine, the whole world shall then be thine. (95)
How long may a tree growing on the river's bank endure ?
How long may the unbaked pitcher retain water ? (96)
Farid, emptied of their occupants are left mansions;
Their inmates gone to occupy abodes under the earth.
In the lowly graves abide the dead. P. 1383
Tell the proud ones[1] of the world : Engage in prayer,
for departure is at hand.[2] (97)
Farid ! death is visible as the river's opposite bank.
Beyond is flaming hell, resounding with loud shrieks.
Some of this have realization;
Many go about wrapped in thoughtlessness.
Know, the deeds done in this world bear witness against us
In the next. (98)
Farid, *life is lie a* stork sporting on the river's bank;
Suddenly on it has swooped the hawk.
As comes this hawk from God, is all sport forgotten :
God sends on man what never be thought or imagined. (99)
This body weighing three and a half maunds[3]
by food and water is sustained.
Man comes into the world with a vast store of hopes.
As approaches death's angel, crashing all doors,
Those loving friends and brothers perforce surrender thee to him.
Behold man, departing this world borne on the
shoulders of four pall-bearers.
Farid : only the good deeds by us in this world
stand by us in the next. (100)

Farīdā haun̤ balihārī tinh pankhīyān̤ jungli jinnhān̤ vāsu

Farid, a sacrifice am I to the birds who pass
their days in solitary places,
Picking pebbles, living on sandy mounds, yet
turning not away from God. (101)

---

1. Sheikhs.
2. Today or tomorrow.
3. The maund (*man*) weighed less formerly.
4. Symbol for hermits.

Farid, behold ! seasons change, woods are shaken,
trees shed leaves.
Scour the world over, no escape wilt thou find from change. (102)
Farid, tear thy clothes to strips; assume coarse woollen wear.
Assume whatever wear will bring near the Beloved. (103)
Composition of Guru Amar Das
Why tear off thy silken robes; why wear wool ?
Saith Nanak, within the course of daily life in the home
Mayst thou attain to the Beloved, if thy heart be pure. (104)
Composition of Guru Arjan Dev
Farid ! those proud of worldly greatness, wealth and looks,
Will of the Beloved remain deprived, as sandhills of rain. (105)
Listen Farid ! frightening are the faces of those indifferent
to the Lord's name;
In this world would they suffer;
Hereafter shall they not be honoured. (106)
Farid, though alive, art thou no better than dead—
Thou hast not arisen from sleep at dawn to pray;
Thou hast forgotten God, but know God has not
forgotten thee. (107)
Composition of Guru Arjan Dev up till sloka III
Listen Farid ! the Lord ever abides lovely, eternally fulfilled.
The purest of wears comes to those dyed in God's dye. (108)
Farid ! bear joy and sorrow alike; cleanse thy
self of evil thoughts.
He alone shall enter the court Divine whose will to
Allah's will is bent. (109)
Farid ! the world to all kinds of stresses is subjected;
so art thou :
He alone escapes this who is under Allah's protection. (110)
Farīdā dilu rattā isu dūnī siūṇ dūnī na kittai kammi
Farid ! *our* hearts in the world are dyed that is worthless;
Hard is the way of life of God's devotees,
That by supreme good fortune may be attained. (111)
Prayer done in the first part of the night is P. 1384
like the flower;
Prayer continued in the night the fruit of thereof.
These blessings of the Lord descend upon those that
keep vigils in prayer. (112)

Composition of Guru Nanak Dev

The Lord's blessings out of His hand forced may not be :
Some may not get these even though awake;
On some He may confer these shaking them
out of slumber.[1] (113)

Thou that art seeking conjugal bliss, what is lacking in thee :
Those that are blessed in matrimony, look to nothing
but *the spouse.* (114)

Make forbearance thy bow and bow-string;
The arrow too of forbearance—
God then will not let it go off its mark. (115)

Those who adopt forbearance and take upon
themselves suffering—
Such alone will be near God : their secret strength
none will know, (116)

Make forbearance thy life's ideal; learn hard this lesson;
Thus wilt thou become a mighty river, not a petty channel. (117)

Farid, know the ascetics' path is hard;
Thy devotion is only of the surface.
Rare is the man who this path treads. (118)

In separation from God my body burns like the oven;
My bones flame like firewood;
To find union with the Beloved
Could I walk till my feet be tired,
Would walk on my head. (119)

Theme continued by the holy Gurus

Thou needst not burn thyself like the oven nor put in
flames thy bones :
Why torture thy poor limbs ? Behold the Beloved in
thy own heart.[2] (120)

Haun̤ d̤hūn̤dendī sajjan̤ā sajjan̤u maind̤ei nāli

I seek the Lord elsewhere—Behold ! He is here with me :
Saith Nanak, the inaccessible may not be approached,
But the Divine guide may grant a sight of Him.[3] (121)

The sight of the swans swimming excited in storks
the desire for emulation.

---

1. This sloka is recorded also in Sirī Rāga-ki-Vār 4, page 83.
2. With minor variation this sloka is among Guru Nanak Dev's (No. 18) at pate1411.
3. Composition of Guru Ram Das, Kānare kī-Vār 15, page1318.

The poor storks got only drowned, head downwards. (122)
I sought companionship with one whom I took to be a
great swan :
I would shun him had I known him for a wretched stork.[1] (123)
Talk not of swans and storks—His grace alone suffices :
Saith Nanak, should He so wish, crow He may
turn to swan.[2] (124)
On the marge of the Lake sits a solitary bird, with numerous
snares around.
This body is caught among waves *of desire*—God's grace
alone may save it. (125)
What the word, what the qualities, what rich jewels of speech ?
What wear to adopt, the Lord's love to win ? (126)

Composition of Guru Nanak Dev

The word is humility, the quantity forgiveness,
Sweet speech the jewels :
Sister, wear these ever—then alone will thy Lord be thine.[3] (127)
One who is wise yet innocent as a child :
Mighty yet forbearing as though without might,
He who shares with others his store though slander—
Rare is a devotee with such qualities. (128)
Speak never a rude word to any—the Lord Eternal in all abides :
Break no heart—know, each being is a priceless jewel. (129)
Each heart is a jewel; evil it is to break any;
Shouldst thou seek to find the Beloved, break no one's heart. (130)

Swayyas

In the Name of the Sole Supreme Being, Reality, P. 1385
Eternal, Creator, Immanent, without Fear, without Rancour; Form Eternal,
Unincarnated, Self-Created; Realized by the holy Preceptor's grace.
Swayyas—enunciated by the holy tongue of Sri Guru Arjan Dev

Ādi Purakh Kartār karaṉ-kāraṇ sabh āpei

The Primal Supreme Being, Immanent, Creator, Almighty,
In all creation pervasive, in all beings manifest :

1. Slokas 122 and 123 are of the composition of Guru Amar Das Wadhans-kī-Vār 4, at page 585.
2. With minor variation this is ascribed to Guru Nanak Dev, Sri Rāga-kī-Vār 20, p.91.
3. In *Purātan Janam-Sākhī* this sloka is ascribed to Guru Nanak Dev.

In the universe art Thou manifest; to none is Thy reality[1] known—
The Lord, Divine Master, to all grants protection;
Immortal, formless, self-created.
Sole unique art Thou, none like to Thee.
Without limit and extent is the Lord :
To contemplate Him who has power ?
Father of the Universe, prop of all beings.
What can Nanak, servant of God, narrate merit
of the devotee *Guru Nanak,*
Approved at the Divine Portal, like to the Lord ?
To him am I ever, ever a sacrifice. (1)

Amrit parwāh sari atūl bhandār bhari parai hī tei parai apar apār pari

At Thy Portal are flowing streams of amrita;
immeasurable, ever-filled Thy stores—
Beyond limit and extent,
Thy own Will following, with none else dost Thou take counsel;
Creation and dissolution in the twinkling of an
eye by Thee is brought about.
None Thy equal; pure Thy effulgence;
Millions of sins by utterance of the Lord's Name vanish
What can Nanak, servant of God with one tongue
utter merit of the devotee, *Guru Nanak,*
Approved at the Divine Portal,
Like to the Lord ?
To him am I ever, ever a sacrifice. (2)

Sagal bhavan dhārei ek theiṇ kīye bisthārei pūri rahiyo sarab mehṇ āpi hai nirārei

All universal abodes *by Thee* are created and spread;
In all art Thou pervasive, yet from all apart.
To the Divine attributes no end or extent is;
All creatures are Thine—
The puissant Lord, beyond our knowledge is Provider of all.
His might He Himself assumes and makes manifest;
Without hue and feature, face or facial growth.
What can Nanak, servant of God, with one tongue
utter of the merit of the devotee, *Guru Nanak,*
Approved at the Portal Divine, like to the Lord ?
To him am I ever, ever a sacrifice. (3)

1. To whom is Thy state known ?

Sarab gūṉa nidhānam kīmati na gyānam dhyānam ūchei tei ūchau jānījai Prabh tero thānam

Thou treasure of all merit; beyond evaluation Thy
realization and meditation on Thee;
Loftiest beyond all loftiness is Thy station, Lord !
Our mind, substance and life is Thine;
The universe on Thy Sole thread is strung.
What comparison for Thee may I find, greater than
the greatest as Thou art ?
None Thy mystery knows; beyond knowledge
and extent is the Lord.
Beyond reckoning His might, provider[1] of all.
What can Nanak, servant of God, utter of the merit.
Of God's devotee, *Guru Nanak,* approved at the Divine Portal,
Like to the Lord ?
To him am I ever, ever a sacrifice. (4)

Nirankāru ākār achhal pūran abināshī

The Formless Being is beyond Maya's guile, perfection
incarnate, immortal;
Joyful, of limitless manifestation; immaculate, ever in bloom of joy.
Beings numberless His merits sing, yet not a
sesame-grain can they realize.
To whomsoever grace Thou showest, to him Lord,
dost Thou grant union.
Blessed are the beings that have the Lord's grace.
Saith Nanak : Those that the Divine Preceptor
Nanak's touch have acquired,
From birth and death are made immune. (5)

Sati sati Hari sati sati satei sati bhaṉīyai

Eternal, holy is the Lord's description,
None other than He is known to be Primal.
By utterance of the Name ambrosial are all joys attained.
Those that by the tongue have tasted Him, are fulfilled, satiated.
Those having the Lord's grace to the holy
congregation are attached.
Those that the Divine Preceptor Nanak's touch have,
Saved is their whole tribe. (6)

1. Food, foodgrains.

Sachu sabhā dībāṉu sachu sachhei pahi dhariyo

Holy His assembly, holy His court; with the
holy Preceptor He abides.
Seated on the holy throne, holy justice He dispenses.
Holy is the universe He has created, infallible
ever remaining.
Beyond limit is the jewel Name, beyond computation its price.
One having the Lord's grace all joys attains.
Those having touch of the Divine Preceptor Nanak
Nevermore into transmigration fall. (7)

Kavanu jogu kaunu gyānu dhyānu kavan bidhi ūstati karīyai

By what Yogic power, realization or meditation
May His laudation be sung ?
Accomplished Yogis, yoga-practitioners,
The thirty-three crore deities—
Him none can evaluate.
Brahma and the gods, sages like Sanak *and
Sanandan, Brahma's sons,*
Shesha-nag, *the thousand-hooded serpent.*
The extent of His merits have not realized—
Beyond our grasp, in all creation pervasive.
Such in devotion engage as have their noose by the
gracious Lord snapped.
Saith Nanak : Those that the Divine Preceptor
Nanak's touch have,
In this world and the next liberated abide. (8)

Prabh dātau dātār pariyo jāchaku iku sharnā

Lord all-bountiful, a beggar Thy shelter seeks. P. 1387
Pray grant me dust *of feet* of the holy,
By whose touch comes liberation in the world.[1]
Should it please the Lord, supplication I make.
Thy sight grant; to be fixed in devotion my heart yearns.
In the dark is lighted lamp of the Name—
All Kali-Yuga by prop of the Name is saved.
In all abodes is manifest.
Guru Nanak, servant of God,
The Divine Preceptor. (9)

1. Lit. The ocean of existence is crossed.

Swayyas—enunciated by the holy tongue of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor grace

Kāchi deh phūni bāndhī shaṭh kaṭhor kuchīl kūgyānī

This frail body by attachment is bound;
Man is thoughtless, hard-hearted, filthy, of perverted
understanding.
His mind rushing along, wandering, finding not poise, not
realizing truth[1] of the Supreme Being.
Man intoxicated by beauty of *figure* and wealth,
In great pride wanders along restless.
To his mind these tasting sweet : other's substance,
Their contentions, their women folk and calumny of others.
In concealment from others found he attempts,
That the Lord, searcher of hearts sees and hears.
In him abides not noble conduct, righteousness, compassion
and purity—
Lord bestower of life to Thy shelter have I come.
Almighty Lord ! Nanak's Divine Master ! save him. (1)

Kīrati karan sharan manmohan johan pāp bidāran kau

Divine laudation, seeking shelter with the Divine Charmer
Are the ways to seek out and destroy sins.
The Lord, supreme saviour, almighty,
All *His devotee's* generations saves.
My thoughtless mind, in holy congregation have realization,
Caught in darkness of illusion where thou dost wander.
For a short while, an hour, a second, minute
With thy tongue the Name Divine repeat.
Involved in mean tasks, a bondage bringing little joy,
Why wander about for millions of births in suffering ?
Saith Nanak : By guidance of teaching of the holy
To the Lord be devoted;
In love of the Lord with *fervour* of soul contemplate Him. (2)

Ranchak reit kheit tani nirmit dūrlabh deh sawāri dharī

By a particle of snbstance[2] placed in the field *of the womb*
Is the body formed,

1. State.
2. Implies the sperm.

And the *human* body hard to attain is embellished.
Man with delicious viands joy obtains;
The Lord removing his torment his suffering *of birth* annuls.
Then attains he understanding of mother,
Father, brothers and relations.
Day after day his body growing,
Till old age hard to bear approaches.
Thou petty meritless Maya-worm,
Even for an hour the Lord contemplate.
Lord compassionate, treasure of grace,
Grasp Nanak by the arm; cut off his illusion's burden. (3)

Rei mana mūsh bilā meḥn garbat kartab karat mahāṇ mughnā

My self ! like a mouse sitting in thy hole art thou proud,
And like one greatly thoughtless dost act.
Sitting in Maya's swing dost thou undulate,
And involved in Maya dost wander owl-like about.
In progeny, wife, friends and relations taking pleasure,
With these is thy attachment on the increase.
From the seed sown by thee is grown shoot of egoism—
Thy life is committing sin passing.
The cat[1] of death with mouth wide open is watching thee; P. 1388
With all thy eating art thou still hungry.[2]
In the holy congregation the compassionate Lord contemplate,
Saith Nanak, knowing the world to be a dream. (4)

Deh na geh na neh na nītā māyā mat kahāṇ lau gāruhṇ

Neither the body nor *thy* house or attachment *to it* are lasting;
How long intoxicated by Maya wouldst thou be ruined[3] ?
Neither the *royal* umbrella or command, nor the fly-whisk
or *the slave* waving that *shall last;*
Life flows on; this you contemplate not in your heart.
Chariots, steeds, elephants and thrones
In an instant are left behind,
And unclad you depart.
Neither heroes or the valiant,
Nor Lords and chiefs, none shall accompany you—
Behold this with your eyes.

---

1. (Said in relation to *mouse* in the opening line).
2. (These expressions are metaphorical, implying desire).
3. Rot.

Neither citadels, shelters and treasures shall get you liberation :
You who indulge in evil, empty-handed *shall depart.*
Friends, progeny, wife, companions, associates
Like tree-shadow shall turn away.
Each instant contemplate the Supreme Being
Compassionate to the humble,
Perfection incarnate, unknowable, limitless.
Nanak His servant, with the Lord seek shelter;
Lord ! in Your grace save Him. (5)

Prān mān dān mag johan hītu chītu dei lei lei pārī
Wealth hast thou cherished with love of heart,
risking life and honour,
Seeking charity, practising highway robbery,
From companions, relations, friends, progeny, brothers
Hast thou kept it concealed.
In rushing about, in practising falsehood
Hast thou made waste of thy life.
Practice of religion, restraint, purity of vows
In company of restless Maya hast thou every way forfeited.
In incarnation hard to bear, as beast, bird,
trees, stationary objects
Hast thou wandered.
Not for an instant, a minute, a second hast thou
contemplated the Name
Of Cherisher of the humble, Lord of life
Of the universe entire.
All objects of eating and drinking, sweet-tasting viands—
In the end where shall they be ? Tasteless shall these become.
Saith Nanak : Those seeking shelter at feet of
the holy shall be saved;
Others, Maya-involved shall depart, leaving all behind. (6)

Brahmādik Shiv chhand munīshur rasik Thākur guna gāwat
Gods Brahma-like, Shiva, the Vedas and great sages
In ecstasy Divine laudation sing.
Indra and the Supreme sage Gorakh
In their sojourn over earth and the celestial regions seek Him.
Accomplished Yogis, human beings, gods and titans
Not an iota[1] of His mystery can realize.

1. As much as a sesame grain.

God's devotees that in joy of devotion are involved,
In His sight get totally absorbed.
Whoever discarding Him seeks any other,
In such begging gets worn his face, teeth and tongue.
My thoughtless self, the Lord bestower of joy contemplate—
Nanak, servant of God thus instructs thee. (7)

Māyā rang birang karat bhram moha kai kūpi gübāri pariyo hai
Joy in Maya takes the self away from God,
And man in well filled with dust of illusion and
attachment falls.
Such is man's pride that he feels outgrowing the sky,
Even though his belly with ordure, bones and worms is filled.
For the supreme evil Maya in ten directions he rushes,
Grabs others' substance, and by ignorance is ruined.[1]
His youth passed, the malady of old age grips him;
By Yama's minions chastized—such is the death he dies.
In innumerable births torment of hell he bears,[2]
And in pit of suffering of chastizement rots.
Saith Nanak : Those performing loving devotion are saved—
As the holy in grace with themselves identify such. (8)

Güna samūh phal sagal manorath pūran hoī ās hamārī
In attainment of all merits and fulfilment of all objectives[3]
Is our yearning fulfilled.
The Name have we attained that is the supreme medicine, P. 1389
Incantations and magic devices,
Remover of suffering caused by others' *evil,*
Annuller of maladies, bringer of benefits.
By utterance of the Name Divine are shattered
Lust, wrath, pride, envy and desire.
In cherishing the Divine lotus feet in heart
Is accomplished holy bath, charities, austerities and pure doing.
The Lord that is companion, friend, associate and relation
Is sustenance of life and prop of breath.
Nanak, servant of God with the almighty Lord has taken shelter,
And *to Him* is ever a sacrifice. (9)

1. Robbed.
2. Consumes.
3. These are the four cherisheed objectives, i.e. Kāma, arth, dharma, moksha.

Āwadh kaṭiyo na jāt prem ras charan kamal sangi

One in love with joy in the Divine lotus feet
By weapons is not destroyed.
One whose heart by *love for* sight of the Lord's way is penetrated
By ropes gets not bound.
One touching dust *of feet* of the holy
By fire is not burnt.
One whose feet tread the Lord's way
By water is not drowned.
Saith Nanak : Maladies, evils, sins and attachment
By arrow of the Name Divine are pierced. (1) (10)

Üddamu kari lāgei bahu bhāṇtī bichrehṇ anik shāstra bahu khaṭūā

Some making numerous kinds of efforts,
The six Shastras innumerable times contemplate.
Smearing limbs with dust, over numerous holy spots they wander,
Make the body light *by fasting* and coil their hair.
All such without devotion to the Lord suffering bear,
As *the spider* that with its home of thread fallen in love,
therein dies.
Such *in vain* perform worship, make circle-markings on limbs,
Cook their own food[1] and various devices perform. (2.11.20)

Swayyas—(Stanza) laudatory to Sri Guru Nanak Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ikk mani Pūrakhu dhiyāe bar-dātā

With concentration of mind on the Supreme Being.
bestower of boons meditate—
His devotees' prop, manifest ever.
His feet in my heart I lodge,
Whereafter laudation of the Supreme Preceptor Nanak I sing. (1)

Gāwaouṇ guna param-gurū sūkh sāgar dūrat nivāraṇ shabd sarei

Of the Supreme Preceptor, ocean of joy, eraser of sins,
Pool of the holy Word I sing laudation.
His laudation sins too in deep meditation men of profound
poise, oceans of wisdom,
Yogis and wandering hermits.

1. (Some sects do not partake of food cooked by others).

His laudation sing too Indra and gods, devotees like Prahlad
Who of spiritual joy have tasted.
Saith the bard Kala : Noble laudation sing I Guru Nanak,
Who Raja-Yoga[1] practised. (2)

Gāwehṇ janakādi jūgati jogeshur Hari ras pūran sarab kalā

Janak and the rishis,
Supreme Yogis united to God sing too laudation of the Guru,
Perfectly endued with joy in God, master of all faculties—
His laudation is sung by those who by guileful Maya
are not beguiled,
By Brahma's sons, by the holy and accomplished Yogis too is sung.
His laudation is sung too by Dhoma rishi and by Dhruva of
immutable station,
Who joy of devotion have tasted.
Saith the bard Kala : Noble laudation sing I of Guru Nanak,
Who Raja-Yoga practised. (3)

Gāwehṇ kapilādi ādi jogeshur aprampar avatāṛ-waro

His laudation sing rishis like Kapila, Supreme Yogis
And the endless line of divine incarnations.
His laudation sing too Jamdagani's *son* Parshuram
Whose *strength of* arm and axe *Rama*, glory of the Raghu
clan snatched.
His laudation sing too Udhav, Akroor and Bidur[2]
Who the Lord, pervasive in all selves realized.
Saith the bard Kala : Noble laudation sing I of P. 1390
Guru Nanak,
Who Raja-Yoga practised. (4)

Gāwehṇ gūṇa baran chāri khaṭ-darshan Brhhmādik simranthi gunā

His laudation sing too the four castes, the six-hermit orders
And deities like Brahma.
His laudation sings in ecstasy Shesh-Naga with
his thousand tongues,
In unbroken absorption of meditation.
His laudation sings too Mahadeva the ascetic
Who endlessly has meditated.
Saith the bard Kala : Noble laudation sing I of Guru Nanak,
Who-Raja-Yoga practised. (5)

1. The Yoga of prayer and devotion, in contradistinction to hatha-yoga involving various kinds of *praxis.*
2. Names of Krishna's devotees.

Rāju jogu māṉyo basiyo nirvairu ridantar

Raja-yoga he practised and in his heart ever abided
Rancourless feelings.
Was all creation saved by *Guru Nanak's* unbroken contemplation
of the Name.
His laudation sing Brahma's sons, rishis like Janak
Over ages and ages.
Blessed is the Guru, blessed his holy, fruitful birth.
Saith the bard Kala : From the nether regions too
Arose the sound of Guru Nanak's triumph,
Thou imbued with joy of the Name
Raja-yoga didst thou practise. (6)

Satjūgi taiṇ māṉiyo chhaliyo Bali Bāvan bhāiyo

In Sati-Yuga[1] Raja-Yoga didst thou practise.
And didst discomfit Bali in the Dwarf form that pleased thee.
In Treta[1] too didst thou practise Raja-Yoga
And wert called Rama, Lord of the Raghu race.
In Dwapar[2] wert thou Krishna, Mura's slayer
And on Kams[2] conferred liberation;
Conferring Kingship on Ugrasen[2] from fear didst make thy
devotees free.
In Kaliyuga wert thou verily Nanak,
And wert known too as Angad and Amar Das.
Declared the Primal Purusha[3] : Immutable, endless shall be
Guru Nanak's rule. (7)

Gūṉa gāvaiṇ Ravidāsu bhagatu Jaidev Trilochan

His laudation sing too devotees like Ravidas,[4] Jaideva and Trilochan;
Bhakta Namdev and Kabir laud him too,
As one casting equable gaze over all.
The devotee Beni chants *Guru Nanak's* merit,
Who in serenity spiritual bliss enjoys.
In deep meditation and divine enlightenment fixed,
Other than the Lord he knows not.
The rishi Sukhdev[5] and the devotee Prikshit[6] his merits chant;

1. See Glossary under *Ages, Four Ages,*
2. References to the Krishna story.
3. Prursha is the Supreme Being immanent in all creation.
4. (Herein six Bhaktas are mentioned whose compositions found a place in the holy Granth).
5. A rishi from India's ancient lore.
6. A scion of the pandava race.

Gautam rishi too his laudation sings.
Saith the bard Kala : Guru Nanak's noble laudation
Ever new, over the universe is spread. (8)

Gūṉa gāwehṇ pāyāli bhagat nāgādi bhūyangam

In the nether regions sing his laudation
Devotees like *Shesha* in serpent form.
His laudation sings too Mahadeva, Yogi, celibate
and wandering hermit.
His laudation sings too the sage Vyas,
Who the Vedas and the *nine Sanskrit* grammars has studied.
His laudation sings too Brahma who by Divine Ordinance
The whole creation accomplished.
Over the universe Guru Nanak
Realized equably in His attributed and unattributed
aspect the Supreme Being.
Saith Kala : Sing I Guru Nanak's noble laudation
Who Raja-Yoga practised. (9)

Gūṉa gāwehṇ nav-nāth dhanni gūru sāchi samāiyo

His laudation sing too the nine supreme Yogis,[1]
calling blessing on Guru Nanak,
Who in holy truth was absorbed.
His laudation too sings Mandhata who as world-conqueror[2]
was styled.
His laudation too sings the King Bali
Who in the seventh neither region abides.
His laudation sings too Bharthari[3] who ever
With his master *Gorakhnath* abides.
Durbasha, Puru and Angiras[4] too
Guru Nanak's laudation have sung.
Saith the bard Kala : Guru Nanak's noble laudation
In each heart[5] is spontaneously absorbed. (10)

Swayyas—(Stanzas) in eulogy of Sri Guru Angad Dev P. 1391

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Soī Pūrakhu dhannu kartā kāraṉ kartāru karaṉ samratho

Hail the Supreme Being, almighty, Creator of all causes.

---

1. These are the nine *nāths* of Yoga tradition.
2. Chakravartī=One whose rule is spread in all directions.
3. A famous Yogī.
4. Names of rishīs.
5. Vessel.

Blessed is the holy Preceptor Nanak who did place on thy[1]
forehead his hand of blessing :
His hand on thy forehead spontaneously was placed;
Then rained amrita in shoals,[2] whereby were
Gods, human beings and sages made fragrant manifestly.
Was tormenting[3] death subdued by a roar;
Was the restless mind restrained,
And the five demons[4] in one spot were confined.
The world didst thou conquer; at the Master's door didst disport
And equably the chariot of thy concentrated absorption of mind
In the Formless rested.
Kal-Sahar[5] ! proclaim thou over the seven continents,
Lahna's[6] laudation
Who by the touch of the Divine *Nanak*
World-teacher become. (1)

Jā kī drishṭi amrit-dhār kālukh khani ūtār timar agyān jāhi daras-duār

Such is Guru Angad, that by his amrita-dripping glance
Is the blackness of sin uprooted and cast off;
And by his sight is banished darkness of ignorance.
Those that his holy Word contemplate, that is a hard endeavour,
The ocean of existence are made to cross
And their burdens cast off.
Such spontaneously in the holy congregation
By contemplation of the Master are ever awake;
Ever involved in Divine love are they humble of disposition.
Kal-Sahar ! proclaim thou
Over the seven continents Lahna's laudation,
Who by touch of the Divine *Nanak*
World-teacher became. (2)

Tai tau driṛhiyo Nāmu apāru

The Name limitless didst thou in thy mind confirm,
Of pure aspect, prop of life of Yoga-practitioners,
Supreme Yogis and holy men.

---

1. Reference to Guru Angad Dev.
2. Chhaj=a winnowing tool, spread out.
3. Thorn.
4. Implies the five sources of evil.
5. Name of the bard (Bhatt).
6. Former name of Guru Angad Dev.

Thou art incarnation of King Janaka;
Thy Word holiest essence,
By whose contemplation *man* amid water of the world abides
untouched like the lotus
Like the wish-fulfilling tree art thou annuller of maladies,
Remover of the world's fever.
The world's self by three qualities is gripped;
Thou in equable meditation art fixed.
Kal-Sahar ! proclaim thou
Over the seven continents, Lahna's laudation
Who by touch of the Divine *Nanak*
World-teacher became. (3)

Taiṇ tāṇ hadrathi pāiyo mānu seviyā Guru Parvānu sādhi ajgaru jini kīyā ünmānu

From the supreme Master honour didst thou obtain;
And the true master served,
Who subduing the *mind's* dragon put it in poise.
Such are you that your sight like the Divine sight
your self enlightened,
Realizing the true Master's state,
Exempt from waves of mind-impulses abides.
Such are you that your sight in the immutable
Divine centre[1] is fixed;
Pure your understanding, by wearing armour of nobility,
Tearing Maya to pieces.
Kal-Sahār ! proclaim thou
Over the seven continents Lahna's laudation,
Who by touch of the Divine Nanak
World-teacher became. (4)

Drishṭi dharat tam haran dahan agh pāp pranāsan

As his glance he casts, darkness it removes and burns,
And sins and evils destroys.
With the mighty Word endowed, puissant,
Destroyer of lust and wrath.
Avarice and attachment he subdues, and those
seeking his shelter cherishes.
Spiritual joy you garner, your Word
Has the power amrita to mint.

---

1. Spot.

Saith Kala[1] : 'To the holy Master Angad the
holy Preceptor Nanak
Applied the paste-mark;
Saved is whoever his holy feet touches.
Thou leonine son of Pheru,[2] Lahna,
As Angad Raja-Yoga[3] hast thou practised. (5)

Sadā akal liv rahai karan siūṇ ichhā chāreh

Ever your mind free from impulses remains,
And in your actions are desires subdued.
Like the fruit-laden tree you bow and bear suffering, P. 1392
And are pure of thought.
This essence have you realized, that the Lord is all-pervasive,
Unknowable, wondrous.
By your noble ambrosial Word spontaneously have you scattered
Rays *of enlightenment.*
As far as lay the Master's reach didst thou verily rise,
And truth and content grasped.
Saith Kala Verily by the Lord's touch are *blessed*
Those that Lahna's sight have had. (6)

Mani bisāsu pāiyo gahari gahu hadrathi dīyo

As the holy *Nanak* gave Angad access to the *Divine* depth
Did he attain faith.
Poison destroyed, from his self fled,
And within the self amrita he quaffed.
His heart abloom was awake, and the Lord inaccessible
His might in the Age made manifest.[4]
The holy Preceptor *Angad* in spontaneous absorption
With equable mind the Lord contemplated—
The Master large of heart, annuller of penury,
Whose very sight drives away sin.
In constant equable love, Kala by his tongue
Lahna's laudation utters. (7)

Nāma avakhadhu Nāmu ādhāru aru Nāmu samādhi sūkhu sadā Nām nīsāṇu sohai

The *Name* his medicine, the Name *his* prop,
the Name source of joyful absorption,

---

1. Emplies the bard Kal-Sahār.
2. Name of Guru Angad Dev's father.
3. (Explicated in Swāiyyās pertaining to Guru Nanak Dev).
4. Assumed.

The standard of the Name over him splendidly waving.
Saith Kala : In joy of the Name was he dyed;
The Name to godly beings fragrance brings.
Whoever the Name, philosopher's stone has obtained,
His truth over the world like the sun has appeared.
By the Master's sight is *obtained blessing of*
sixty-eight holy baths.[1] (8)

Sachu tīrathu sachu ishnānu aru bhojanu bhāou sachu sadā sachu bhākhantu sohai

Truth *the Master's* sacred bathing-spot, truth his holy bath;
Truth his loved fare; in utterance of truth
Lies his noble aspect.
By *the holy Preceptor's* Word truth he obtained;
The holy Name to the congregation fragrance brings.
The bard Kala expresses him whose self-restraint is truth,
Whose fasting too is truth.
By the Master's sight is man's birth
Rendered holy and approved *of God.* (9)

Amiya drishṭi shūbh karai harai agh pāp sakal mal

Should *the Master* cast his holy ambrosial glance,
All sins and evils he takes off and destroys.
All the puissant evil like lust, wrath,
Avarice and attachment such a one subdues.
In the heart of such a one abides eternal joy
And are worldly sorrows effaced.
The Master is the nine treasures,[2] river *of grace,*
Who our life's blackness washes off.
Say thou Talla,[3] day and night spontaneously serve the Master.
By the Master's sight is annulled suffering of transmigration. (10)

Swaiyyas—(Stanza) in laudation of Sri Guru Amar Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Soī Pūrakhu sivari sāchā jā kā iku Nāmu achhalu sansārei

Contemplate the holy Being whose Sole Name in this
world is immaculate,[4]

---

1. This is the traditional number of the sacred bathing-spots. (*tīrthas).*
2. See Glossary.
3. This also is the poet's name who earlier has apppeared as Kal-Sahār and Kala.
4. That which cannot be deluded (corrupted) by Māyā.

Contemplate the Name Supreme that has carried across
the ocean the devotees.
Through ecstatic devotion to that Name,
Nanak installed Lahna who all perfections acquired.
The bard Kala proclaims praise of the enlightened wisdom
of the devotee Amar Das.
Rays of the sun of his praise spread wide,
As branches of the splendid tree maulsari.[1]
In regions of the north, south, east and west,
Humanity shouted, *Hail, Hail* to him.
The Name Divine that from his holy mouth was by the
Guru proclaimed,
Turned men's minds away from the world like the
Ganga flowing West;
That same immaculate Name, saviour of devotees across. P. 1393
the ocean of existence,
Guru Amar Das's inspiration entered. (1)

Simrehṇ soī Nāmu jakh aru kinnar sādhik siddh samādhi Harā

That Name is contemplated by titans and the divine minstrels,
By practitioners of Yoga, accomplished Yogis and by Shiva
in his meditations.
The Name is contemplated also by the planets, the Pole-star
and the constellations,
By saints such as Narada and Prahlada.[2]
Moon and sun to the Name are devoted,
That even to rocks and stones has brought liberation.
That Name immaculate saviour of devotees,
Guru Amar Das's inspiration entered. (2)

Soī Nāmu sivari nav-nāth niranjanu shiv sanakādi samüdhariyā

Contemplate the Name immaculate that to the
Nine Yogic Masters,
Shiva and Sanak and other sons of Brahma liberation
has brought;
The Name in *devotion* to which the eighty-four Siddhas and
enlightened ones are dyed,
And whereby Ambrik got liberation.

1. A tree bearing fragrant flowers and juicy berries.
2. Nārada is Brahmā's son and Prahlāda of the titan Harnākash (Hariinyākashyapu).

Contemplate the Name whereby have shed their sins
Udhava, Akrur,[1] Trilochan, Namdev and Kabir, in Kali Yuga.
That Same Name immaculate, saviour of devotees,
Guru Amar Das's inspiration entered. (3)

Tittu Nāmi lāgi tetīs dhiyāwehṇ jatī tapī shūr mani wasiyā

By devotion to that Name the thirty-three crore deities
the Lord contemplate;
In the hearts of celibates and anchorites in that Name lodged.
By contemplation of that Name the heart of Bhishama,
son of Ganga, grandfather of Kauravas,
To the ambrosial feet of the Lord was devoted.
By that Name, through guidance of the great Guru,
Through his holy teaching, was the congregation verily saved.
That same Name immaculate, saviour of devotees
Guru Amar Das's inspiration entered. (4)

Nām kiti sansāri kiraṇi ravi sūrtar shākeh

Laudation of the Name spreads over the world as sun-rays,
And fulfils desires as does the Tree of Heaven.[2]
In the northern, southern, eastern and western regions
Is proclaimed[3] the Lord's praise.
The life is fruitful in which the Lord's Name in the heart is lodged.
Gods, human beings, the divine choristers, the six sects—
All seek after the Name.
The noble, famed son of Tejbhan,[4]
By Kala with folded hands is supplicated.
The Name, saviour of devotees across ocean of the world,
From Guru Amar Das is obtained. (5)

Nāmu dhiyāwehṇ deva tetīs aru sādhik siddh nar Nāmi khanḍ brahmanḍ dhārei

Thirty-three crores of deities, practitioners of Yoga,
accomplished Yogis—
On the Name meditate;
Propped by the mighty Name are continents and universes.
Those on the Name meditating,
With equanimity have borne joy and sorrow.

---

1. (These two are Krishna's devotees).
2. Original sur-tar; Kalpa-braksha.
3. Uttered.
4. Reference to Guru Amar Das.

The Name supreme over all,
By devotees is deeply meditated on.
The blessing of the Name, the Creator to Guru Amar is
pleased to grant. (6)

Sati sūrou sīli balwantu sati bhāye sangati saghan garūa mati nirvairi līnā

Embodiment of Truth is *Guru Amar Das,*
Heroic, of noble temper, mighty :
From goodwill inspiring the crowded congregation,
By his lofty teaching with devotion to the Lord above rancour;
He who from Primal Time to the Bull has granted perseverance
To bear the earth :
Whose bright[1] pennent in heaven is being woven—
At his feet make reverence the devotees
That to the Creator are united.
From service of the holy Preceptor[2] has he obtained bliss;
To Guru Amar Das has the Master[2] granted spiritual light.[3] (7)

Nāmu nhāvṉu Nāmu ras khāṉu aru bhojanu Nām rasu sadā chāya mukhi mist bāṉī

Contemplation of the Name his holy bath;
the Name his dainty viands;
With joy in the Name is his mind inspired;
By the Name his words ever run sweet on his tongue.
Blessed is his devotion to the holy Preceptor,[2]
By whose grace came to him realization of the Inaccessible.
Saved are all the generations to him related,
By his lodgement in the Name.
Saith Kala the bard Blessed is the birth of such
As have touched the feet of Guru Amar Das,
divinely illumined. (8)

Bāriju kari dāhiṉai siddhi sanmukh mūkhu jovai

On his right hand is the mark of the lotus, P. 1394
With the eighteen Siddhis[4] waiting for the Word of commands;[5]
Riddhis[4] that the three worlds have attracted in his left hand lie.
In his heart is lodged Inexpressible Divine *mystery*
Whose joy he alone has known.

1. White.
2. These refer to Guru Angad Dev.
3. Granted ability *to guide*.
4. These are supernatural powers.
5. Lit. Looking towards his face.

The Sole Creator whose forms are million-fold,
who is inaccessible,
As the One Reality hast thou expressed.
Saith Jalap : Guru Amar Das !
To the One art thou devoted, in One hast thou
fixed thy faith. (3) (12)

Ji mati gahī Jaidevi ji mati Nāmai sammāṇī

The enlightenment that Jaidev acquired and that
entered Namdev's mind;
The enlightenment that entered the mind of
Trilochan and Kabir;
The enlightenment whereby Rukmangad engaged
in contemplation of God,
And that whereby Ambrik and Prahlad acquired liberation
by seeking God's succour—
By that same enlightenment dist thou discard
Greed, wrath and desire;
By that noble wisdom, saith Jalya the bard,
Didst thou acquire the way to holy endeavour.
Guru Amar Das is the embodiment of devotion,
Whose very sight liberation brings. (4) (13)

Guru Amar Dāsu parsīyai pūhami pātik bināseh

By the touch of Guru Amar Das are sins on the
earth destroyed :
By the touch of Guru Amar Das are Yogis and Yoga—
practitioners inspired.
By the touch of Guru Amar Das comes meditation,
and is the path *of transmigration* ended.
By the touch of Guru Amar Das is God without fear attained,
And transmigration annulled.
Duality that is anti-unicity is cancelled, P. 1395
When man to the Guru's teaching is attached.
Saith Jalap : All such boons—
From Guru Amar Das's sight are obtained. (5) (14)

Sacchu Nāmu Kartāru su drirhu Nānaki sangrahiyou

The Creator's holy Name was by Guru Nanak
repeated and firmly grasped;
Thereby was Angad from Lahna manifested, whose mind
at the Divine feet was fixed.

In that dynasty[1] appeared Guru Amar Das, repository of hope :
How many of his merits can I express ?
With the Inaccessible, Unknowable *shares* he His merits,
Whose extent I know not;
A ship is he fashioned by the Creator,
To save the entire congregation and their tribes.
Supplicates Kirat the bard :
Guru Amar Das ! pray save me, save me ! at thy feet
seek I shelter. (1) (15)

Āpi Narāyaṉu Kalā dhāri jag mehṇ parvariyo

The Lord Himself, manifesting His might, in the world
appeared *as Guru Nanak* :
The Formless, as visible effulgence, to the universe
brought illumination.
In all space is the Lord pervasive,
By the lamp of the holy Word bringing light.
The disciples gathering it, to the Lord's feet are united.
In Nanak's holy line[1] is *Guru Amar Das*
With Angad-Lahna manifested.
Guru Amar Das, saviour *of mankind* !
Birth after birth seek I succour at thy feet. (2.16)

Japu tapu sattu santokhu pikhi darshanu Guru-sikhahṇ

The *holy* Guru's disciples, beholding him,
Boons obtain of prayer, austerity and contemplation.
Those seeking shelter with him are saved,
Their Yama's record cast off;
Their hearts filled with devotion and love,
The Creator's Name they *constantly utter.*
The Guru, of resplendent aspect as a pearl,
In an instant from drowning in *ocean of the world* saves them.
The Guru, manifested in Nanak's holy line,
For ever laudation of the Creator utters.
Those serving Guru Amar Das, have their sorrow and
suffering cast off. (3) (17)

Chitti chitvouṇ ardāsi kahouṇ paru kahi bhi na sakkouṇ

To supplicate thee I contemplate, but my utterance fails me.
Each mind's thoughts to thee are known :

1. The spiritual line is meant.

To thee I pray to grant me holy company.
Should by thy will I be so marked,
To the Lord may I be devoted.
By the Master's glance of grace,
May the Name Divine run on my tongue !
In thy form as embodiment of the holy Word,
Inaccessible, Unknowable, Supreme Cause of all,
As thou dost direct, I speak.
Guru Amar Das, supreme cause of all happenings !
May I abide as thou dost keep me. (4) (18)
(Here begin stanzas in laudation by the bard Bhikkha :)

Guru gyānu aru dhyānu tatt siūṇ tattu milāvai

Enlightenment and meditation granted by the Master,
To the Divine Essence unites the self.
One with concentrated mind meditating on the Lord,
By devotion to truth, the Divine Truth realizes;
Subduing lust and wrath, his mind wanders not like the breeze;
Abiding in the Divine Realm, and realizing the Divine Will,
Realization he obtains.
Such alone behold in Kali-Yuga the Divine face,
As in *their previous births* have done *good* deeds.
Says Bhikkha the bard : A Preceptor have we found,
Whose sight spontaneous joy has granted. (1.19)

Rahiyo sant hauṇ ṭoli sādh bahuterei ḍiṭṭhei

Holy men was I seeking, and numerous anchorites beheld;
Sannnyasis, performers of austerities,
And scholars eloquent of speech I met.
For a full year I wandered along :
None gave clue *to the true way.*
To many I listened, that were profuse in utterance,
But their way of life appealed not to me.
Those that forsaking the Name Divine, to duality were attached, P. 1396
To such what praise may I give ?
Bhikkha ! the Lord to the Guru has united thee :
Abide thou as He directs. (2) (20)

Pahiri samādhi sanāhu gyāni hai āsaṇi chaṛhiyou

Assuming the armour of meditation, is he seated on the saddle-cloth of enlightenment;

Grasping Dharma's bow has he waged battle with arrows
of devotion and noble conduct.
The Guru has wielded lance of fear of the fearless Lord,
And the immortal Word in heart borne :
Thus equipped, has he cut down the five demons of lust,
wrath, greed, attachment and egoism :
The noble king Amar Das, son of Tej Bhan,
By Nanak's blessing has been exalted king of kings.
Proclaims Salh the bard,
Verily, waging such battle this hoard hast
thou overthrown. (1) (21)

Ghanhar būnd basüa romāvali küsüm basant ganant na āwai

As is beyond count the number of drops in the cloud,
Of flowers and grass blades during spring :
As is beyond measure the computation of rays of sun and moon,
Of the ocean's expanse the extent and of Ganga's waves
the number—
Says Bhall the bard,
As no measure is to the meditation of Shiva and illumination
of the Guru,
That one might sing laudation of these :
So also, thou Amar Das of the Bhalla clan,
Unique are thy merits and eulogy, and solely
to thee belong. (1.22)

Swayyas—(Stanzas) in Eulogy of Sri Guru Ram Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ikk mani Pürakhu Niranjanu dhiyāvou

With singleness of mind on the Immaculate Supreme
Being meditate,
And by the Master's grace Divine laudation ever sing :
By singing of Divine laudation[1] is the heart abloom,
And the holy Preceptor the devotee's desires fulfils.
By service of the holy Preceptor is the Supreme
objective[2] attained;
And on the Immortal, Imperishable meditate.
By contact with him sticks not *to man* penury.

1. Lit merits.
2. Implies liberation.

Kala-Sahar hence, his merits contemplates.
Contemplate the pure merits of the holy person,
Who with the ambrosial Name has been blessed.
By service of the holy Preceptor is obtained elixir of the Word,
And the immaculate Name in heart lodged.
The holy Preceptor of the Name Divine is ecstatic lover,
And seeker after the Divine Essence,
Beholding all creation with equable eye.
Saith the bard Kala[1] : Guru Ram Das, son of
the notable Hardas,
Empty spots has filled up.[2] (1)

Chhūṭat parwāh amiya amrāpad amrit-sarovar sad bhariyā
Around him run ambrosial rivers of the immortal state;
Ever-filled is the ambrosial pool of *his heart with devotion.*
Such of the holy as in previous births have served *the Lord.*
Quaff it and in it bathe.
Annulling their fear, the fearless state to them has he granted,
And by his Word saved them.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas
Empty spots has filled up. (2)

Sataguru mati gūṛh bimal sat-sangati ātamu rangi chalūlu bhayā
Profound is the holy Preceptor's wisdom,
pure his holy congregation;
Vermillion red[3] is the dye of his self.
As blazed light of poise in his mind, was its lotus abloom,
The immaculate Supreme Being, above fear,
In his self[4] he found.
The gracious holy Preceptor the Name Divine repeatedly contemplated, P. 1397
By whose grace were subdued the five sources of evil.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas
Empty spots has filled up. (3)

Anabhau ūnmāni akal liv lāgī pārasu bheṭiyā sahaj gharei
By contemplation of the Lord realized by intuitive inspiration.
In the Lord above contention was your devotion fixed,

1. The bard's name.
2. Symbolic expression for inspiring empty hearts with devotion.
3. Implies deep devotion.
4. Home.

Whereby *Guru Amar Das,* philosopher's stone
Spontaneously in your home was met.
By grace of the holy Preceptor the Supreme state you attained,
And with loving devotion were your store filled;
Was transmigration effaced, fled was fear of death
And the heart in the Pool of Content was fixed.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas,
Empty spaces has filled up. (4)

Abhar bharei pāiyo apāru rid antari dhāriyo

Those empty have you filled up; the limitless Lord
have you attained,
And in your heart borne Him.
The Divine Essence, shatterer of suffering, instructor to the self
In your mind have you realized.
Ever full of yearning for the Lord's love—
Its joy of love to you alone known.
By grace of the holy Preceptor in serenity
This joy have you experienced.
By grace of Nanak and wisdom conferred by Angad,
Guru Amar Das his dispensation ran.[1]
Saith Kala the bard : Guru Ram Das, the immutable eternal
State hast thou attained. (5)

Santokh sarovari basai amiya-rasu rasan prakāshai

In the Pool of Content he abides, and by his tongue
The ambrosial elixir he manifests.
By his contact arises peace,
And evils far off take flight.
The Divine ocean of joy attaining,
From the Divine path by *Guru Amar Das* indicated[2]
Have you no way turned back.
Your armour of self-restraint, truth, content
And noble conduct noway is pierced.
The Creator *in you* the veritable holy Preceptor has manifested
And over the whole world is trumpet of your eulogy blown.
Saith Kala : Guru Ram Das ! the fearless and immortal state
Hast thou attained. (6)

1. (Here find mention the three predecessors of Guru Ram Das in the holy office of Guruship).
2. Given, granted.

Jatu jittau Sati-gūru parmāṉi mani eku dhiyāyo
The veritable holy Preceptor conquered the world,
And with single mind *on the sole Lord* meditated.
Hail, hail the holy Preceptor Amar Das who the
Name Divine *in him* confirmed.
The Nine Treasure[1] of the Name he obtained—
The miraculous powers his handmaids.
The Pool of Serenity he obtained, whereby with the
Enternal Supreme Being union he had.
All the devotes who since Primal Time are saved,
By the Master[2] in *devotion to* the Name were confirmed.
Saith Kala : Guru Ram Das, boon of devotion to the Lord
hast thou obtained. (7)

Prem-bhagati parwāh preeti pūbalī na hūṭṭae
The river of loving devotion and Primal love *of God*
In you knows no end.
Of the holy Preceptor's limitless, fathomless Word
The amrita-elixir stream you quaff.
Noble understanding your mother, content your father,
In the ocean of serenity are you absorbed.
The unincarnated, self-created Lord's *image is the Master*—
By the Master's Word is the world saved.
The Lord invisible, unknowable, beyond limit.
By the Master's Word in your heart have you lodged.
Saith Kala : Guru Ram Das *the Lord,* Saviour of the world
Has attained. (8)

Jagat-udhāraṉu nav-nidhānu bhagatah bhav-tāraṉu
Saviour of the world, Master of the Nine Treasures,[1]
Saviour of devotees in the world—
Amrita-drop of the Name Divine,
Is annuller of the poison of evil.
As has the tree of poise prospered
Ambrosial fruit has it borne.
These by the Master's grace are obtained—
Blessed the fortunate ones obtaining these.

1. See Glossary.
2. Reference to Guru Amar Das.

Such are liberated : by the holy Preceptor's Word
Is their mind with Divine realization enlightened.
Saith Kala : Guru Ram Das, kettle-drum of the Word P. 1398
Have you made to resound. (9)

Seij sadhā sahaju cchāwāṉu santokhu sarāichau sadā sīl sannāhu sohai

Faith the Master's couch, poise the mattress,
Content the tent, everlasting noble conduct
his splendid armour.
By the Guru's[1] Word has he garnered the Name,
By whose prop are his associate made fragrant.
By abiding close to the holy Preceptor,[1]
By means of *your* good deeds,
From transmigration are you liberated.
Saith Kala : Guru Ram Das,
In the ocean of poise you abide. (10)

Guru jin kau sūprasannu Nāmu Hari ridai nivāsai

Those having the Master's approval
Have the Name Divine in heart lodged.
From those having the Master's approval
Sins far off flee.
Of those having the Master's approval
Is annulled distinction of honour and disregard *by the world.*
Those living the Master's approval
To the Word are devoted and swim across
the ocean of existence.[2]
Those obtaining the Master's veritable enlightenment
In the world pass life fruitfully.
Bard Kala, to the Master' shelter be thou devoted—
Worldly joys and liberation all with the Master lie. (11)

Satiguri khemā tāṉiyā jūg jūth samāṉei

As the holy Preceptor spread the canopy,
Under it were gathered crowds of Kali-Yuga.
The spear of realization he carried and with
the Name took shelter,
Whereby were fulfilled the devotees.

1. Reference to Guru Amar Das.
2. That is, are liberated.

The devotees Guru Nanak, *Guru* Angad and *Guru* Amar Das
In the Lord are absorbed,
Thou too Guru Ram Das, knowest the joy
of such Yoga of realization. (12)

Janaku soe jini jāṉiyā ūnmani rathu dhariyā

Thou art the truly enligtened Janaka[1] who
the Lord hast realized
And in the state of perfect realization stationed
the chariot *of the self*;
Garnered truth and content and filled the mind
unfilled with enlightenment.
Inexpressible is the realm of immortality,[2]
Attained by whoever is so blessed *by the Lord.*
Guru Ram Das, thou alone of this *enlightened*
Janaka-state art worth. (13)

Satiguru Nāmu ek liv mani japai driṛhu tinh jana dūkh pāpu kahu kat hovai jīo

Whoever with single-minded devotion : firmly the
holy Preceptor's name repeats,
How may suffering and sin abide with him ?
The Master, Saviour,[3] on whomsoever even for an instant
Casts his glance of grace,
The holy Word in his heart contemplates
And his lust and wrath casts off.
Of all beings is he provider, revealer
Of the enlightenment beyond human conception;
Day and night keeping *creation* under gaze,
Sleeping not a wink.
By his sight is removed penury and is attained
treasure of the Name,
By the enlightenment granted by the Master,
pre-eminent among all
Is washed off impurity of foul thinking.
Whoever with single-minded devotion, firmly the holy
Preceptor's Name repeats.
How with him may suffering and sin abide ? (1)*

1. Name of Sītā's father, known for his exalted spiritual state.
2. Implies cessation of transmigration.
3. One who ferries across the water.
*Here begin Swaiyyās by the bard Nalh. Hence a new series starts.

Dharam karam pūrai satiguru pāī hai

Righteous and noble conduct by *guidance of* the holy Preceptor,
perfectly endowed is obtained;
To serve whom seek accomplished Yogis,
the holy, sages and godly men,
Whose word is pure and who in the Sole Lord is absorbed.
None thy limitless extent knows—
The Formless Supreme Being, above fear,
Revealer of the inexpressible,
To thee realization has granted.
World that art lost in delusion, by meditating on
the Master's teaching.
From cumulative births, and chestizement by
Yama, agent of death be liberated.
Creatures with thoughtless minds ! day and night consider this :
Contemplation of the Name, righteousness and noble conduct
By guidance of the holy Preceptor, perfectly-
endowed is obtained. (2)

Hauṇ bali bali jāouṇ Satiguru sāchei Nām por

To the holy Preceptor's sacred Name
Am I evermore a sacrifice.
What simile can I give, what service render ?
With my Sole tongue, with hands folded
In uttering your Name am I absorbed.
Furthermore, realize I by my mind, word and deed P. 1399
The Name limitless, the Essence of Reality,
That the Master in my heart has placed
And know none other.
Saith the bard Nalh : By his contemplation
As by touch of the philosopher's stone
Is glass turned to gold,
And as by touch of sandalwood are other tree made fragrant.
To the holy Preceptor's sacred Name
Am I evermore a sacrifice,
By whose portal's very sight are lust and wrath annulled (3)

Rāju jogu takhtu dīyanu Guru Rām Dās

Throne of Yoga of enlightenment on
Guru Ram Das was bestowed.
First by Nanak, luminous as the moon

Who to save mankind took birth,
Was the world made joyful.
On Guru Angad was conferred treasure *of the Name,*
And enlightenment of the mystery[1] inexpressible :
The five demons he subdued, and from fear was freed.
The holy Guru Amar Das in Kali-Yuga preserved devotion;
At sight of *the Master's lotus* feet sins flee.
As his faith in every way was proved, was
Guru Amar Das pleased *with him,*
And the throne of Yoga of enlightenment on
Guru Ram Das was bestowed. (4)

In the metre Raḍḍ

Jiseh dhāriyo dharati aru viyomu aru pawaṉu tei nīr sar awar anal anādi kīyo

The Name Divine that has propped earth, sky and air
And created primally the ocean of water, fire and food;
Which endowed the night with moon and stars,
The day with the sun and the mountains with fruits and flowers;
That which furthermore, has propped gods and men
And the three worlds—
That Name Divine eternal, illuminating from Guru Amar Das
Has *Guru Ram Das* received. (1.5)

Kacchuh kanchanu bhaiyo shabdu Guru sravaṉeh sūṉiyo

Whoever with his ears to the Master's teaching listens,
From mere glass to gold is transmuted.
Whoever the Name imparted by the holy Preceptor
With his tongue has uttered,
From poison becomes amrita.
By the holy Preceptor's glance of grace
From iron does he become a ruby.[2]
Anyone the Master's teaching contemplating
From stone turns a jewel.[3]
Such the holy Preceptor from timber and fuel
into sandalwood turns,
Their suffering and penury gone.
One touching the holy Preceptor's feet

1. Story.
2. Implies a precious stone in general, a jewel.
3. Lit Pearl.

Though a beast or goblin,
A god-like being becomes. (2.6)

Jāmi Gurū hoe walli dhaneh kiyā gārawu dijjei

Whoever has the Master on his side,
Never of wealth shall be proud.
Whoever has the Master on his side,
What need for him of lakhs[1] of supporters ?
Whoever has the Master on his side
In enlightenment and contemplation remains absorbed.
Whoever has the Master on his side,
The house of truth[2] enters and on the Word discourses.
States the bard in humility :
Whoever day and night the Master's name repeats,
And the Master's name in heart lodges,
From transmigration[3] is freed. (3.7)

Guru binu ghoru andhāru Gurū binu samajh na āwai

Without the Master's *guidance* all is pitch darkness;
Without the Master's *guidance* no realization can be.
Without the Master's *guidance* come neither understanding
nor fulfilment;
Without the Master's *guidance* is not attained liberation.
My self : with true contemplation adopt a Preceptor;
A Preceptor enlightened by the holy Word adopt,
Whereby may your sins be annulled.
Saith Nalh the bard : with your eyes *behold* the Master,
With your ears *listen* to the Master, image of truth.
Those that had not sight of the Master, nor adopted him,
Meaningless is their life in the world. (4.8)

Gurū Gurū Guru karu mana merei

My self ! ever the Master's name repeat—
The Master, in Kali-Yuga mighty to save, P. 1400
The very sound of whose word absorption[4] inspires.
Furthermore, is he annuller of suffering, heroic conferrer of joy,
Abiding close to those meditating on him.
The Master is being perfectly-endowed, from depth of heart
contemplating the Lord,

1. A lakh is a hundred thousand.
2. By implication, the holy congregation.
3. Birth and death.
4. Samādhi.

At whose sight flee sins far off.
My self ! shouldst thou seek Divine wisdom,
Miraculous powers,[1] the Master's name repeat. (5.9)

Gurū mukhu dekhi garū sukhu pāiyo

At sight of the Master's face is attained great joy.
By conjuction of good fortune is fulfilied
The yearning to quaff amrita.
The mind that for experiencing voluptuous pleasures
In ten directions rushed,
Fulfilment and poise finds.
Goindwal,[2] that is like paradise.
On the bank of waters of the Beas is established.
Fled is suffering of years,
As at sight of the Master's face is attained joy. (6.10)

Samrath Gurū siri hatthu dhariyo

The Master *repository* of all powers on *my* head
placed his hand of *blessing.*
In his grace the Master granted the Name Divine;
At sight of his feet are cast off sins.
Night and day is he in unbroken meditation,
On hearing his name has Yama taken fright.
Saith the humble bard Nalh : In the Master of the
Universe is my hope reposed,
Who like philosopher's stone by his touch has *made me gold.*
As the Master,[4] *repository* of all powers on his head
placed his hand of *blessing,*
Guru Ram Das in the Lord reposed faith. (7.11)

Ab rākhahu dās Bhātt kī lāj

Pray save honour of the humble bard Nalh;
Save it as was saved *honour* of the devotee Prahlad,[5]
When Harnakash[6] with claws was torn apart.
Further more, as was saved Draupadi's honour[7]
Who when her robes were snatched, you granted
her more apparel.

1. Used metaphorically for great spiritual enlightenment.
2. The seat of Guru Amar Das and his successors.
3. Refers to the bard Nalh.
4. Reference to Guru Amar Das.
5. The child-devotee, well-known in Bhaktī lore.
6. Hrinyakhshyapu, the atheist father of Prahlād.
7. The Pāndava princess, subjected to indignity in Duryodhana's court.

Sudama[1] you saved from affliction,
And fulfilment brought to Ganika,[2]
Who uttered *the Name.*
Holy Preceptor ! as with these,
In Kaliyuga show grace
And save honour of the humble bard Nalh. (8.12)
In the metre Jholana

Gurū Guru, Gurū Guru Gurū japu prānīyihu

Creatures of God, God's Name ever repeat.
Know it for truth, the *true devotee* repeats God's Name
The Name, bringer of the nine Treasures to others imparts,
And with his tongue day and night therein takes delight.
Then is received joy of devotion, as by the Master's guidance
Is *the Lord* meditated on,
You of the enlightened, all other paths discard
And to the Lord be devoted.
The Master's Word lodging in heart, the *mind*
made up of five elements
Keep under restraint—
Thus shall you yourselves and your forebears be liberated,
And at the Divine Portal shall you be honoured.
Should you seek all joy in this world and the next,
Creatures of God, God's Name ever repeat. (1.13)

Gurū Guru Gurū Guru Gurū japi sati kari

With faith in the Master, his name repeat.
Knowing the Lord to be treasure of merits unknowable,
With your whole mind on the Lord meditate,
And day and night with concentration of heart
Discourse of the Master.
Furthermore, in the holy and fathomless pool,[3]
the Master takes dips—
As in pool of the holy Name with devotion *you bathe,*
Shall you be saved.
God's devotee ever the Name of the Lord above rancour,
Without form and fear repeats,
And joy of devotion to the Master's Word repeatedly enjoys.

---

1. A poor man, Krishna's devotee.
2. A courtesan, saved as to teach her parrot, she repeated God's Name.
3. Water.

My thoughtless mind ! discard doubt.
By the Master's guidance to the Name be devoted,
And with faith the Master's Name repeat. (2.14)

Gurū Guru Guru karuh Gurū Hari pāīvai P. 1401

The Master's name ever repeat—by the Master's *guidance*
Is attained the Lord.
The Master is the ocean, deep and profound, limitless;
By devotion to him
Are found pearls and jewels of the Name Divine.
The Master, furthermore, imparts fragrance and sweetness
And by his touch makes *everything* gold
By meditation on the Master's Word is foul understanding
taken away.
The Master, at whose portal are ever flowing streams of amrita—
In the pool of enlightenment by him granted,
You devotees and disciples, take your bath.
Place in your heart the immaculate Name Divine, *rich* treasure :
The Master's name repeat; by the Master's guidance
Is attained the Lord. (3.15)

Gurū Guru Gurū Guru Gurū japu mann rei

My self ! ever the Master's name repeat,
By whose service are accomplished Yogis, Yoga-practitioners,
gods and demons saved,
And to whose Word the thirty-three crore deities attentively listen.
Furthermore, are saved devotees that in loving devotion
The Master's name repeat;
By touch of the Master were saved Prahlad and the holy sages.
By guidance of the Master, *image* of the Lord
Are saved Narad[1] and Sanak[2] :
All by devotion to the sole Name are saved—
All other joys discard.
States this servant Nalh in humility :
The Name by the Master's guidance is attained :
My self ! ever the Master's name repeat. (4.16.29)

Sirī Gurū sāhibu sabh ūpari karī kripā satijugi jini Dhrū pari

The holy Master conferred on all his grace
As on Dhruva[3] in sati-yuga.

---

1. Nārad, a rishī.
2. Brahmā's son.
3. The rishī who turned into the Pole-star.

The venerable devotee Prahlad[1] he saved,
By placing on his forehead his lotus hand.
Beyond knowledge is his form that creation cannot know.
Yoga-practitioners and accomplished Yogis all with
him *seek* shelter.
My self ! the Master's teaching absorb,
Thereby bring liberation to your human body.
The Master is ship and pilot—none without the Master's
guidance is saved.
By the Master's grace is attained the Lord—
Without the Master's *guidance* comes not liberation.
Guru Nanak who close to the Lord abides,
Assuming Lahna's[2] form his light manifested.
Lahna initiated the way of righteousness and passed it on
to Amar Das of the Bhalla clan.
He in turn set *on the throne* firmly Ram Das of the Sodhi clan,
And conferred on him inexhaustible treasure of the Name Divine :
On him conferred he inexhaustible treasure of the Name—
In all four ages by service to the Master is attained the reward.
Those that make obeisance at the Master's feet
And seek shelter with him, attain joy :
Such are called true devotees, attaining joy eternal.
The Master is manifestly form of the Primal Supreme
Being, the Lord
And cherishes all.
Serve the holy Preceptor, of mystery unknowable,
The holy Ram Das who is the saviour.[3] (1)

Jih amrit bachan bāṉī sādhū jana japehn kari bichiti chāo
His ambrosial word and utterances by the holy
With unique fervour are contemplated.
By the Master's sight comes everlasting bliss, joy and fulfilment,
In the world.
Over the whole world the Master's sight is fulfilling
like the Ganga
And confers the supreme holy state *of liberation.*
Beings fallen when dyed in the Master's auspicious enlightenment,

1. Prahlād, the child devotee, son of Harnākash.
2. Guru Angad's former name.
3. Ferries across the water.

Become devotees and conquer Yama's demesne.
He is *Rama,* noble scion *of* the Raghu race, born of Dasratha,[1]
Whose shelter the sagas seek.
Service of the holy Ram Das, *holy* Preceptor, P. 1402
of mystery profound,[2]
Is the true saviour. (2)

Sansāru agam sāgaru tulāh Hari-nāmu Gurūmukhi pāiyā

In the impassable ocean of the world is the Name
Divine the raft,
That from the Master's tongue is obtained.
Whoever this faith acquires, annulled is his transmigration.
Whoever this faith acquires, exalted is his state.
Of such the agony of attachment to wealth,
Avarice, greed, lust and wrath is gone.
The Supreme Being, Supreme Cause, with his illumined sight
has he beheld.
And all doubt is cast off.
Service of the holy Ram Das, holy Preceptor, of
mystery profound[2]
Is the true saviour. (3)

Partāpu sadā Guru kā ghati ghati pargāsu bhayā jasu jana kai

Illumination of the Master's eternal glory and laudation
In each being has flashed.
Some read holy texts, listen to these, sing these
And at dawn take holy bath :
At dawn with pure hearts holy bath these take,
And with due ceremony to the Master offer homage.
By touch of philosopher's stone, the Master,
And meditation on the Divine form, all light,
Are their selves turned gold.
Meditation *they fix* on the life of the universe, Lord
of the Universe,
Pervasive over water and land,
And in various ways described.
Serve the holy Preceptor; the holy Ram Das of mystery profound
Is the true saviour,[3] (4)

---

1. Name of Rāma's father.
2. Unknowable.
3. Takes across the water.

Jinuh bāt nischal Dhrūy jānī teī jīva kāl tei bachā

Those that have realized the *Master's* Word to be immutable
as the Pole Star
Alone from death are immune.
Such the frightful ocean *of existence* in an instance
have crossed.
The world they regard as made in the way of
A cloud shadow.
In holy company is their coiled[1] *ignorant* consciousness
unfolded,
And by the Master's Word Supreme Bliss have they enjoyed.
The holy Master, pure, supreme over all,
With mind, word and deed you serve. (5)

Wāhigurū Wāhigurū Wāhigurū wāhi jīo

Hail the Master, Preceptor Divinely inspired,
Of lotus eyes, sweet speech, by millions of companions
of beauteous aspect attended,
Whom mother Yashodha[2] exhorted to partake of curd and rice;
At the sight of whose unique beauty was she deeply
entranced with love,
And whose girdle made beautiful resounding play.
The pen decreeing death in your hand rests—
Its writing *who can efface ?*
Shiva and Brahma with their heart seek *your* knowledge
And on *you* meditate.
Holy truth, resting-place of Lakshmi,[3]
The Primal Purusha art thou :
Hail the Master, Preceptor Divinely-inspired. (6)

Rāma-nām param dhām sudh budh nirīkār beshumār sarbar kau kāhi jīo

You are image of the Divine Essence, of exalted station,
Deeply enlightened, formless, limitless—
Who may your equal be called ?
You for the pure-hearted devotee *Prahlad*
Assumed form of *Nar-Singh*[4]

---

1. Kundilinī, implies here the unawakened, folded consciousness.
2. Krishna's father-mother.
3. The Divine Lotus on which the goddess Lakshmī rests.
4. The avatār man-lion.

And with your claws tore Harnakash[1] apart :
Bearer of the conch, quoit, mace and the lotus,[2]
And practised your trick *on Bali.*[3]
The Supreme Being beyond limit—
Who your mystery can unravel ?
Holy truth, resting-place of Lakshmi,
Image of the Primal Purusha art thou :
Hail the Master, the holy Preceptor. (2.7)

Pīt basan kund dasan priya sahit kanthmāl mukatu sīsi mor pankh chāhi jīo

*You are wearer of the yellow robe, of jasmine-like teeth.
Close to you is beloved *Radha* wearing flower necklace,
Wearing in joy the crown of peacock feathers on your head.
With great poise without any counsellor
To protect righteousness, with joy have you
Enacted the unknowable, inaccessible play of *creation.*
Inexpressible your state—the three worlds P. 1403
in you absorbed—
Spontaneously you, King of Kings have assumed your *present* form,
Holy truth, resting place of Lakshmi,
Image of the Primal Purusha art thou :
Hail the Master, holy Preceptor. (3.8)

Satigurū Satigurū Satiguru Gobind jīo

Holy Preceptor, *image of* the Lord;
You it was who tricked Bali,[4] who destroyed aggressors.
Rewarded devotion; you the prince Krishna,
Without a blemish, with drum of your glory beating
And your host marching along.
You that are pervasive, your Name is destroyer of evil;
in all abodes you bring felicity;
In all beings are pervasive, are supreme among gods
And Shesh-naga[5] with the thousand hoods
Your laudation utters.

---

1. Prahlād's atheist father, Hrinyakashyapu.
2. (These are marks of Vishnū).
3. The Lord as Bāwan (Dwarf) discomfited the haughty King Bālī.
*(The description in this stanza is of Krishna, in his aspect of the Supreme Being).
4. A King, tricked by the Lord disguised as a Dwarf.
5. The mythical serpent with thousand hoods, uttering with each hood a fresh name of God.

You assumed incarnation as the Fish, the Tortoise
and the Boar,[1]
And on Yamuna's bank sported with the ball.[2]
Gayand[3] ! the holy Name in your heart cherish,
Evil-thinking from your heart banish,
And repeat the holy Preceptor's Name, *image* of the Lord, (4.9)

Sirī Gurū Sirī Gurū Sirī Gurū Sati Jīo

Master, holy in all three periods time !
Brethren ! in the Master's Word put faith;
Know this to be your treasure;
Night and day repeat this mantra[4]
Wherewith shall you get weal,
And the Supreme state attain.
Discard lust, wrath, avarice and attachment
And fraud with diverse persons.
Cutting egoism's noose,
To holy company be attached.
In the world is love for body, home and woman
Only the mind's diversion :
The Master's lotus feet serve ever—
Firmly this teaching grasp.
Gayand ! the holy Name in your heart cherish; evil-thinking
from your heart banish,
And the holy Preceptor's name repeat. (5.10)

Sevak kai bharpūr jugu-jugu Wāh-Gurū, terā sabhu sadkā

Hail holy Lord who age after age Thy servant's
objective dost fulfil—
All *we have is* due to Thy blessing.
Lord Formless, beyond harm, none Thy origin knows.
Innumerable Brahmas and Vishnus didst Thou create,
Who in attachment to egoism are caught.
Eighty-four lakh species You created,
And since Primal Time sustenance to them have provided.
Hail holy Lord, who age after age Your servant's
objectives dost fulfil. (1.11)

---

1. These are among the twenty-four Avatārs of Vishnū.
2. Implies Krishna.
3. Name of the bard.
4. A sacred incantation.

Wāhu Wāhu kā badā tamāshā

Wondrous is spectacle *of creation* of the Lord worthy of laudation.
Himself is He joyous at it, Himself contemplates it,
Himself to moon and sun imparts light.
Himself water, the earth and its prop,
Himself in each being abiding.
Himself male and female,
Himself the pieces[1] and the gaming-spread.
Devotees, all in the holy congregation contemplate
The wondrous spectacle of creation of the Lord
Worthy of laudation. (2.12)

Kīyā khelu bad melu tamāshā Wāhi-Gurū Terī sabh rachnā

A mighty wondrous play by fusion of the elements
hast Thou enacted :
Lord worthy of adoration, all this is Thy creation.
Over water and land, sky and the nether world art Thou pervasive—
Sweeter than amrita are Thy words.
Brahma and Shiva adore Thee;
Thou immaculate death of death,
All before Thee are beggars.
By grace of the Master is attained the Supreme objective,[2]
As in holy congregation is the egoistic mind eliminated.
A mighty wondrous play by fusion of the P. 1404
elements hast Thou enacted :
Lord worthy of adoration, all this is Thy creation. (3.13.42)

Agamu anantu anādi ādi jisu koi na jāṇai

The Lord inaccessible, endless, Primordial,
Beyond knowledge of all;
On Him Shiva and Brahma ever meditate,
And the Vedas His laudation express;
The Lord Formless, above rancour, without a second,
Destroyer and Creator, Almighty, Saviour;
Who of variegated aspects created the world—
Mathura[3] His servant with his tongue His Name utters.
The Lord, Reality Eternal, Creator, Immanent
In the consciousness of Guru Ram Das abides. (1)

1. Implies beings; 'gaming-spread' implies the three qualities to which these are subject.
2. Implies liberation.
3. Name of the bard.

Gurū samrathu gahi karīyā dhruva buddhi sumati samhāran kau
To make my understanding poised and to grasp noble wisdom
The Master, Lords of all powers have I adopted[1]—
The Master whose banner of righteousness ever waves
To destroy waves of swarms of sins.
Mathura his servant this truth has after deliberation stated—
Nothing else worthy of contemplation is :
In Kali-Yuga to take *beings* across the ocean of existence
The Name Divine is the great ship. (2)

Santat hī sat-sangati sang surang ratei jasu gāwat hain
Those dyed in the noble dye of devotion in the holy congregation
Sing ever *your* laudation.
The Lord Sustainer of the earth, has Himself initiated
the path of faith :
Those *following* it in it remain absorbed nowhere stray.
Saith Mathura : Fortunate are such as their heart's desire achieve.
What fear of Yama[2] for such
As to the Master's feet in heart are devoted ? (3)

Nirmal Nāmu sudhā par-pūran Shabad tarang pragṭit din āgaru
The Master is full to brim of amrita of the pure Name,
In which before day-break arise waves of the holy Word—
Deep and profound, fathomless, mighty ever full
Of various kinds of jewels.[3]
The holy that are God's swans in it disport—
Their record of fear of Yama's torment effaced.
To annul suffering of Kali-Yuga's sins
Is the Master's sight store-house of joy. (4)

Jā kau muni dhyānu dharain phirat sakal jug kabhūk koū pāwai ātam pragās kau
The holy Guru Amar Das absorbed in whose meditation
sages wander over all the ages.
Out of whom rarely one spiritual illumination attains;
He whose laudation Brahma in texts of the Vedas sings;
For whose sight the anchorite Shiva on Kailash is settled,
never deserting it;
He for whom Yogis, celibates. siddhas[4] and yoga-practitioners

1. Grasped.
2. The sun's son (rhetorical name).
3. Used mataphorically for spiritual experiences.
4. Accomplished Yogīs.

In matted locks wander about the world detached—
As it pleased Him, grace he showed to creation,
And on Guru Ram Das conferred exaltation of the Name. (5)

Nāmu nidhānu dhyān antargati tej-punj tihu log pragāsei
In the Guru's heart is fixed meditation on treasure of the Name,
Whose effulgence the three worlds has illumined.
At his sight doubt instantly flees;
Cast off is suffering, and joy spontaneously blooms.
His servants and disciples ever with him are charmed,
As swarm of humming-bees with fragrance of lotus.
Himself the manifest Guru *amar Das* established
The immutable holy throne of Guru Ram Das. (6)

Tāriyou sansāru Māyā-mad mohit amrit-Nāmu dīyou samrathu
The world stupefied by Maya intoxication you saved
And conferred *on it* the almighty ambrosial Name.
Furthermore are you worthy of laudation,
Ever possessed of treasure of joy—
Miraculous powers never leaving your side.
Great is your bounty; mighty are you to subdue evils—
This servant this truth has stated.
What seeks such a one of any on whose head P. 1405
The Guru his hand has placed ? (7.49)

Tīni bhavan bharpūri rahiyo soī apan sarasu kīyou na jagat koī
In the three worlds full of beings, none else like *the Lord* is created.
His self has he created Himself.
Neither angelic beings nor demons, His extent have discovered :
Beings god-like and demon-like His extent have not found :
Swarms of celestial choristers too in quest *after Him* wander about.
The Supreme Being eternal, immutable, unincarnated, self-created
Beyond all limits lies.
The Supreme cause, almighty ever,
All beings with their minds on Him have meditated.
Holy Guru Ram Das ! may thy triumph resound the world over,
As the Lord of Supreme station hast thou attained. (1)

Satigūri Nānaki bhagati karī ik mani tanu manu dhanu Gobind dīyou
At first the holy Preceptor Nanak in devotion engaged
And his body, mind and substance to the Lord dedicated.
In Angad the illimitable Lord Himself assumed form :
With illumination was his heart made delectable.

Guru Amar Das the Creator's compliance won,
And in ecstasy of wonder on Him meditated.
Triumph of the holy Guru Ram Das over the
world has resounded :
The Supreme state on him by the Lord was conferred. (2)

Nāradu Dhrū Prahlādu Sūdāmā pūbb bhagat Hari kei ju gaṉam

Narad, Dhruva, Prahlad and Sudama who since former times
The Lord's devotees are reckoned;
Those named Ambrik, Jayadev, Trilochan, Nama and Kabir—
All these in Kali-Yuga were born,
And over the world spread their laudation.
Triumph of the holy Guru Ram Das over the
world has resounded :
The Supreme state on him by the Lord was conferred. (3)

Manasā kari simrant tujhai nar kāmu krodhu miṭiyo jo tiṉam

Beings that with heart's fervour contemplate thee,
Effaced is their lust and wrath.
Those that by their utterance contemplate thee,
In an instant is effaced their suffering and penury.
Those with their actions having sight of thee,
Into philosopher's stones are turned—
Thus sings the bard Balh your laudation.
Triumph of the holy Guru Ram Das over the world
has resounded;
The Supreme state on him by the Lord was conferred. (4)

Jih satiguru simrant nayan kei timar miṭehṇ khinu

The holy Preceptor by contemplation of whom
In an instant is removed blinding darkness from the eyes;
The holy Preceptor by contemplation of whom
Ever[1] the Name Divine in heart abides;
The holy Preceptor by contemplation of whom
Is assuaged burning agony of the heart;
The holy Preceptor by contemplation of whom
Are attained miraculous powers and the Nine Treasures[2]—
Saith Balh : You of the holy congregation,
On the self-same Guru Ram Das call hail !
Listen, humau beings ! contemplate the holy Preceptor
By contact with whom is attained the Lord. (5.54)

1. Each day.
2. (See Glossary).

Jini shabadu kamāe parampadu pāiyo
Sevā karat na chhoḍiyo pāsu

Guru Ram Das by living the Word the supreme state attained,
And while rendering service left not the side of *Guru Amar Das* :
By this service was illumined brightly[1] the jewel of enlightenment,
And were suffering, penury and darkness destroyed.
Saith the bard Kirat : Those turning away *from the world*
touching feet of the holy
From fear of lust, wrath and Yama are exempt.
Even as was Angad ever close to Nanak,
Was Guru Ram Das to Guru Amar Das. (1)

Jini Satguru sevi padārathu pāiyo nisi bāsūr P. 1406
Hari-charan

The holy *Guru Ram Das* by service to *Guru Amar Das* obtained
boon *of the Name*
And night and day at the Divine feet was settled.
Thereby the entire congregation in devotion is absorbed,
Averring, you are the sandalwood,
Widespread your fragrance.
Dhruva, Prahlad, Kabir and Trilochan—
Illumination by utterance of the Name in them appeared.
By sight of Guru Ram Das, prop of the holy
Is the heart overjoyed. (2)

Nānak (i) Nāmu Niranjan jāniyo kīnī bhagati prem liv lāī

Nanak the immaculate Name realized,
And with deep love performed devotion :
Thereby Angad abiding by his side
Was the ocean that rained down meditation on the Word.
Inexpressible is Guru Amar Das's mystery,[2]
That with *my* one tongue is beyond expression.
Exaltation on Guru Ram Das of the Sodhi clan was conferred. (3)

Ham avagūṇi bharei eku gūṇu nāhīṇ

Full of demerits are we, without a single merit.
Discarding amrita, poison we swallow.
Deluded by Maya-attachment and doubt,

---

1. Manifestly.
2. Story.

To progeny and wife are we attached.
The Master's congregation is the noble path, have we heard,
By joining which is Yama's terror effaced.
The bard Kirat this supplication makes :
Guru Ram Das ! pray under your shelter keep *us.* (4.58)

Mohu mali biwasi kīyou kāmu gahi kes pachhāṛhiyo

Guru Ram Das crushing attachment rendered it powerless,
And grasping lust by the hair, dashed it down.
By his blazing might wrath he cut to pieces
And avarice with ignominy shook off.
Transmigration[1] with folded hands his command obeys.
In his grace the ocean of existence he stilled
And his disciples saved.
Over his head waves the umbrella; over the holy
throne is he seated—
Conjoined with asceticism and life-participation is his might.
Saith Salh : Verily Guru Ram Das, immutable is thy rule,
unvanquished thy host. (1)

Tū satigūru chahuṇ jugīṇ āpi āpei Parameshəru

Over all four ages are you the holy Preceptor,
Image yourself of the Supreme Being.
From Primal Time godly beings, Yoga-practitioners,
Siddhas and disciples have served you.
From Primal Time, beginning of Ages, eternally
Over all the three worlds is your might operative.
The Vedas you saved[2]
And over age and death are prevalent.[3]
Guru Amar Das immutably made you the saviour, ferrier
across *the ocean.*
Saith the bard Salh : None else reckon I annuller of sins *as you;*
Guru Ram Das, with you seek I shelter. (2.60)

Swayyas—(Stanzas) in laudation of Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Simran soī Pūrakhu achalu abināshī

The immutable, immortal Supreme Being I contemplate,

1. Birth and death.
2. Allusion to the Purānic tale, when the Lord as the incarnation Boar destroyed the demon Sankhasūra.
3. Ride.

Whose contemplation filth of foul thinking drives away.[1]
In heart cherish I lotus feet of the holy Preceptor,
And Guru Arjan's quality of poise contemplate.
In the home of Guru Ram Das was he born,[2]
Whereby were all desires fulfilled. P. 1407
Even from thy birth didst thou realize the Supreme Being
as in the Guru's teaching expounded.
The bard Kala with folded hands your noble
laudation expresses.
The Lord created you Janak, who devotion have achieved.[3]
Expressing the Master's Word, on your tongue the Lord
have you settled.
By association with Guru Nanak, Angad and Amar (Das)
The exalted state did *Guru Ram Das* attain :
In the home of Guru Ram Das was Guru Arjan
the devotee incarnated. (1)

Baḍ-bhāgīṇ ūnmāniyo ridi shabadu basāiyo

By great good fortune his mind above *Maya* he lifted
And in heart lodged the holy Word.
Content-filled is the mind's jewel of such
As by yourself, Master, have the Name in it firmly fixed.
The holy Preceptor to him has granted vision of the
Supreme Being
Inaccessible, unknowable.
In Guru Ram Das's home Guru Arjan,
Reckoned image of the Lord, the inspiration realized. (2)

Janak rāju bartāiyā sati-jūgu ālīṇā

Dispensation of illumination have you spread like Janak
And *thereby* in *Kaliyuga* is Sati-yuga mingled.
The mind *bowing* to the Master's Word,
Was the stubborn[4] heart faith-filled.
Guru Nanak, laying foundation of truth,
In the Divine holy Enlightener was absorbed.
Guru Arjan, in Guru Ram Das's home born,
Of the Lord beyond extent has vision. (3)

---

1. By contemplation of which it flees.
2. Lit. Shed his light.
3. Won.
4. Impervious to faith.

Khelu gūṛhou kīyo Hari Rāi santokhi samāchariyo Bimal-būddhi Satigūri samāṉau

Image of the Divine Monarch, profound is the
play by you enacted;
Content have you firmly grasped;
Your pure understanding in the holy Lord absorbed.
Saith Kala : Poets have expressed the Guru's laudation
As *image* of the Lord unincarnated, self-created.
From Guru Nanak did Angad obtain the boon;
From Angad did Amar Das received the treasure.
From Guru Ram Das did Arjun obtain the boon,
Verily as touch of the philosopher's stone. (4)

Sad-jīvaṉ Arjūnu amolu ājonī sambhau

Arjan is the invaluable *image of* the Lord
Eternal, unincarnated, self-created;
Shatterer of fear, annuller of suffering of all,[1]
Limitless, beyond fear;
He who has realized the Lord inaccessible,
Consumer of doubt and illusion,
Provider of cooling joy;
The Creator, being perfection incarnate, unborn
In Guru Arjun's image is born.
In the word of the primal Guru Nanak, through Angad and
the holy Preceptor Amar Das
Is he absorbed.
Hail Guru Ram Das, who by his touch as philosopher's stone
Made Guru Arjun like unto himself. (5)

Jai-jaikāru jāsu jag andari mandari bhāgu jūgati Shiv rahtā

Hail to *Guru Arjun* who in this world is the temple of felicity
And united to the Lord, weal incarnate, abides.
By good fortune hast thou found the Preceptor,[2]
perfectly-endowed.
Whose mind in the Lord, prop of creation is absorbed.
Shatterer of fear art thou, annuller of suffering of all[3]
Thus does Kala-Sahar your laudation express :

---

1. Others.
2. Implies Guru Ram Das.
3. Others.

Of the Soddi clan, son of Guru Ram Das,
Holder of the banner of righteousness, Arjun,
God's devotee. (6)

Dharam-dhīru Gūrmati gambhīru par-dūkh biraṉu

Prop of righteousness, in the Master's teaching deep-absorbed,
Annuller of suffering of all;[1]
Bountiful like to the Lord, annuller of egoism;
Holy Preceptor, great bestower of enlightenment
For which your mind's ecstasy on flagging knows :
Embodiment of truth, with whom incantation of the Name Divine,
Bringer of the Nine Treasure[2] is inexhaustible,
Guru Ram Das's son, all-pervasive who
The canopy of poise has spread.
Saith Kala : Guru Arjun ! joy of Yoga of enlightenment[3]
has thou realized. (7)

Bhay nirbhau Māṉiyo lākh mehn alakhu lakhāiyo

By the Lord's fear has he realized the Lord without fear,
And amid the million-fold creation has beheld the Lord invisible.
Of the Lord inaccessible, unknowable, P. 1408
of mystery profound.
Has the holy Preceptor[4] granted him realization.
By the realization by the Master granted, is he
approved of the Lord.
Hail the Master, who the empty ponds to the brim has filled.[5]
By putting faith in the enlightenment attained by the Master
Is he approved;
The unbearable[6] has he borne, and in the pool of
content is immersed.
Saith Kala : Guru Arjan, Yoga of enlightenment[7]
Has thou verily attained. (8)

Amiyo rasnā badani bar dāti alakh apār Guru sūr shabadi haumai nivāriyo

From his tongue amrita he imparts and by his utterance[8]
confers boons;

1. Others.
2. See Glossary.
3. Rāj-Yoga.
4. Reference to Guru Ram Das.
5. (Symbolic expression for spiritual attainments).
6. That is, the blaze of enlightenment.
7. Rāj-Yoga.
8. Mouth.

The Master heroic unknowable, limitless
By his Word annuls egoism.
The five tigers[1] *of passion* has he crushed,
And the serene cosmic void[2] in his self[3] sustained.
The world by devotion to the Name Divine is saved,
That the holy Preceptor in its heart has fixed.
Saith Kala : Guru Arjun, the pinnacle of enlightenment
Hast thou made effulgent. (9)

*Sorathas**

Guru Arjuna purakhu parmāṇu Pārthaun chālai nāhīn

Guru Arjan is the veritable hero, and like Arjuna of *Mahabharat*
leaves not the field—
In his hand is held spear of the Name,
That by the Master's Word is embellished. (1)
The world is the ocean; the Name Divine over it the bridge
and the ship :
To the holy Preceptor art thou devoted;
By *inspiring* devotion to the Name is the world saved. (2)
By grace of the holy Preceptor is attained
The Name, saviour of the world.
Now with none other have we concern;
At *your* portal feel we fulfilled. (3.12)

Joti-rūpi Hari āpi Gurū Nānaku kahāiyo

The Divine Light, the Lord Himself assumed Guru Nanak's name.
From him was manifested Angad, and to the essence was joined.
Angad in his grace installed the holy Preceptor Amar Das.
Amar Das the immortal umbrella to Guru Ram Das granted.
By sight of Guru Ram Das, saith Mathura,[4]
Was manifested the veritable exalted being,
The filth manifestation Guru Arjun of the ambrosial utterance—
Him with your eyes you behold. (1)

Sati-rūpa sati-nāmu satu santokhu dhariyo ūri

The eterna' Divine image, the holy Name, truth and content
In his heart he settled.
The Primal Purusha in Primal Time

---

1. Also rendered as passion that drags the five evils.
2. Symbol for the Absolu' :.
3. Home.

*This is an unrhymed form of the couplet.

4. Name of the bard.

Manifestly on *Guru Arjun's* forehead inscribed
the Word *of ordination.*
His light manifestly shines;
His effulgence over the earth's region is spread.
By touch of *the Guru,*[1] the philosopher's stone,
By touch of him who is worthy to the touched,[1]
By the Guru's[1] *guidance* was he himself called Guru.
Saith Mathura : His image ever before your heart you keep fixed.
Guru Arjun is ship of Kali-Yuga,
By whose aid[2] is the entire creation taken across. (2)

Tih jana jāchahu jagatra parjānīyatu
Bāsūr rayni bāsu jā ko hitu Nām siūṇ

Beg boon of the person[3] who above the world is known to abide,
And day and night with the Name is in love.
Supreme ascetic, in the Lord's dye immersed,
Above desire, yet involved in the household beheld.
With the Divine Being beyond limit in love :
Other than the Lord finds he no joy or pleasure.
Mathura's Master is Guru Arjun, all-pervasive,
With the Lord by his devotion united. (3)

Ant na pāwat Dev sabai müni Indra mahā-Shiva jog karī

All the deities the Lord's extent have not realized,
Nor the supreme sages and the great Shiva
Who Yoga has practised.
Brahma failed too, who the Vedas contemplated,
And ceased not in utterance of the *Lord's Name*
for a short while.
Saith Mathura : The Lord to His servant is gracious, P. 1409
And on the entire creation conferred bliss,
As Guru Ram Das to save the world
The apostolic light to Arjun imparted. (4)

Jag aouru na jāhi mahā tam maiṇ avatāru ūjāgaru āni kīyo

None else in the great darkness of the world is *the saviour,*
Except Guru Arjun who manifestly is so incarnated.
Saith Mathura : Removed are millions of the sufferings of such
As amrita of the Name have quaffed.

---

1. Guru Ram Das is implied.
2. By whose contact.
3. (Over this whole quatrain the reference is to Guru Arjan Dev's qualities).

My self ! leave not this path of faith :
Think not between *the Guru* and *the Lord*
Any difference is.
Manifestly in Guru Arjun's heart the Lord,
Perfection incarnate lodgement has assumed. (5)

Jab lau nahīṇ bhāg lilār üdai
Tab lau bhramtei phirtei bahu dhāiyo

Before good fortune on *our* forehead was manifested,
In diverse spots were we wandering about,
In the terrible ocean of Kali-Yuga were we sinking;
Our regrets ending never.
Mathura this essential truth after deliberation states :
To save the world was *the Lord as Guru Arjun* incarnated.
Whoever Guru Arjun Dev's name has repeated,
In torment of birth nevermore is involved. (6)

Kali-samüdra bhayei rūp pragaṭi Hari-nām üdhāranu

To save beings from Kali-Yuga's ocean
Was the Name Divine manifested, in *Guru Arjun's* form.
In the heart of whichever of the holy he abides
Are his suffering and penury ended.
Other than he no other immaculate form of the Lord exists.
Whoever by his mind, word and deed the Lord has realized,
Image of the Lord has become.
On the earth, sky and over the nine continents
As Divine effulgence is he pervasive.
Saith Mathura : Guru Arjun is manifestly *image* of the Lord—
Between *the two* no difference is. (7.19)

Ajai Gang-jalu aṭalu Sikh-sangati sabh nhāwai

By the Guru's side keeps flowing Ganga-stream of *the Name,*
Unending, eternal,
In which the disciples' congregation bathes.
Holy books[1] are there ever recited,
And Brahma with his tongue the Vedas enunciates.
The immortal fly-whisk over his head waves;
Ambrosia of the Name by his tongue he utters.
The Supreme Being Himself over Guru Arjun's head the umbrella has spread.

1. Purāna, used symbolically for holy texts.

Guru Ram Das in unison with Nanak, Angad, Guru Amar Das
And Guru Ram Das to the Lord is united.
Saith Haribans : Guru Ram Das's laudation over the
world is spread—
Who says the holy Guru is subject to death ? (1)

Dev-Pūri mehṇ gayo āpi Parameshwar bhāiyo

Guru Ram Das, loved of the Supreme Being, for the Divine
realm departed.
The Lord granting him a throne, on it seated the Guru.
The gods at this expressed jubilation
And his triumph hailed.
The demons fled, their sins within them atremble.
Those that to Guru Ram Das attained,
Were their sins annulled.
Guru Ram Das the umbrella and throne of
sovereignty of the earth.
On Guru Arjun before departing conferred.
(2.21.9.11.10.10.22.60.143)

In the Name of the Sole Supreme Being, P. 1410
Creator-Immanent,
Above Fear, above Rancour, Form Eternal, Unincarnated,
Realized by the Holy Preceptor's Grace

Sloka Supernumerary to the Vārs—Composition of Sri Guru Nanak Dev

Ütangī paioharī gehirī gambhīrī

Thou female[1] of graceful limbs, at the feet of the
holy make obeisance—
Thus shalt thou become profound in wisdom.
Listen, Mother-in-law ! how may I make obeisance ?
My breasts let me not to bend.
My sister-friend, despite firm plaster from mountains
that on *lofty*-mansions is laid,
Have I seen them collapse.
Female, be thou not proud. (1)
Thou female with gazelle eyes, listen to this profound
observation of illimitable import :
Enter into bargain after the commodity is properly tested :
Against association with the evil cry out;

1. Female and its equivalents stands for the human person, as in numerous places in Gurubānī.

On true friends call hail !
Female cherished ! contemplate the call by which are
met true friends.
To true friends dedicate your body and mind—thus shall
come pure joy.
Form not love for what appears evanescent.
Saith Nanak : To such am I a sacrifice as by such deeds
realization have attained. (2)
Shouldst thou seek to be a good swimmer,
Seek to know it of those that the art of swimming know
Such are the truly wise; the vast waves they penetrate.[1]
In wind, storm and flood, with millions of waves rising,
On the holy Preceptor call, and thus form fear of sinking
be immune. (4)
Nanak ! what has the world come to ?
No guide of the way or friend can be found.
Brothers and relations love have discarded.
For the sake of the world have people let go of
devotion to God. (5)
Mourners wail and cry,
Strike their faces and tear their hair apart.[2]
Should these repeat God's Name and have poise,
Saith Nanak, to them would I be a sacrifice. (6)
My self ! let not thy feet stray; the straight path follow.
Behind thee is the frightful tiger *of passions*; ahead of thee the
tank of fire.[3]
My mind in doubts is fallen, no other way of liberation is *visible*.
Saith Nanak, except by the Master's guidance in seeking
union with the Divine Beloved. (7)
By subduing the ego is killed passion's tiger—
This by the holy Preceptor's instruction comes.
By realizing the self, comes union with the Lord,
And death[4] is annulled.
By the *Master's* glance of grace man escapes soiling P. 1411
hands in mud.

---

1. (The entire vision is symbolical, *waves* are waves of passion. The symbolism is continued).
2. This is how ritual mourning by females is done in the Punjab.
3. Implies transmigration.
4. As above.

Saith Nanak : The faithful are saved,
As the Master the parapet of truth around the
pond has erected. (8)
To extinguish fire *of desire* seek water—
Without the Guru is not found the ocean.
Despite millions of ritual deeds is the self in transmigration
whirled about.
Should one obey the Master's will, Yama the tax-gatherer
oppresses not.
Saith Nanak : By the Master's guidance comes union
With the Lord immaculate, eternal. (9)
In the muddy pond does the crow bathe excessively[1] :
Its mind and body by evil qualities fouled, its beak with
filth soiled.
In company with the crow, vile bird, the Pool that is *the Master*
By the swan of the self is not seen
You enlightened ones, with devotion realize : Such is
attachment to misbelievers.
Raising cries of hail in company of the holy,
By the Master's guidance do good deeds.
Saith Nanak : In the holy bathing spot, the river that is the Master,
Is the bathing holy and pure. (10)

Janamei kā phalu kiyā gaṇī jān Hari bhagati na bhāou

What profit lies in *human birth* devoid of Divine
devotion and love ?
All worthless is wearing *fine dresses* and feasting
With the mind harbouring duality.
Then is false all seeing and hearing; false utterance of the tongue.
Saith Nanak : Laud the Name—else is one in transmigration
involved through egoism. (11)
Rare are God's devotees, not many—
The world is all deceit and falsehood. (12)
Saith Nanak : One struck with love of God instantly
to the world dies,
Losing all power[2] to live *involved in it.*
To die of such blow is to be approved of God.

---

1. (Here is the continued symbolism : mud, pure water; crow, swan—all symbols occuring in different places in Gurubānī aspects of the spiritual life).
2. Implies inclination.

Such a blow comes to whoever by God is so struck—
Approved is bearing of such blow.
Hard to extract is love's pike, wherewith the Master,
All-wise strikes. (13)
How can an unbaked vessel[1] be washed ?
The body, composed of five elements is a false show enacted.
Should it please God, this vessel He makes firm.
Then, with the supreme effulgence manifested, music *of devotion,*
shall in it play. (14)
Those stone-blind in mind, significance of the Master's
Word know not.
Such blind minds are upturned lotuses, horribly ugly to behold.
Those that know how *truth* to express, and
follow what is imparted,
Are wise of aspect.
Some no realization have of the holy word or holy texts,[2]
Nor have joy of holy chanting;
Good and evil not realizing.
Some no achievement have nor understanding or discretion,
Knowing not the meaning of the holy Word.[3]
Saith Nanak : Such are veritable asses;
Without merit, yet full of pride. (15)
He is the *true* Brahmin who the Supreme Being realizes,
And *absorbed* in contemplation and austerity, in
doing good engages;
His principle[4] in noble conduct and content inhering.
Snapping worldly entanglements, should he be free of these :
Such a Brahmin indeed is worthy of reverence. (16)
The *true* Khatri[5] is one who in heroic action engages;
And his life in charitable action passes;
Who while casting the seed of his charity, the deserving
recepient[6] recognizes :
Such a Khatri at the Divine Portal is approved.
Should his acts on greed, avarice and falsehood be based,

1. Symbol for the frail boby.
2. Veda.
3. *Akkhar* implies not letters of the alphabet here, but the Word, Shabda).
4. Dharma.
5. The second of the Hindu higher castes, a popular form of Kshatriya (the warriors caste).
6. Lit. Field or soil for sowing.

Retribution of his deeds shall he receive. (17)
Burn not the body like an oven : make not thy bones its fuel.
How have thy head and feet faulted ? Within thyself
realize the Beloved.[1] (18)
In all beings[2] abides the Beloved, none without Him. P. 1412
Saith Nanak : Such are of true conjugal bliss as by the Master's
grace have Him manifested *to them.* (19)
Shouldst thou seek to engage in the game of love,
Step into my street with thy head placed on thy palm :
While on to this stepping,
Ungrudgingly[3] sacrifice your head. (20)

Nāli kirāṛāṉ dostī kūṛaī kūṛī pāe

With worshippers of mammon[4] is friendship hollow—
False, false its foundation.
Thou Mula,[5] invisibly death comes,
Not knowing where. (21)
In Kali-Yuga are people devoid of enlightenment,
Worshippers of ignorance,
Involved in duality, false is their conduct. (22)
Knowledge imparted by one uninstructed : meditation without faith,
Learning without truth—all no effect produce. (23)
Beings[6] in the world are sent and depart *without doing* good—
No joy in such a life lies. (24)
Rama[7] pined, despite an assembled army and strength inside him;
The monkey host with devotion fighting was serving him.
He pined as ten-headed *Ravana* carried off Sita[8]
And Lakshman[9] died[10] under a curse.
Saith Nanak : The Creator *beholds the world,* making
and unmaking it. (25)
Ramchandra for Sita[8] and Lakshman[9] was pining.[10]

1. (This sloka is recorded among slokas of Sheikh Farīd at No. 120).
2. Vessels.
3. Without laying anyone under obligation.
4. Kirār, a contemptuous term for a greedy shopkeeper.
5. (A Khatrī of Siālkot, about whose false answer to the Guru a parable is related).
6. Men.
7. The god-hero of *Rāmāyana.*
8. Rāma's wife.
9. Rāma's brother.
10. (Lakshman had swooned and looked like dead).

Then invoked he Hanuman's[1] aid who by good luck arrived.
Ravana, the misguided demon realized not the Lord's doings.
Saith Nanak : Above need is *the Lord*—
Effects even of Rama's recorded deeds
Are ineffaceable. (26)
In Lahore city for a pahar[2] and a quarter raged
terrible destruction.[3] (27)

Composition of Guru Amar Das

Lahore city has turned pool of amrita, home of merits.[4] (28)

Composition of Guru Nanak Dev

What are the marks of endeavour undertaken for wealth ?
In the home of such is no lack of foodstuffs.
Yet suffer they from indifference to God and hubbub of
women folk grips them.
In their homes is ever wailing as of swarms of females,
that involved in worthless doings are wailing.
One greedy after lucre receives wealth, but gives away
nothing in charity;
Makes money yet is ever afraid.[5] (29)
Thou lotus-pool ! green wert thou, with golden-hued lotuses.
By what pain art thou dried up, saith Nanak, thy body
blackened and battered ?
The water that was my companion have I not received—
The water by whose sight bloomed my body and with lush
colour was I decked.[6] (30)

Rajji na koī jīviyā pahunchi na challiyā koe

None to satiety has lived and accomplished all.
The enlightened find eternal life—
By the mind absorbed in God comes exaltation.

---

1. The monkey-god, devotee and supporter of Rāma.
2. (A pahar is three hours).
3. According to one interpretation this observation refers to Bābar's carnage that rained on the city in 1524. Another rendering : In Lahore city for a pahar and a quarter rages terrible slaughter of animals for food.
4. This refers to the birth in Lahore of Guru Ram Das, that turned it into a veritable Pool of Amrita.
5. This sloka bears several diverse interpretations.
(See Faridkot *Teeka, Shabdārth* and *Sri Guru Granth Sahib Darpan* by Sahib Singh).
6. (Here several symbols are used. The pool is the human self, water the blessing of holy congregation).

Man engaged in saving pennies[1] like life passes.
Saith Nanak : To whom to complain ?
Without man's consent He carries the *creatures* off. (31)
Blame not *the self,* Lord of senses :
As it grows old, its senses it loses;
Babbles over much, and in blindness
Into pits and cavities[2] falls. (32)
All that *the Creator*, all-perfection has made, is also perfect,
Nothing lacking or excessive.
Saith Nanak, the God-directed one that this realizes,
In the Lord, all-perfection is absorbed. (33)

Slokas of Sri Guru Amar Das P. 1413

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Abhiyāgat eh na ākhīyeṇh jin kai mana meḥn bharamu
Such as not called *true* mendicants as *cherish* illusions
in their minds :
Charity to such, saith Nanak, shall bring *only spurious*[3] merit. (1)
One begging of the Immaculate Lord, free from fear,
installed in the Supreme state—
Saith Nanak : Rare are those that to such dispense charity. (2)
Should I be a Brahmin-scholar, an astrologer,
And have all the four Vedas at the tip of my tongue;
Should I be known for my performance of ritual piety and intellect
In all the nine continents—
Without the Name are all these of no avail. (3)
Slaughtering a Brahmin or a cow or a daughter;
By evil-doing making ones' living;
Have the curse for millions of evils;
Ever to remain wrapped in pride—
All such sins cling to man should he be neglectful of the Name :
Burnt be all intellectual legerdemain :
Realization of the Divine Essence alone is of abiding *worth.* (4)
Whatever destiny on one's forehead is recorded, none may efface.
Saith Nanak : Whatever is recorded, comes to happen—
This only by grace is realized. (5)

---

1. *Sarfā* is extreme stinginess.
2. (These imply hell and transmigration).
3. Lit. Such as these.

Those that in involvement with false greed have
the Name neglected,
In pursuits after deluding Maya are engaged—
The fire of desire inside them raging.
Those deluded by Maya the deceiver.
Have not the creeper devotion sprouting nor the fruit
of enlightenment growing.
Egoists in bonds shall be led off—
Dogs form not part of the flock.
Himself He brings about delusion; Himself provides union.
Saith Nanak : By the Master's guidance is found liberation,
Should one follow the Master's way. (6)
Laud Him who is worthy of laudation :
Laud ever the holy Eternal.
Saith Nanak : One sole Doer is real;
All others forsake. (7)
Saith Nanak : Wherever I have gone, he holy Eternal
have I beheld.
The Sole Reality have I beheld wherever I looked .
By the Master's guidance is He manifested. (8)
By the holy Word is suffering annulled, should one in
the heart cherish it.
By the Master's grace in the heart is it lodged, by
good fortune acquired. (9)
Saith Nanak : Hordes of countless million, yelling
in pride have vanished.
Those by the Master guided[1] are saved.
By cherishing the Word—holy, inaccessible. (10)

Jinnhāṇ Satiguru ikk-mani seviyā tinh jana lāgouṇ pāe

Those that with undivided minds the holy Preceptor have served,
Their feet I touch.
By listening to the Master's Word is the Lord in the self lodged,
And hunger for the world vanishes.
Such are pure and bright as by the Master's teaching in
the Name get absorbed.
Saith Nanak : Other kinds of kingship are false.
Those in the Name dyed are the true kings. (11)

1. Those that have met; have had the touch of (the Master).

As in a man's home is the devoted wife, that with great
devotion gives him love;
Viands tasting of salt, of the six flavours and
sweets she gets ready—
Such are the devotees that by their utterance laud the
Lord's Name with devoted hearts :
Mind, body and property to the Lord they dedicate;
Their head have they given[1] to the Master.
With fear and devotion are they full of intense yearning
for union with the Lord :
Above need is the Lord—What offerings would please Him[2] ?
One following the holy Preceptor's way,
In laudation of the Lord would find fulfilment.
Saith Nanak : Blessed are such as even in Kali-Yuga P. 1414
The holy Preceptor's teaching[3] follow. (12)
Those that the holy Preceptor have not served, nor
cherished in heart the holy Word—
Cursed is their life : for what have they come into the world ?
Should by the Master's teaching fear *of God* enter the mind,
And desire for joy in God be aroused
Such attain the Name from Primal Time destined.
Saith Nanak, servant of God : Ocean of the world
they cross over. (13)
In Maya-attachment is the world deluded;
As their house is robbed, people know it not :
The world, egoist and blind has on lust and wrath set its heart.
The sword of enlightenment the five agents of evil slaughters :
Those bearing it by the Master's teaching are kept wide awake.
Those in whose minds is illumination of the jewel Enlightenment,
Are pure of mind and body.
Those without the Name are shameless;
Devoid of the Name, they wail.
Saith Nanak : Whatever in Primal Time by the
Creator is recorded,
None may efface. (14)
Those that are God-directed, by contemplation of the
Master's Word,

1. Sold.
2. Food-offering is implied.
3. Desire, will.

Have earned the wealth divine :
Attaining blessing of the Name endlessly are their stores filled.
In their utterance endlessly they express Divine laudation.
Saith Nanak : All that happens is by the Creator caused :
The Divine Maker watches over all.[1] (15)
In the minds of the God-directed is serenity;
Their self to the Tenth Plane[2] is ascended :
There neither is sleep nor hunger;
In the ambrosial Name of the Lord is joyful living there.
Saith Nanak : Pain and pleasures occur not there,
Where illumination of the all-pervading Lord falls. (16)
All have to wear the vesture of lust and wrath.
Some are born, others to nothingness go;
All by Divine Ordinance appear and disappear.
Birth and death is not annulled, where absorption
in duality exists.
Such are bound, and in bonds are whirled
around in transmigration :
Against *their destiny* nothing avails. (17)
Those having Divine grace, to the holy Preceptor are united :
By the holy Preceptor's touch[3] is their thinking reversed;
Spontaneously they die *to the world* while living.
Saith Nanak : Such, dyed in devotion, in the Name
Divine are absorbed. (18)
The egoists' thinking is restless, full of much cleverness;
Their endeavour of no avail; not a sesame's breadth
of space they find *with God*
Good and evil that they sow, is by Dharamaraja adjudged.
Without the holy Preceptor's guidance no release from
Yama, agent of death comes :
Such, involved in duality, make waste of life.
They perceive not the vanishing of youth;
As old age comes, they die.
Caught in attachment to progeny and wife,
None in the end to their succour comes.
Those serving the holy Preceptor find bliss,

1. (The implication is, that such devotion as mentioned herein, comes by Divine dispensation).
2. Lit. Sky.
3. (As he has met).

As the Name in their self is lodged.
Saith Nanak : Supremely fortunate are those
That by the Master's guidance in the Name are absorbed. (19)
Egoists contemplate not the Name;
Without the Name, in suffering they wail.
Not being devoted to the all-pervading Lord,
How in duality may they find joy ?
Inside them is impurity of egoism,
That they cast not out by the holy Word.
Saith Nanak : Without the Name, in impurity they die— P. 1415
Their valued life wasted. (20)

Manmükh bolei andhülei tisu mehṇ agnī kā vāsu

Egoists are deaf and blind—inside them abides fire.
The sacred texts they heed not to get realization,
Nor heed the holy Word to get illumination.
Inside them is not enlightenment; nor faith is
 the Master's teaching.
Inside the *minds* of the enlightened is *lodged* the Master's Word—
Ever to God attached, unending is their joy.
The Lord the enlightened ever cherishes—
To them may I ever be a sacrifice.
Those that by the Master's guidance serve the Lord,
Nanak is slave to such. (21)
Maya is a coiling serpent, coiling round the world.
The antidote to this poison is the Name Divine—
The exorcist Master's Word put into your mouth.
Those so destined in Primal Time, the holy Preceptor find.
By the Master's touch are they purged,[1]
Their poison of egoism cast out.
Radiant shall be the countenances of the God-directed;
At the Divine Portal shall they be exalted.
Nanak, servant of God, is a sacrifice to such
As the holy Preceptor's way follow. (22)
The holy Preceptor's being is without rancour—
His heart in the Lord ever fixed.
Whoever towards the rancourless harbours rancour, His own
 house sets aflame.
Inside such a one is harboured wrath and pride;

1. i.e. Relieved of their poison.

Burning *in these* day after day, ever is he suffering.
Uttering falsehood, of such the speech is barking;
Caught in duality they swallow poison.
In pursuit of Maya-poison they wander about;
At each door with ignominy treated.
Like a harlot's son, of no known lineage[1] are they.
Neglectful of the Name Divine, by the Creator Himself cast astray.
To the devoted has the Lord shown grace,
And united those cast asunder.
Nanak, servant of God, is a slave to such
As at the holy Preceptor's feet make reverence. (23)
Those devoted to the Name are saved,
Those neglectful of the Name, to Yama's demesne go.[2]
Saith Nanak : In alienation from the Name lies no joy;
Those without the Name, in every birth are full of regrets. (24)
As anxiety and restlessness ceases, the mind enters the state of joy.
By the Master's grace comes realization :
Such a seeker[3] with a contented mind sleeps.
Those in whose destiny it is so pre-recorded,
To the Master, image of the Divine, are united.
Saith Nanak : In serene spontaneity are they united,
And attain to the Lord, Joy Supreme. (25)
Such the holy Preceptor serve, by contemplation of his Word;
To the holy Preceptor's will are they obedient,
The Name Divine in their heart lodged.
In this world and the next are they honoured—
In commerce with the Name Divine engaged.
By devotion to the Master's Word are they acknowledged
At the holy Divine Court.
Holy their commerce, holy the expense,
Within them is loving devotion.
Yama, agent of death, approaches them not :
By the Creator Himself are they liberated.
Saith Nanak : Those in the Name dyed are truly wealthy;
Penurious is rest of the world. (26)
The Name Divine is the devotee's prop;

1. Their father's name is lost.
2. Are taken to Yama's city.
3. The woman.

Other than the Name, has he no resting-place.
As by the Master's teaching is the Name in the self lodged, P. 1416
Spontaneously find they union with the Lord.
By supreme good fortune comes meditation on the Name,
And *unbroken* devotion day and night;
Nanak, servant of God, craves for dust *of the feet* of such :
May I for ever be a sacrifice to them. (27)
The creation, eighty-four lakh species,
Burning in desire wails.
In the world is manifestation of attachment to Maya—
At the end it lasts not with man.
Without *devotion to the* Lord comes not peace —
Where else may one seek it[1] ?
By supreme good fortune is the holy Preceptor followed,
And the Divine teaching realized.
Saith Nanak, servant of God : By lodging in the heart the Lord,
Is the fire of desire wholly assuaged. (28)
Sins manifold we commit, without end or extent—
Lord ! in Thy grace forgive us, great sinners and evil-doers that we are.
Lord ! without reckoning is Thy forgiveness and power to unite *us to Thee* :
By the Master's pleasure has union with the Lord been made,
With our sins and evil-doings annulled.
Saith Nanak, servant of God : Those meditating on the Lord's Name,
Of resounding fame shall be. (29)
Those that entertain the holy Preceptor's fear and love,
And after long separation are united—
Exempt from birth and death have they become through meditation on the Name;
By the Master's guidance become immutable.
Those united in company with the true Teacher and holy,
Find diamonds and pearls.
Saith Nanak : By the Master's guidance,
They acquire the invaluable Ruby *of the Name*. (30)

1. To whom may we complain ?

Manmukh Nāmu nā chetiyo dhigu jīvaṉu dhigu vāsu

The egoist, forgetful of the Name, is of cursed life and living :
In his mind is not lodged *devotion to* Him who is Provider
of all sustenance.
With the mind by the holy Word not penetrated,
How my lodgement in the *enternal* Home be found ?
The egoists, like wives cast off, in transmigration and
death *remain bound.*
The God-directed, to the Name devoted are *like* blessed wives;
On their foreheads recorded radiant diamond-like destiny.
In their hearts the Lord's Name cherished,
The lotus of their hearts by the Divine *light* illumined.
May I be ever a sacrifice to such as serve their holy Preceptor.
Saith Nanak : Radiant are the countenances of such as bear
within the Light of the Name. (31)
Those through the Word dying, alone find liberation;
None without the Word liberation finds.
Those assuming various garbs and performing rituals are lost;
The world caught in duality, is ruined.
Saith Nanak : Without the holy Preceptor's guidance is
not attained the Name,
However much may one yearn for it. (32)
High and exalted is the Lord's Name—higher than all.
Despite passionate search,
To it none may attain.
By professing to be restrained is one not rendered pure,
Though all assume such a garb and wander along.
This comes by ascending the Master's ladder,
Who by good fortune alone is met.
Throngh contemplation of the master's Word is the Lord
in the self lodged.
Saith Nanak : By dying through the Word and
faith formed within,
Comes purity and noble repute. (33)
Maya-attachment is a sea of suffering and poison :
Impassable, hard to cross.
Many in attachment involved, have in death been enveloped,
In egoism their life passed.
Egoists find no resting-place or shore, in the middle left involved. P. 1417

Their deeds as in the Primal hour recorded—
No effort against this avails.
By the Master's teaching is the jewel-illumination in the
 self-lodged,
Whereby all is spontaneously viewed as enshrining
 the Supreme Being.
Saith Nanak : Those supremely fortunate alone have holy set foot
 on the ship, the Preceptor,
And gone across the ocean of the world. (34)
No other Bestower is except the holy Preceptor,
Who may Provide succour of the Name.
By the Master's grace is the Name in the self lodged,
And in the heart cherished.
Through devotion to the Name Divine is desire assuaged and
 fulfilment attained.
Saith Nanak : *This blessing* by the Master's guidance is attained,
Through Divine grace. (35)
The world, of the holy Word neglectful, mad beyond expression.
Those succoured by the Lord alone are saved,
Through devotion to the Word.
Saith Nanak : The Creator, who has fashioned all,
Is all-knowing. (36)
Brahmins have performed fire-offerings and sacrifices to exhaustion,
Bathed at holy spots
And recited the Puranas.
With all this is not effaced attachment to Maya-poison;
In egoism caught, in transmigration are they involved.
By the holy Preceptor's touch is impurity shed.
And the might[1] Lord, all-knowing is contemplated.
Nanak is ever a sacrifice to such
As the Lord have served. (37)
Egoists contemplate Maya-attachment without end,
Full of desire, greed and evil-thinking.
Never do they attain immutability—
Each instant, each day meeting a fresh death.
By supreme good fortune is the holy Preceptor met,
As are egoism and evil-thinking discarded.
Saith Nanak, servant of God : By utterance of the Name Divine,
And contemplation of the holy Word is joy attained. (38)

1. Purakh.

Without the holy Preceptor's *guidance* no devotion
can be performed,
Nor love for the Name inspired.
Saith Nanak, servant of God : Through love and devotion
to the Master,
Is the holy Name meditated upon. (39)
Trust not anyone that is avaricious, as far as in your
power may lie :
In the end shall he drag you where no succour may reach.
Association with the egoist may bring blackening and branding
of the face.
Black are the faces of the avaricious—
They depart this life, making waste of it.
Lord ! unite me to holy company wherein the Name in the
self may be lodged;
Where, saith Nanak, servant of God,
The impurity of birth and death may be shed,
And the Lord's praise be chanted. (40)

Dhūri Hari-Prabhi kartai likhiyā su meṭaṉā na jāe

Ineffaceable is what the Lord in Primal Time has recorded.
Life and this body all is His; He is the Cherisher *always.*
Back-biters and slanderers die full of craving,
Nothing ever attaining :
All their visible actions are hypocrisy :
Their hearts full of guile.
Whatever in the field of the self is sown, at the end rises as crop.
Nanak thus the Lord supplicates :
Lord ! forgive me; to Thyself unite me,
As it may please Thee. (41)
The mind contemplates not transmigration, nor the Court Divine :
In Maya-attachment wrapped,
In side is it covered with dust of ignorance.
From his slumber is man awakened, as heavy chastizement
on his head falls.
The God-directed who contemplate the Lord P. 1418
ever at hand,
The Door of Liberation attain.
Saith Nanak : Themselves are they saved,
As also their tribe and family. (42)
Anyone dying through the Word is dead only in appearance :

By the Master's grace is he fed full with joy in the Lord.
By guidance of the Word finds he the Portal Divine.
All without the Name are *as* dead.
Egoists, forfeiting their life are dead too.
Neglectful of the Name Divine, in the end in suffering they wail.
Saith Nanak : All happens as the Creator Wills. (43)
Age never overpowers the God-directed,
In whose selves is lodged God-consciousness and realization :
Ever the Divine merits they contemplate,
Inside them is serene meditation lodged.
Ever in joy and wisdom[1] they abide; joy and sorrow
to them are the same.
In all creation they behold the Sole Pervasive Divine Being. (44)
The egoists, deprived of God-consciousness,
Are thoughtless as children, even when old :
All their actions egoism-directed,
Liable by Dharmraj to chastizement.
The God-directed who follow the Master's Word,
are pure, holy;
Obeying the Master's guidance,[2]
Not a particle of impurity touches them.
The egoists are never cleansed of false; Though washed for
hundred times.
Nanak ! The God-directed are united with the Master :
And are ever by his side. (45)
How may the evil-doer attain success ?
Wailing, in his own fire of wrath he burns.
The egoist maddened, is tossed about ever in strife.
To the God-directed all is revealed.
Saith Nanak : The God-directed with their
lower self battle. (46)
Such as the Master have not served, nor the holy
Word contemplated,
Have truly not entered the human incarnation—
They remain as the thoughtless brute creation.
Within them is neither realization nor meditation;
Nor love and devotion to the Lord.
Egoists, caught in evil thinking die,

1. Vivek=the wisdom that discriminates between right and wrong.
2. Will.

And in transmigration remain bound.
Those truly are alive who seek the company of the living,
Cherishing in their hearts God, Life of the Universe.
Saith Nanak : At that holy Court the God-directed in
splendour shine. (47)
The self is the Lord's Temple, by Himself erected.
Inside it He abides.
By the Master's teaching is the Lord attained,
As is Maya-attachment burnt away.
Inside this Lord's Temple innumerable gifts lie—
Contemplate thou the Name, bringer of Nine Treasures.
Saith Nanak : Blessed are those fortunate ones,
Who by the Master's guidance to the Lord have attained.
By supreme good fortune is this Temple searched :
Thereby in the heart is the Lord found lodged. (48)
Egoists, caught in intense thirst for greed and evil,
In ten directions keep rushing about.
Their Maya-attachment not annulled,
Unending is their birth and death.
In service to the holy Preceptor lies joy,
By discarding of desire and evil thinking.
Saith Nanak, servant of God : By contemplation of
the holy Word.
Is annulled the suffering of transmigration. (49)
My self ! contemplate thou the Name Divine;
Thus at the Divine Portal shalt thou get honoured;
All sin and evil annulled, the egoism and pride shall go. P. 1419
By the Master's guidance shall bloom the lotus of the heart,
And in all creation shalt thou behold the Supreme Self.
Lord ! In Thy grace grant that Nanak, servant of God,
The Name Divine may for ever utter. (50)

Dhanāsarī dhanvantī jāṇīyai bhāī jāṇ Satigūru kī kār kamāe

Brother ! know Dhanasari[1] to be blessed when the holy
Preceptor she serves;

---

1. This is the name of a rāginī (musical measure) entered in Ādi Granth as Rāga Dhansārī. In the first and fourth line occurs dhan (wealth) which is the first syllable in *Dhanāsarī*, providing the aid to build up the chain of meditation in this sloka.

As brother ! from the heart she dedicates herself,
body and soul,
And in obedience to his will acts;
Wherever the Master tells her she stays, brother !
And as he commands, she proceeds.
Brother ! there is no other wealth as great as the Holy Name.
Blessed am I brother ! should I ever the Lord's praise sing,
And with the Lord abide.
Brother ! to those so blessed their merits are their vestures,
And their enjoyment, in honour thus achieved lies.
Brother ! what praise is adequate to such a one ?
To his very sight may be a sacrifice !
Brother ! great is holy Master's merit
By good fortune is he met.
Some know not of obedience to the Master, brother !
In duality keep they straying.
In the congregation, brother ! find they no succour,
Nor any place of honour.[1]
Saith Nanak : Brother ! to obey His Will are
those alone inspired,
Who in Primal Time have *contemplation* of the Name practised :
To such, brother ! am I dedicated; to them may I for
ever be a sacrifice ! (51)
Blessed are the beards[2] *of such* as the holy Master's feet touch;
For ever serving the Master, in everlasting joy abide.
Saith Nanak : At the holy Portal shine in splendour the
faces of such ! (52)
Holy are the faces and the beards of such as speak
truth, live truth;
In their minds the holy Word lodging,
In the holy Preceptor may they be absorbed :
Holy their capital, holy their gain,
Exalted their status;
Listening ever to truth, to truth devoted,
On truth their actions basing;
At the holy Portal resting, in the holy Eternal absorbed.

1. Lit. Place to sit.
2. In this Sloka and the next *Beard* is used as in the Punjābī idiom, as a facial feature indicative of the responsibility of an honourable man.

Saith Nanak : Without the holy Preceptor's guidance is not
found truth—
Egoists in error keep straying. (53)
Cries the Papiha,[1] 'Beloved' 'Beloved' with ocean in love :
By the Master's touch is the cooling drop found,
That all suffering annuls.
Thereby is thirst assuaged, serenity attained,
And all wailing gone.
Saith Nanak : By the Master's guidance comes tranquillity
With the Name in the heart borne. (54)
Papiha ! utter thou the truth; to the Holy Eternal attach
thyself in love :
Fruitful will thy utterance be, as by holy inspiration[2]
thou dost speak.
By contemplation of the Word will thy thirst be assuaged,
As the Divine Will thou shouldst obey.
In all four directions is the lowering sky raining,
And spontaneously are rain-drops falling.
From water comes all life, without water[3] is thirst not assuaged.
Saith Nanak : Those that have of the Lord's drop sipped,
Nevermore feel hunger. (55)
Papiha ! Utter thou the holy Word in tranquil
tones, spontaneously.
All blessings are with thee—this the holy Preceptor to
thee has shown.
To one realizing the self shall the Beloved be united, P. 1420
in pouring shower;
In gentle rain-drops shall amrita fall,
Taking away all desire.[4]
Then shall there be no wailing; thy light with the Eternal
Light shall merge,
Saith Nanak : The wives with blessed matrimony[5]
in joy shall repose,
In the holy Name absorbed. (56)

1. In several Slokas here, *Papīhā* (chātrik), a tiny creature wailing passionately, is used as symbol for the soul thirsting after God. This symbol is ubiquitous in Indian poetry.
2. Lit. As thou criest as the God-directed one (*Gurumukh*).
3. Water is used symbolically here, as the object of the *Chātrik's* spiritual thirst. The *Chātrik is reputed* to thirst after a particular drop of rain.
4. Thirst and hunger.
5. Symbol for true devotees.

From the eternal Regions is the cloud by the Lord sent under
the holy command—
Raining by grace, in heavy showers.
Joy of body and mind the Papiha finds,
As it tastes of the rain-drop of the Essence;
When sustenance and wealth in abundance grows,
And is beautified the earth.
Such as day after day perform devotion,
In the Master's Word absorbed—
By the holy Lord in His grace and by Divine Will are saved.
Thou Seeker-woman ! chant the Lord's praise, in the holy
Word absorbed.
Deck thyself in noble simplicity with fear of the Lord;
To truth remain devoted.
Saith Nanak : With the Name in the self lodged,
The Lord at the Portal shall give you succour. (57)
Papiha ! Thou mayst wander over the earth,
and into the sky soar—
Only by contact with the holy Preceptor shalt thou find
the holy water,
That thy hunger and thirst may satisfy.
Life and body to Him belong; of all is He Master;
Without utterance knows He all our *yearning,*
Before whom should we lay our supplication.
Saith Nanak : In all beings is He pervasive.
These by the holy Word He illumines. (58)
Saith Nanak : *True* spring comes to such alone, as in the holy
Preceptor's service are absorbed,
By the Lord's pleasure are mind and body in bloom,
And the whole world turned to verdure. (59)
Those to the holy Word devoted are in eternal spring,
Lending freshness to body and mind.
Saith Nanak : Neglect not the Name that is Creator of all. (60)

Nānak tinhān basantu hai jinnhān Gurmukhi vasiyā mani soe

Saith Nanak : Such alone have on them *bloom* of spring,
In whose hearts by the Master's teaching is lodged the Lord.
By the Lord's pleasure are their mind and body in bloom,
And the whole word turned to verdure. (61)
In early dawn whose Name to utter ?

Utter the Supreme Lord's Name in whose power
lies death and creation. (62)
Thou persian-wheel ! uttering 'thou ! thou'[1] !
Pleasing is thy utterance.
Know, the Lord is ever by our side :
Why call on Him in such loud tone ?
May I be a sacrifice to Him who created the world and
bestowed on it His love.
By discarding of egoism is the Lord met—such is the truth.
Those that from egoism speak spitefully, know not
the secret of devotion.
Forest-trees, blades of grass, the universe in three worlds—
All on Thee meditate : thus are they ever engaged.
None without the Master's guidance attained to Him—
All cogitation ending only in fruitless exhaustion.
In His grace alone lies exaltation for the seeker.
Saith Nanak : Only of such as by the Master's guidance on
Him have meditated,
Fruitful[2] is coming into the world. (63)
Yoga lies neither in ochre robes, nor in soiled garments.
Saith Nanak : By guidance of the Master's teaching,
May Yoga be attained in one's own home. (64)
Liberation comes not, should one wander about in all four directions, P. 1421
Or study Vedas for the length of the four Ages.
Saith Nanak : By touch of the holy Preceptor, as in the self
is lodged the Lord,
Is the door of liberation attained. (65)
Saith Nanak : Everywhere is the Lord's Ordinance operative :
With perverted thinking and restless mind
Dost thou wander.
Friend ! with egoists for companions, what hope of
joy for thee lies.
Befriend the God-directed; to the holy Preceptor in
heart be devoted.
Friend ! By thus cutting at the root of transmigration shall
joy be found. (66)

1. Original, Tūṇ Tūṇ, an onomatopoeical sound produced by the wheel in its revolutions.
2. Lit. Approved.

In His grace Himself He guides those that are strayed.
Saith Nanak : Without grace, shall the self be ever wailing, (67)

Slokas of the Composition of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Waḍ-bhāgīyā sohāgaṇī jinnhāṇ Gūrumukh miliyā Hari Rāi

Supremely fortunate, of blessed conjugal life are
such of *the females,*
As with the Divine monarch have found union.
Within them, saith Nanak, is shining the effulgence of *enlightenment*;
In the Name are they absorbed. (1)
Hail the holy Preceptor, exalted being, who the holy
Truth has realized.
By his touch is assuaged thirst *of desire,*
And are mind and body joy-cooled.
Hail the holy Preceptor, exalted being, who on all casts
equable glance.
Hail the holy Preceptor, above rancour,
Who holds calumny and praise alike.
Hail the holy Preceptor, all-wise,
Within whom is lodged contemplation of the Supreme Being.
Hail the holy Preceptor, *image of* the Formless,
Without limit or extent.
Hail the holy Preceptor who truth in the *disciple's* mind confirms.
Saith Nanak : Hail the holy Preceptor,
From whom is obtained the Name. (2)
To the God-directed the Lord's Name is their truth encomium.
By lauding the Name each day, by contemplation of the Lord
Is the mind in bliss.
By great good fortune is attained the Lord, perfection of
Supreme bliss.
Saith Nanak : By laudation of the Name are mind and body
From impediment[2] freed. (3)
With the Beloved Spouse am I in love; how, cherished one,
May the true friend be met ?
After the friend, truth-embellished, am I in quest.
The holy Preceptor is my true friend—

1. (This is implied : Symbol for the seeker).
2. (This may also imply release from transmigration).

Should he be met, my heart to him would I offer in sacrifice.
To the Divine Friend, Creator, my Spouse
The way he shows.
Saith Nanak : After the Divine Beloved am I in quest—
The holy Preceptor has shown Him to be by me. (4)
In the path am I standing in expectation,
That the true friend would arrive.
Were someone today to grant union with the Beloved,
My living body would I offer cut to four pieces
To whoever the Beloved's sight to me grants.
Saith Nanak : The Lord alone in His grace
With the Master, perfectly-endowed, grants union. (5)
With *man* is egoism assertive; his body *by Maya* gripped;
Caught in falsehood, in transmigration involved.
By not obeying the holy Preceptor's will,
The impassable ocean he cannot cross.
Whoever has the Lord's grace, the holy Preceptor's will obeys. P. 1422
The holy Preceptor's sight is wish-fulfilling—
Thereby are heart's desires[1] achieved.
I touch the feet of such as in the holy Preceptor have put faith.
Nanak is a servant to such as each day to the Lord abide attached. (6)
Those in love with the Beloved Spouse,
Without sight of Him find not fulfilment.
Saith Nanak : By the Master's guidance such spontaneously *to him* are united—
Joy filling their hearts. (7)
Those in love with the Beloved Spouse,
Without Him find not life.
At sight of the Divine Spouse, saith Nanak,
Are they in bloom.[2] (8)
Beloved, image of truth, those whom by the Master's guidance
With love you have inspired,
Night and day, saith Nanak, in love remain absorbed. (9)
By the Master's guidance is formed true love,
Whereby is attained the Beloved, image of truth.

1. Fruit.
2. Green, fresh.

Even in bliss such abidse, saith Nanak,
In serenity absorbed. (10)

Sacchā prem piyāru Gūru pūrei tei pāīyai

True love and devotion from the Master, perfectly-endowed
is attained.
Saith Nanak : Never is snapped the love of such,
As in singing Divine laudation remain absorbed. (11)
Those with true love within, without the Beloved find not life.
By the Master's guidance saith Nanak,
Are the long-separated ones united. (12)
Those love-inspired by Thy grace are so inspired.
Prayeth Nanak : Grant me union; to me, mendicant,
Grant *devotion to* the Name Divine. (13)
The God-facing are in joy *with the Lord;* in
separation *from Him* wail.
All actions of the God-facing are pure devotion.
The God-facing the Divine Essence contemplate.
Saith Nanak : To the transcendent Lord they attain. (14)
Those cherishing within treasure of the Name
By contemplation of the Master's Word
Ever bear faces radiant at the Court Eternal.
Those blessed by the Creator, in all states[1]
Never are forgetful of Him.
Saith Nanak : Those by the Creator united
Nevermore *from Him* are alienated. (15)
Hard is service to the Preceptor, yet is bringer of pure joy.
Such love *the Lord* alone in His grace inspires.
One engaged in service to the holy Preceptor
Beyond the ocean of the world crosses.
His heart's desires fulfilled, within him shall discriminating
understanding abide.
Saith Nanak : By contact with the holy Preceptor
Is attained the Lord, annuller of all suffering. (16)
Egoists that with hearts duality-gripped render service,
In progeny, wife, family are involved;
Whereby is maya-attachment increased.
When at the Divine Portal is called their reckoning,

1. While rising and sitting.

None at the end can succour them.
Without the Name all is suffering;
Maya-attachment is bringer of suffering.
God's devotees, saith Nanak, have seen,
Objects of Maya attachment all get alienated. (17)
The God-facing *their* Lord's command obey, and by such
obedience obtain joy.
The command they carry out, to the command are devoted— P. 1423
In the command absorbed themselves and make
others so absorbed.
Obedience to the Lord's command is their vow and pledge,
The command their *observance* of purity and discipline;
Whereby their heart's desire they achieve.
One realizing the command is of blessed conjugal life :
Such a one with devotion serves the holy Preceptor.
Saith Nanak : To whomsoever is the Lord gracious,
In *obedience* to the command absorbs them. (18)
The wretched female[1] that is ego-centred realizes not the
Divine command,
And ever from egoism acts.
By fasting, vow-keeping, observance of purity and discipline
and worship of such
Is not banished their false pose and doubt.
Such are foul within, Maya-penetrated,
Like the elephant scattering dust.
He who created them they contemplate not—
How without such contemplation may they attain joy ?
Saith Nanak : In Primal Time the Creator enacted the show
of creation—
Each one acts as for him pre-recorded. (19)
As by the Master's teaching was acquired faith, was the
mind faith-fixed :
Then each day is service *to the Lord* performed.
Within the holy Preceptor is lodged the Divine Enlightener—
Him all worship, as the holy Preceptor's sight they obtain.
In the holy Preceptor, bestower of the Supreme realization
repose faith,

1. Implied image for one alienated from God.

By whose contact is banished all thirst and hunger.[1]
To the Master am I ever a sacrifice,
Who with the holy Lord grants union.
Saith Nanak : Such are truly fortunate
As at Master's feet bow. (20)

Jin Pirīyā saun̤ nehu sei sajjan̤ main̤ nāli

The true friends who with the Beloved art in love,
Ever by my side abide.
Wherever I am,[2] in my heart them I cherish. (21)
Those that with single mind, with concentration of devotion
to the holy Preceptor
On the Lord have meditated,
Gone are their suffering and hunger,[1]
And the malignant malady of egoism—
By their devotion are they purified of sinfulness.
The Lord's laudation they ever sing, the laudation they utter;
In the Lord's merits remain absorbed.
Saith Nanak : By *guidance of* the Master, perfectly-endowed
is attained the Lord,
In spontaneous union. (22)
The egoist is Maya-attached, without love for the Name.
Falsehood he acts, falsehood garners, falsehood his sustenance.
Such garnering Maya-poison die, in the end turning to ashes.
Despite ritual acts of piety, purificatory rituals and self-restraint
Within them abide greed and evil-doing.
Saith Nanak : The egoist's actions by the Lord are not approved;
At the Divine Portal ignominy he meets. (23)
Brother ! of all musical measures that one is noble
Wherewith comes *the Lord* in the heart to abide.
Holy is such melody and music, of value inexpressible.
The Lord is above the reach of melody and music,
By these comes not realization of the Ordinance.
Saith Nanak : Full of blessing is music for such as the
Ordinance realize—
Such realization from the holy Preceptor comes.
All by Him is created, as has His Will operated. (24)
In the holy Preceptor's *heart* abides the ambrosial Name;

1. Implied desire.
2. Whether I am within my home or without.

Amrita he ever utters and its utterance in others inspires.
By the Master's teaching on the Name immaculate meditate.
The Word ambrosial is the pure essence,
By the Master's guidance in the heart lodging.
The lotus of heart of such is in bloom;
In the Divine effulgence is their light merged.
Saith Nanak : Such alone with the holy Preceptor are granted union P. 1424
As in Primal Time have this fortune on the forehead inscribed. (25)
Inside the egoist's *heart* blazes fire of desire—
Noway does his hunger go.
Attachment of family all is unreal—to this illusion[1] is he attached.
Day after day in anxiety involved, to anxiety tied he departs.
Unending his transmigration as from egoism he acts.
By seeking shelter with the Master is he saved;
Saith Nanak : This alone gets him release. (26)
By the holy Preceptor's guidance such alone on the Lord meditate
As by him[2] to the holy congregation are granted attachment.
To those that in the holy congregation the holy Preceptor serve.
The Lord by uniting them to the Master
With Himself has granted union.
In this world is the ocean of existence—
The Master that is the ship, by aid of the Name takes *us* across.
Such of the Master's disciples as his will have obeyed,
The Master, perfectly-endowed, takes across *the ocean.*
Lord ! dust *of feet* of the Master's disciples to us pray grant,
Whereby we sinners too the supreme state may attain.
Saith Nanak : Those on whose foreheads in Primal Time
The Lord this fortune has inscribed,
To the Master are united.
Such Yama's minions have torn apart—
The Master at the Divine Portal gets them release.
Blessed are the Master's disciples—
The Lord in His grace with him grants them union. (27)
The Master, perfectly-endowed the Name Divine in such has confirmed

1. Falsehood.
2. The holy Preceptor.

As from their minds doubt have cast off.
These chanting the Name Divine, Divine laudation have chanted;
The Master the illumined path to them has shown.
Such suppressing egoism, to the Sole Lord are attached;
The Name in their hearts lodged.
The Master's followers that in the holy Name are absorbed,
Out of Yama'a sight lie.
All in the Creator's power lies;
Such alone to the Name are attached as have His grace.
Saith Nanak, servant of God : Only such as repeat the
Name *truly* live,
Without the Name in an instant are they *as* dead. (28)
Evil-minded misbelievers[1] in their minds
Carry malady of egoism,
In doubt strayed.
Saith Nanak : By union with the true holy friend,
the holy Preceptor,
Is this malady cured. (29)
The Master's disciples ever the Lord's Name utter.
Day and night in the Lord's love are they tense;
Their garments in the Lord's dye immersed.
The whole world have we scoured over,
No being such as the Lord can be found.
As the holy Preceptor the Name *in the mind* has confirmed,
In no other direction does it stray.
Nanak, servant of God, to Him is a slave;
Of the holy Preceptor a humble servitor.[2] (30)

Slokas of the Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rattei seī je mūkhu na maṛanni jinnhīṉ siṉyātā sāīṇ
Such alone in the Lord's *dye* are dyed as turn not their
faces away :
These the Lord have realized.
Those with frail devotion[3] fall into alienation—
Such the way of love have not practised. (1)

1. Sākta.
2. Slave of slaves.
3. Raw (as unripe fruit).

Silken raiment without the Lord in fire be burnt.
Saith Nanak : In the Lord's company an aspect of beauty I wear,
Through rolling in dust. (2)
In alienation from the world got through love for the Name, P. 1425
May *the Lord* through the Master's Word be supplicated.
Saith Nanak : Fruitful is the measure Maru,
Whereby are the five evil foes[1] subdued. (3)
Brahmin ! one sole Lord I behold, at whose door millions like thee
Stand begging.
Wasted is thy Brahmin birth, when thy Creator hast thou forgotten. (4)
By the measure Sorath is quaffed the joyful elixir
That never its taste loses.
Saith Nanak : By singing laudation of the Name Divine
At the Divine Portal comes pure reputation. (5)
None dare destroy those under the Lord's protection;
Within them lies treasure of the Name; the Lord's laudation they ever contemplate.
The inaccessible Lord's sole shelter in mind and body they ever cherish.
The limitless dye of devotion to them sticks, that none can wash away.
Such by the Master's guidance singing Divine laudation
Serene joy experience.
Saith Nanak : Treasure of the Name
Round their heart's neck they wear as necklace. (6)
What the Lord does should man accept,
And cast off reckoning of duality.
The Lord by His glance of grace to Himself attaches *the devotee.*
Devotees of God ! impart to me the teaching
Whereby doubt from *my* mind may be cast off.
All acts as in Primal Time inscribed for them.
All in His power lies : no other refuge[2] is there.
Saith Nanak : By obedience to the Divine Will
Joy and bliss have we obtained. (7)
Those contemplating the Master, perfectly-endowed, are in bliss.

1. The five sources of evil are implied.
2. Place.

Saith Nanak : By supplicating the Name
Are all objectives fulfilled. (8)
Evil-doers indulging in *evil* deeds wail and groan.
Saith Nanak : By Dharmaraja are they churned as
by churners. (9)
Noble beings by meditation on the Name life's great
objective achieve.
Saith Nanak : On righteousness as they discourse,
Purified is their abode. (10)

Khübbhaṛī kuthāeṇ miṭṭhī galaṇi kümantrīyāṇ

By finding foul counsel delectable in an ugly spot am I struck.
Saith Nanak : Such alone are saved as on forehead
good fortune bear. (11)
Those in the Lord-dyed have joyful sleep.
Those suffering pangs of the Lord's love day and night cry. (12)
Countless beings caught by false Maya are asleep.[1]
Saith Nanak : Such alone are awake
As the Name repeat. (13)
Beings are lost in a mirage, in the illusory city of the sky above.
Saith Nanak : Those supplicating truth
Have splendours of mind and body. (14)
The Supreme Being is saviour of the fallen, almighty,
immanent reality, limitless.
Those He has to save, the Creator Himself remembers. (15)
Discard the crooked path of duality; on the Sole Lord
fix your heart.
Saith Nanak : Those caught in duality in the river *of death*
Are washed away. (16)
Merchant-beings in the market of three qualities[2] make bargains.
Those alone are true merchants that the merchandize
of truth have packed. (17)
Man's thoughtless mind straying, knows not the path of devotion.
Saith Nanak : Those forgetful of the Lord
Into dark hell fall. (18)
Man ever thinking of lucre seeks more and more of it. P. 1426
Saith Nanak : Such contemplate not the Lord—
This lies not in their destiny. (19)

1. Used metaphorically.
2. Lit. Street of three shops. For 'Three Qualities' See Glossary.

While the Lord is gracious, for nothing do we lack.
Friend[1] Nanak, Inexhaustible is the holy Word—
Of this wealth expend to thy heart's desire. (20)
Were wings for buying, would I buy them
For equal weight of my flesh;
Fixing these on my body would I seek the Divine Friend. (21)
The true Friend is King of Kings,
Whose company exalts and who is prop of all. (22)

Slokas of the Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Güna Gobind gāiyo nahīṇ janamu akārath kīnu

Neglecting singing Divine laudation, hast thou made
waste of thy life.
Saith Nanak : My self, in love devote thyself to the Lord,
As the fish to water. (1)
Why art thou involved in evil courses ?
Even for a moment hast thou no turned away from worldliness
Saith Nanak : My self, in love devote thyself to the Lord,
And escape Yama's noose. (2)
Passed is youth; old age has overcome this body.
Saith Nanak : My self, in love devote thyself to the Lord.
Thy allotted span is coming to a close. (3)
Even in old age are thy eyes still closed.
The hour of death is at hand.
Saith Nanak : Madman, why to the Lord
Be not devoted ? (4)
Wealth, woman, substance—all that thou takest to be thine—
Believe the Word of Nanak, none of these shall
abide with thee. (5)
Saith Nanak : The Lord, Saviour of the fallen,
Annuller of fear, cherisher of the helpless—
Know, He ever with you abides. (6)
To Him hast thou been indifferent[2] who gave thee
The gift of life and prosperity.
Saith Nanak : Why then art unhappy over
thy state of helplessness ? (7)

1. Bābā.
2. Hast not loved.

He who bestowed on thee life, prosperity, status, joy
and noble abodes,
Saith Nanak : Listen my mind ! why hast neglected Him ? (8)
God alone is giver of all joy, none else.
Saith Nanak : By contemplation of Him shalt thou attain the
supreme state *of liberation.* (9)
Friend ! to Him devote thyself whose contemplation alone
The supreme state confers.
Saith Nanak : Listen, my self ! thy allotted span is
fast closing.[1] (10)

Pānch tatt ko tanu rachiyo jānuh chatūr sūjān

Thou who art wise and thoughtful, know this body of five
elements is composed.
Know, saith Nanak : In these very elements shall it
be merged. (11)
Proclaim the holy devotees : The Lord in each being abides.
Saith Nanak : My self, to Him to be devoted
To cross the ocean of existence. (12)
One unshaken[2] by joy and suffering,
Avarice, attachment and egoism,
Saith Nanak : is verily the image of the Lord. (13)
One *indifferent* to praise and dispraise;
One to whom gold and iron are alike—
Saith Nanak, listen my self,
Is truly liberated. (14)
One to whom joy and sorrow are one; P. 1427
Who Holds foe and friend alike—
Saith Nanak : Listen my self,
Know such truly to be liberated. (15)
One that strikes not terror in others,
Nor of others stands in fear—
Saith Nanak : Listen my self,
Know such a one to be liberated. (16)
One who has renounced poison of evil,
And to the world is turned indifferent—
Saith Nanak : Listen my self,
Reckon to be truly fortunate. (17)

1. Passing.
2. Untouched.

One who worldliness[1] and possessiveness has renounced,
And to the *lure of worldliness*[2] is indifferent grown,
Saith Nanak : Know my self,
God indeed in the self of such a one abides. (18)
One who egoism has discarded
And who has realized the Creator *immanent in all creation*—
Saith Nanak, know such a one to be truly liberated. (19)
In Kali Age is God's Name annuller of fear
And destroyer of evil thinking.
Saith Nanak : Whoever day and night to it is devoted,
Fulfilment of objectives achieves. (20)

Jibhā gūna Gobind bhajuh karan sūnuh Hari-Nāmu

My tongue, always Divine laudation utter;
My ears, ever to God's Name listen.
Saith Nanak, listen my self :
Thus shalt thou not under Yama's power lie.[3] (21)
One who possessiveness, attachment and egoism renounces,
Saith Nanak, shall be liberated himself
And liberate others. (22)
Know the world to be like a dream and a show.
Saith Nanak : Nothing in it shall last except the Lord. (23)
Man night and day for lucre rushes about.
Saith Nanak : One in million alone bears God in heart. (24)
As the bubble on water,
Ever forming and bursting—
Saith Nanak : Listen my friend,
Such indeed is creation *in* the world. (25)
Man blinded by Maya-intoxication
Is forgetful of all.[4]
Saith Nanak : Without devotion to God,
Must Yama's noose grip him. (26)
One seeking eternal joy, in God must seek shelter.
Saith Nanak : Listen my self !
Hard to attain is the human incarnation. (27)
Ignorant and foolish worldly beings run after lucre.

---

1. Māyā.
2. From everything.
3. Shalt not enter Yama's abode.
4. That is, is forgetful of the consequence of his deeds.

Saith Nanak : Passed purposelessly is life without devotion
to the Lord. (28)
One who night and day in loving devotion engages,
Know him to be veritably God's image.
Believe this from Nanak : Between God and His devotees no
distinction is. (29)
The mind entangled in worldliness of the Lord's Name is forgetful.
Devoid of devotion to the Lord, what worth is life ? (30)

Prānī Rāmu na chetaī madi māyā kai andhu

Man, blinded by Maya-intoxication,
Of God is forgetful.
Saith Nanak : Without devotion, man in Maya's snare
Gets caught. (31)
Many *profess to be* man's companions in his hour of prosperity.
In adversity none befriends him.
Saith Nanak : Render devotion to God who in the end
Shall *thy* succourer be. (32)
After repeated wanderings through birth and death,
Still is not gone Yama's terror.
Saith Nanak : My self ! to the Lord be devoted,
And of this fear be freed. (33)
All my efforts to erase pride from the mind have failed. P. 1428
Lord, save Nanak who in evil thinking is caught. (34)
Know man's life in three portions to be divided—
Childhood, youth and oldage.
Saith Nanak : Without devotion is all this a waste. (35)
While thou hadst power didst thou not have the will,
And into the snare of avarice didst fall
Saith Nanak : Passed is the hour.
Thou blind man, what avail regrets now ? (36)
For the mind engrossed in Maya there is no escape,
As there is none for the fresco from the wall. (37)
Man's expectations nowise are fulfilled :
All his hopes delude him.
At last in Yama's noose is he caught. (38)
Man's efforts are all for pleasure;
Nowise turning to *uproot the causes* of suffering.
Saith Nanak : Listen my self ! joy and sorrow by the
Divine Will come. (39)

The world goes about begging; God is bestower of all gifts.
Saith Nanak : My self ! contemplate God
Whereby shall thy objectives be fulfilled. (40)

Jhūṭhai mānu kahā karai jagu suphnei jiūn jānu

Why this false pride ?
Know this world to be no more than dream.
Saith Nanak explicitly : None of thy *possessions* shall *last* with thee. (41)
Friend, this body of which thou art proud,
In an instant will be shattered.
Saith Nanak : The creature that Divine laudation has uttered,
Has conquered the world.[1] (42)
He alone is emancipated who the Lord has contemplated.
Saith Nanak : Know this to be true,
Between such a one and the Lord no difference is. (43)
One whose heart without devotion abides.
Saith Nanak, little different is he from hog or hound. (44)
As the dog devoted to its master
Leaves not his doorstep,
Even so should man devote himself heart and soul to God. (45)
One that of ritual bathing, fasting and charity grows proud,
All his pious acts, saith Nanak,
Are as little worth as the elephant's bath.[2] (46)
In old age is the head shaking,
Feet faltering, eyes without light :
Saith Nanak : *Knowing* such to be the end,
Man yet engages not in devotion to the Lord. (47)
This truth have I beheld myself—
All earthly support is unsure.
Saith Nanak : Devotion to God alone is man's sure support—
Cherish that ever in your heart. (48)
Know, friend,
The world's expanse[3] is all frail, mortal.
It crumbles away, Nanak tells thee,
As wall of sand. (49)

1. Cf. Japuji, 28.
2. (The elephant after bathing throws dust over his body).
3. All that is created.

Rama[1] departed this world.
So did Ravana[2] of vast progeny.
Saith Nanak : Nothing lasts—
The world is unreal as dream. (50)

Chintā tā kī kījīyai jo anhonī hoe

Man may only worry over what can be averted,
Saith Nanak : On this path of the world.
Nothing is lasting. (51)
All that is created, must one day[3] perish.
Saith Nanak : Leaving all these entaglements P. 1429
Devote thyself to God. (52)

Couplet

All strength is gone; thrown in bonds is this frame;
No effort avails.
Prayeth Nanak : Lord, you are my sole support.
Succour me as you did the elephant.[4] (53)
Lord ! strength has arrived;
The bonds are snapped asunder;
All efforts begin to avail.
Saith Nanak : All this, Lord, in Your hand lies.
Be You my aid.[5] (54)
Friends and companions all have departed;[6]
None has been constant.
Prays Nanak : In this hour of agony is God my support. (55)
Nothing shall last but God's *immortal* Name,
The holy devotees of God,
And God, the Enlightener.[7]
Saith Nanak : Few in this world are such
As to holy Word of God have devoted themselves. (56)
The Name of God in my heart have I cherished,
Of unparalleled greatness,

1. The god-hero, celebrated in the *Rāmāyana*.
2. The demon-king of Lankā, who fought Rāma.
3. Today or tomorrow.
4. (Allusion to a famous Purānic tale).
5. Slokas 53 and 54 are stated to have a historical bearing—the first expressing Guru Tegh Bahadur's state in Aurangzeb's prison, the second Guru Gobind Singh's expression of hope in God's succour. These two slokas are variously interpreted. See Sāhib Singh : *Guru Granth Sāhib Darpan*. For another interpretation see Farīdkot *Teeka*.
6. (Interpreted also as the weakening of man's faculties in old age).
7. Original, Guru Gobind.

Whose meditation all suffering annuls
And *favours the devotee* with a sight of the Divine face.[1] (57)

Mundavani[2] (The closing seal)—Composition of Sri Guru Arjan Dev

Thāl vichi tinni vastū paīyoṇ sattu santokhu vīchāro

In this Salver[3] are lying three viands[4]—truth, content
and contemplation.
Also lying in it is the Lord's ambrosial Name,
Sustenance of all existence.
Whoever partakes of it, consumes it,
Saved shall be.
This substance noway can be discarded—
Ever in heart cherish it.
The world, darkness-enveloped by touch of the *Master's*
feet is crossed :
Thus, saith Nanak, all that is visible,
Is seen as manifestation[5] of the Supreme Being. (1)

Sloka[6]—Composition of Sri Guru Arjan Dev

Terā kītā jāto nāhīṇ mainūṇ jogu kītoī

For Thy benefaction have I not realized how grateful
I should be,
Thou that has enabled me,[7] to *accomplish this task.*
Without merit am I, devoid of qualities—
Thou to me hast shown compassion.
By Thy compassion has come grace,
Whereby was met the holy Preceptor, true friend.
Saith Nanak : As the Name I attain, find I life,
And my body and mind is in bloom. (1)

1. (Sight of You, i.e. God).
2. Muṇḍāvaṇī implies a seal. Herein the holy Granth Sāhib is symbolized as the sealed Salver carried to a bouquet, as was customary at royal courts. In conformity to the 'Salver' image are used the terms 'partake' and 'consume'. Coming at the end of the holy Book, this piece is the closing seal. Another meaning of *muṇḍāvaṇī* is a riddle, an engima. Which is the Salver and what is contained within it ? The enigma is solved in the hymn itself.
3. Implies the holy Granth Sāhib.
4. Objects, substances.
5. Expanse.
6. (In this sloka is expressed thanksgiving to the Lord for His grace in enabling the Guru to bring to completion the great task of compiling the Granth Sāhib.)
7. That is, to complete the Guru Granth Sāhib.

Ragamala * (The string of Musical measures)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāga ek sangi panch baraṇgan

Each Raga by five females is accompanied;
These by *choristers* with their eight sons are sung.
First of all *at sunrise* the measure Bairav
Along with its five *Raginis*[1] they enunciate.
These are : First Bhairavi, then Bilavali,
Punniaki and Bangali.
Then comes the turn of Aslekhi—
All these five are Bairav's consorts.
Then are mentioned Pancham, Haraskh and Disakh.
The *fourth* is Bangalam; then come Madhu and Madhava. (1)
Then are sung each in its mode,
Lalit and Bilaval.
These eight sons of Bhairav by accomplished
Masters are sung. (1)
In the second place is enunciated by *accomplished*
musicians Malkaus
Which with its five Raginis is enunciated.
In this context are sung Gaundkari, Dev-gandhari
Gandhari and Sihati,
Grouping with Dhannasari—
Thus are these five sung.
These to Malkaus are wedded.
Next come Maru, Mast-Ang, Mewara. P. 1430
Then are raised Prabal and Chand-kaushak,
Khau, Khat and Bhauranad too are sung.
These eight to Malkaus are related *as sons.* (1)
Then comes Hindol with his five consorts and eight sons.
As musicians strumming the strings sing these,
Rise waves of music. (1)
Come then Telangi, Devkari
Basanti and Sandur, each a beauty.

---

*This is a list of Musical measures taken from a romance, *Madhavānal Kāma-Kandalā* by the poet Alam. These however, do not exactly correspond to the musical measures found in the text of the holy Granth Sāhib. *Rāga-māla* is not Gurubānī.

1. Rāgnī is a sub-measure comprehended under a Rāga.

The dulcet Ahiri too is his consort.
Distinguished thinkers these five to Hindol have related.
His sons are Surmanand, Bhaskar,
Chandabimb and Mangal of such pleasing features;
Sarasban and Binod,
That with the dulcet Basant and Kamod are sung.
These eight sons of Hindol have decorously been mentioned.
Thereafter comes Dipak's turn. (1)
Then are Kachheli, Pat-manjari and Todi enunciated.
Kamodi and Gujari too to Dipak are related as consorts. (1)
Know these to be Dipak's eight sons :
Kalanka, Kuntal and Rama,
Kamal-kusum and Champak,
Gaura, Kanara and Kalyana. (1)
Then in concert *musicians* sing Sri Raga,
To which are related *his* five consorts.
In this context are mentioned Bairari and Karnati,
Gavari and Asavari.
Thereafter is enunciated Sindhvi :
All these to Sri Raga are related as consorts. (1)
Eight are Sri Raga's sons :
Salu, Sarang, Sagara, Gaund and Gambhir,
Among with Gund, Kumbh and Hamir. (1)
In the sixth place musicians sing Megh Raga,
To which too are related five consorts
These are Sorath, Gaund are malari[1] that are enunciated;
Then is sung Asa by accomplished maestros.
Then is raised in high tones Suhou :
These five with Megh-Raga are reckoned. (1)
These are the names of sons of Megh-Raga :
Bairadhar, Gajdhar, Kedara,
Jablidhar, Nat and Jaldhara.
Also are sung Shankar and Shyama. (1)
Musicians sing the six Ragas along with thirty raginis;
And the number of sons of Ragas at forty-eight is reckoned. (1.1)

(Here closes the sacred volume of Sri Guru Granth Sahib).

1. By one reckoning Gaund-Malārī is a single *rāginī*. Gun-gunī is another.